Gospel Herald

January 7, 1975



God Called Me Through His People

by Brian P. Laverty

You might guess from my name that I was not born a Mennonite. The Commission on Evangelism of the Board of Congregational Ministries hås asked me to write an account of my conversion to Christianity. I have agreed to share in this way because I believe that basic elements of conversion to the Christian life can be experienced by many others.

The process of my conversion began a few years before we moved into a rural Mennonite community in Ontario. Meeting and marrying my wife was the first stage in God's plan, which would eventually result in my reconciliation with Jesus Christ. This was my initial encounter with two of the important aspects of Christianity—relationships and involvement.

When I began to love my wife as a person, I had to respect her religion. Ruth Anne never tried to force her faith on me but simply lived the joy, peace, and love of Christ. Today, neither of us would recommend that a Christian marry a non-Christian as a method of evange-

lism. But as a result of her willingness to become involved in the life of a non-Christian, an intimate relationship developed through which God was able to work a miracle of grace! It created within me an openness and receptivity toward the events which would soon follow.

We were both attending university in Waterloo, Ontario, when we rented the upstairs of a farmhouse in September 1970. A Mennonite farmer named Earl Schlegel became involved in our lives by answering our advertisement for an apartment. This was the beginning of a most important relationship in my life. Several other persons were also willing to be used by God in becoming involved with a non-Christian person. Late one Sunday afternoon, soon after we had moved in, we were feeling lonely and bored. A knock at the door revealed six or seven Mennonite young people from the East Zorra Mennonite Church who had come to visit and to welcome us into the community. I still remember their youthful enthusiasm as they described quite candidly the good and bad aspects of the local community and

the church. For me, the main message, after an hour of delightful conversation, was that something alive was happening in the East Zorra Church

And so, in the first stage of my conversion experience, Cod used people. People who were willing to become involved in the life of a stranger; people who were willing to relate to a non-Christian. Perhaps they were patterning their behavior after Jesus: the Jesus who called Zacchaeus, a sinful tax collector, from out of the crowd in order that He could have fellowship with him in the intimacy of Zacchaeus home. Or perhaps it was the Jesus who involved Himself in sincere conversation with the woman at the well— a Samaritan woman—and who invited her to receive living water. The Bible advises Christians to stand apart from worldly attitudes and behavior, but not from people. I now believe that God-needs Christians who are willing to go out of their way to become involved with non-Christians.

In Dozens of Ways, Such was the nature of the relationship which developed between us and our landlord and his family. In dozens of ways the quality of our relationship was demonstrated in their concern for us as persons. As students we had very little money, but the rent was quite reasonable. There were opportunities to help in the work around the farm which resulted in even smaller rent payments, while further increasing our involvement in one another's lives. Our sharing together at the dinner table and in leisure activities began to make us feel a part of this Mennonite family. They were really concerned about us and our needs, and I kept asking myself "Why?"

Here again I was confronted by another important element of the Christian life — service. Meeting our needs in Christian service seemed the natural and legitimate result of our intimate relationship. But the service and the deeds weren't just given in isolation. The "cup of cold water" was usually offered in the name of Jesus Christ. There was an openness to professing Jesus Christ as Lord, which is yet another significant aspect of conversion.

We would see our landlord Earl several times a week when his chores involved him at his second farm where we lived. He had little formal education, yet something compelling drew me close to the man. As an agnostic I was impressed by the reverence and respect he had for "God's creation" and the importance of his stewardship. One day we were together when a load of broiler chicks was delivered to the barn. There were thousands of them—a chirping yellow blanket carpeting the barn floor. He beat down and picked up one with his big calloused farm hands and pointed out the two perfect black eyes, wings, feet, and the soft yellow down. It was a piece of God's handiwork which had cost him only fifteen cents! Beautiful.

The thoughts were not particularly profound but what struck me was the sincerity and humility of his sharing

plus the willingness to proclaim his faith in Jesus Christ. I was not unaware of his imperfections, yet in my mind he was a "giant of a man" because what he said and what he did seemed to be in agreement. Shouldn't every Christian be worthy of a respect that compels non-Christians to investigate the basis of their outward behavior? The New Testament concepts of word and deed should never be separated. Proclamation and service should exist simultaneously.

A Theology of Peace and Service, A larger Christian community formed the backdrop for these more intimate relationships. Within the Mennonite community was a tolerance, acceptance, and even friendliness toward a deviant "outsider." The pulpit ministry of the East Zorra Mennonite Church emphasized a theology of service, peace, and discipleship - concepts which impressed an agnostic who now urgently wanted to find the key to faith in Jesus Christ. The word faith, however, still sounded unscientific and naive to me. One evening in our home we were together again with some MYFers. While we were discussing marriage and the importance of trust, the Holy Spirit must have been working. If it is possible for me to trust another human being, why not simply trust God that Jesus really was the Son of God? A verse from Proverbs which I had memorized as a child came into my mind: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Trust. I'd learned a lot about trust in recent relationships with Christians. While trusting in God I could now have faith in Iesus Christ - a faith which I had rejected as a teenager.

The last few months of our two-year experience in that rural Mennonite community sped by quickly. Decisions had

- Gospel Herald -

•	
God Called Me Through His People Brian P. Laverty	1
Watergate I Jesse Glick	3
The Lamp Without the Light Lorie Gooding	4
A Churchwide Trust Mary Ann Halteman	5
Affirming Our Gifts Richard A. Kauffman	6

Daniel Hertzler, Editor David E. Hostetler, News Editor Number 1

The Gospel Herald was established in 1085 as a successor to Gospel Witness (1905) and Herald of Truth (1984). The Gospel Herald is a religious periodical published weekly by the Memonater Publishing House, 60 Whalth Avenues, Sordiade, F. 4, except weekly by the Memonater Publishing House, 60 Whalth Avenues, Sordiade, F. 4, except House and Avenues, and the Avenues of the Avenues

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to be made regarding membership in the Mennonite Church, closing the door on school counseling positions in Toronto, and simultaneous involvement in Mennonite Voluntary Service and the Mennonite Seminaries in Elkhart, Indiana. New values and life priorities have resulted in a more costly, yet more joyous, discipleship in response to the lordship of Christ. Involvement, relationships, service, and proclamation have been important elements in my conversion experience. As our little family continues to prepare for the pastoral ministry, we'll not easily forget the

wonderful way God worked through His people to unite us in His kingdom!

At the request of the editor I called my former landlord for permission to use his name in this article. He gave permission, but emphasized that "God should be glorified, not a man. We are merely imperfect chattles," he said, "which may sometimes be used for His purposes." I told him I felt that this is one of the main ways God works and that if we could realize it and apply ourselves to this kind of service, my story could be repeated many more times.

Watergate I

by Jesse Glick

Oh no! All I hear about is Watergate! Do I have to put up with it in the *Herald* too? If you are referring to Nixon's Watergate, your feelings are understandable.

But there was a Watergate incident long before Nixon, Mitchell, Dean, and company. Theirs is Watergate number two. Watergate number one occurred more than 2,500 years ago. Watergate I was instigated by Nehemiah, not Nixon. It was an uncovering rather than a covering up.

Watergate I occurred when Nehemiah was leading the Jews in the rebuilding of their country. The Jewish nation had been decimated by war and exile. A weakened and dispirited nation was emerging from those long weary years of disruption. "The strength of the burden-bearers is failing, and there is much rubbish" (Neh. 4:10). Nehemiah 5:1-5 records that their economic situation was unstable; people were failing behind financially.

Are there any similarities between Nixon's nation of a few months ago and Nehemiah's nation 2,500 years ago? At first glance any similarities would seem to be few. The U.S. is strong and wealthy, the Jewish people were weak and poor.

But there are some similarities. The U.S. has been recovering from a war that had torn it apart, disrupted many families, demoralized many youth and adults, and created economic instability. There is much rubbish (pollution). And some food shortages.

The religious situation is similar. Before the Exile the religious leaders—the pastors of the "successful" churches the popular preachers—supported and praised whoever was in power. First Kings 22:6-28 tells of a huge prayer breakfast held to encourage and pronounce God's bleaging on Ahab as he prepared for war. This incident was typical of the way the religious leaders mixed the worship of God with the politically expedient worship of Baal and

of the people in power. Only a tew religious leaders and politicians devoted their lives to serving the one true God. So folk religion prevailed, and the masses became ignorant of the true worship of God. These conditions of the ancient nation of Nehemiah correspond closely with the recent nation of Nixon.

As the remedy for the problems facing his nation, Nehemiah and the leading preacher of that day, Ezra, set out not to mislead and deceive, nor to proclaim a cheap, simplistic gospel that challenged no other gods, prejudices, and lifestyles. They presented a gospel that included obedience to the law of God and a new lifestyle. At least it was new for those folks who with their forefathers had straved far from God's will for them.

Nehemiah and Ezra initiated a Watergate incident (Neh. 8:1) that turned a whole nation toward God. They proclaimed the whole gospel. Nehemiah 8:3 says that they read the whole law "from early morning until midday." And all the people wept. They came together a second day to study the law. For seven days the law was read. They confessed their sins and the sins of those before them, and worshiped God. They were só busy weeping and confessing, Nehemiah, Ezra, and company had to prod them to also exalt and rejoice in the Lord. Nehemiah

Are Nehemiah's and his people's responses to God irrelevant to our day? Are there religious and political leaders calling the nation to weeping in repentance? (Not just over Watergate, but over the sinfulness of militarism, materialism, and callousness to the needs of our communities and nation). Are the people pledging themselves to God, to be His followers?

Or are we pledging allegiances to other gods—flag, country, our own ethnic group? Is our religion like the folk religion of Ahab and Nixon, or like the true religion of Nehemiah and Ezra? Twenty-five hundred years ago a whole nation turned to God. Could it happen again?

Jesse Click is a training director for Young Life living in Orlando, Florida.

The Lamp Without the Light

by Lorie Gooding

As Jesus told the story, it went like this:

There were ten girls who took their lamps and went out to meet the bridegroom. Half of these young women were wise, and half were careless. The wise saw that their lamps were filled, the careless ones did not. There was a delay, and the girls slept. About midnight someone called, "Here comes the bridegroom! Run out to meet him!" So the girls arose and began to trim their lamps. And the careless said to the wise ones, "Cive us some of your oil. Our lamps are burning out."

But they answered, "No. We have only enough for ourselves. You must go to the supplier and get it for yourself." So they went; and the bridegroom arrived. Those who were prepared went in with him to the celebration of the marriage. And the door was closed. When the other girls got back they called, "Sirl Sirl Let us come in." But the bridegroom answered, "I don't even know you."

Then Jesus said, "Watch therefore, for you know neither the day nor the hour (the bridegroom will come)."

Those girls had been invited to a party. No doubt they all accepted with pleasure. They all put on their party dresses. (Was there ever a woman who wouldn't dress up for a wedding?) One couldn't tell by looking which were the wise and which the foolish. They all dressed alike. And they all carried their lams.

A Lamp Is Not a Light. But a lamp is not a light. You know those oil lamps. They have a wick which draws oil from a little tank or vessel. So the end of the wick is in the oil, and the oil is drawn upward to feed the flame and make a light. Without the oil there is no light. You may have a very nice looking lamp, but without oil it is useless.

The church furnishes the lamp—a code of ethics, a set of morals, a way of living, a religious association. This is the form, the container; it is necessary. But some are content to carry the lamp without the light. The lamp is given. The oil you have to get for yourself.

Throughout the Scripture oil stands as a symbol of the Holy Spirit. Light stands as a symbol of the presence of God. The oil of the Holy Spirit is the fuel which fires the light of the glory of God in the Spirit-filled life. And you can get it. Jesus said, "How much more will your Father... give [the Holy Spirit]... to those who ask him!"

But you have to ask for yourself. No one gets more than he can use. No one else can give you any. It doesn't matter if both your grandfathers were bishops, all your uncles deacons, and your father a minister, you still have to get your own light, your own oil, direct from God. He has no grandchildren, and He has no in-laws

It has been often observed that many in the church do not know what it means to be truly "born again." They are only "playing church." They are doing all the things prescribed by the church, but these things are external, something added. It is sincere, but it is Pharisaism, nonetheless. Pharisaism is a passion, a noble passion gone active.

If people are in this condition, it is time to do something about it. It is time to stop furnishing people with a system which puts blinders on their eyes and keeps them from seeing the truth about themselves. It is time to stop giving them a lamp and never seeing that it is not a light. It is time to stop giving out a kit of tools for the construction of a "religious" life which may hide the fact that while giving mental assent to all that the church teaches, they may never have confronted the living Christ and received from Him that new life which is God in their innermost being.

It is time to insist that right action arises out of inward righteousness and not from outward legality. It is time to face the fact that nothing spiritual is to be gained by the keeping of rules, that being found in a church does not make one a Christian any more than being found in a garage makes one a mechanic.

Keeping the discipline has value only if we are not occupied with keeping the discipline. If life is a running battle with the lusts and desires of the world and the flesh it becomes a kind of bondage, and any victory gained is not worth what we are paying for it since such righteousness will issue in no eternal values. But if the Holy Spirit of God is working within us "both to will and to do," He is in control, and our energies are released for constructive work for Him. The kingdom of God, the apostle says, is not in outward things, but in righteousness, peace, and joy in the Holy Chost.

Jesus says, "You are the light of the world. A city set on a hill cannot be hid." The glow from a city on a hill is the combined glow of small, individual lights. If the church is to be that city on a hill, every member must be aflame with the love of God which is shed abroad in our hearts by the Holy Spirit. Every one must ardently, passionately desire the whole will of God for his whole life, living the life deeply in his most private moments, not merely "performing" it, as for an audience. The Holy Spirit of God must burn deeply in our hearts with the

never-ending glory of God!

In this parable 50 percent of the girls failed to have a light. These would no doubt be people who would look like good Christians, who may hold offices in the church or teach classes, or even preach, yet are not even saved. For Jesus says, "The door was shut." And when they came the bridegroom said, "Go away. I don't know you." Another place Jesus told of folk who will say, "Look, we did many mighty works in your name," and He will say, "I don't know you."

The Enemy Has Them Blinded. And the worst of it is, these people don't know it; they just go along thinking they are all right, they are safe. And the enemy has them blinded to the truth of their condition. And he has a great many of the born-again people blinded in that area too, and they don't see these people in any danger. So when someone comes along and talks to them like this, they say, "Oh, that is only some kind of a fanatic."

But I want you to know that when Jesus said you should receive the Holy Spirit, He meant you should receive the Holy Spirit and when He said, "You shall be baptized with the Holy Spirit," He meant that for every believer. And when He said to be filled with the Spirit, He meant filled.

And you may say, "That's the way some of these cults and way-out groups are talking. That leads to a lot of emotionalism and excitement." I will ask you to read your New Testament. Everywhere you find the Spirit of God manifesting Himself there is emotion. Love is an emotion, joy is an emotion. There was excitement in Jerusalem on the day of Pentecost. There was excitement in Samaria. I believe Cornelius was excited, and that prison warden at Philippi. The places where the disciples prayed were shaken. Where the Spirit of God is, there is some shaking going on.

And this isn't just a figure of speech. It's more than even a possibility, it's an actuality. And then we'll not have to struggle to manifest love and joy, and patience and meekness, and all those other sweet fruits of the Spirit. They'll just be there.

Get Our Lamps Lit. And if the church is to be that city upon a hill, that beacon for the lost and the lonely, the hungry and the weary, the oppressed and the wounded; if it is to offer security and consolation and rest and healing, we had better get our lamps lit. We shall never be what our Lord meant us to be so long as we are content to remain "slightly converted and lightly sanctified."

But this is a costly process. It begins with total surrender.

And it continues for a lifetime. And into eternity.

But it's too late to go and get your oil when the Bridegroom appears. If your lamp isn't burning you'll just be left out. For remember, the Bridegroom won't be looking for your lamp, He'll be looking for your light. So make sure of your oil. You can't borrow any and no one can give you any. You will have to get it for yourself. 29

A Churchwide Trust

by Mary Ann Halteman



Things weren't falling together very well. In fact they were more or less falling apart. I was designing a school yearbook ad for Mennonite Church agencies using the theme of the Churchwide Thrust in Education. So what's a peoplehood? I asked myself, and began scribbling little friars in hooded cloaks all over the page. Somewhere in the middle of my scrawls the "ji".

dropped out of "thrust" and there it was - a churchwide "trust."

Trust, it seems, is a little like love in that it escapes easy definition; but when it's there, you know it. I trust God with my life in faith that I am important to Him. This same trust should be a part of our church life.

Individuals should feel from birth onward that they are important, that the church cares enough about their physical and spiritual development to put time and money into helping them grow.

What bothers me is that the focus of almost all the talk about peoplehood education centers around schools. Schools are important to be sure. But if we concentrate only on these institutions in our efforts to mold people, our aim is too narrow. First, most people in the church do not go to church schools. Second, few people can stay in school all their lives.

I'd like to see more energy put into making congregational nurture a significant part of the total education thrust. I'd like to see "Sunday school falth" become something we would not have to refer to apologetically. I have too many memories of Sunday school classes where nothing happened.

On the other hand, I have had just enough good experiences and teachers to know that if we would put half of what we put into building educational wings into building creative programs for inside them, we might pave a new road toward developing peoplehood.

We need to commit ourselves to a churchwide awareness of the importance of growth for all ages. Whether we are four or ninety-four we deserve to be touched by the church's thrust in education. Developing peoplehood takes trust — something that's with us through a lifetime.

Mary Ann Halteman is a writer-editor at Mennonite Board of Missions, Elkhart, Indiana.

Affirming Our Gifts

by Richard A. Kauffman

The church experiences a new surge of growth whenever it begins to take seriously a neglected aspect of its God-ordained functions. This seems to be the case in the Mennonite Church at present as more and more congregations are becoming awar of their need to discernand utilize the gifts of its members. From east to west Mennonite (and other Christian) peoples are coming to a new realization of the uniqueness of persons and the contributions they have to offer to the community of faith in its mission to the world.

Elizabeth O'Connor both spurs this movement on and confirms it when she writes in Eighth Day of Creation, the church "is a gift-evoking, gift-bearing community — a description based on the conviction that when God calls a person he calls him into the fullness of his own potential. This is why 'Church' implies a people; no one enters into the fullness of his own being except in community with other persons. No community develops the potential of its corporate life unless the gifts of each of its members are evoked and exercised on behalf of the whole community' (roage 8).

If this new emphasis on gifts is not just talk; if congrations (and small groups, house church fellowships, Christian communes) are discerning the gifts of their members; and if, as a result of this discernment process, individuals are responsibly utilizing their gifts for the kingdom's sake and not for self-aggrandizement; then, in fact, much growth is taking place in the Mennonite Church.

The Next Step. As God's people we cannot be content when this discernment process touches the lives of individuals alone. The next step of growth for the church is to recognize and affirm the respective gifts and contributions of the institutions within its midst.

On the surface it may appear that we have been doing

this all along. Mennonite Board of Missions arose out of a felt need to raise up a corporate witness in word and deed to the world. Our publishing house was established to assist the church in mission and nurture through the medium of literature. Mennonite Central Committee was our twentieth-century response to Jesus admonitions concerning identification with the needy and oppressed. And so on.

Examples can be cited, however, where our institutions are, at the least, duplicating services and, at the most, competing with each other. Only recently the various agencies of the Mennonite Church and its sister denominations which administer Voluntary Service programs met to iron out organizational and recruitment of personnel problems (see "What's Wrong with Voluntary Service?" October 22, 1974. issue of Gosnel Hendd.)

Other examples are visible for the discerning eye to see, but the one that concerns me in this article is the duplication of educational services—by our colleges, primarily.

Each of our colleges emerged from a particular social, cultural, and theological context in response to a felt need. Each was established to accomplish specific tasks. The development of our colleges in the last twenty years, however, has resulted in a homogenization of their programs. There is a kind of uniformity evident in their educational programming. Students choose among our three church colleges more on the basis of personal whims ("My brother went to EMC, so to be different I'll go to Goshen") than because there are distinct theological-lifestyle alternatives (as there once might have been), or because there are educational-curricular distinctives to be chosen from (as there should now be). Not only is there a duplication of services and programs, but there is a competitive recruitment for the same Mennonite students and a desperate scrambling for the same Mennonite dollars.

Thrust in Education - For What? This is the year of

the churchwide Thrust on Education in the Mennonite Church, an effort to help church people and school people together take a fresh look at what the church schools should be doing in terms of the total mission of the Mennonite Church. It is hoped that the result of this Thrust will be a new sense of ownership of schools by the congregations and a renewed sense of direction for Mennonite school faculties. This renewal of commitment should not be to Hesston or Goshen or EMC, but rather to Hesston and Goshen and EMC (and our seminaries, elementary, and secondary schools).

What's more the Thrust in Education should help the church (and its educational institutions) to see that each school has something unique to offer to the church and its people. Institutions, like individuals, need to be affirmed and commissioned in areas where they are strongest and can make the best contribution. A concommitant step in such a discerning process would lead to helping our schools see where they are weak, and what programs they should back off from because efforts in these areas would be a poor use of their and the church's resources.

An obvious and emerging example of this process is the emphasis given to two-year career programs at Hesston. Because of this unique contribution, the church should respond, not by recognizing Hesston as its school west of the Mississippi, but by recognizing Hesston as a servant to all of the church in this one area.

Furthermore, might we not begin to question the wisdom of each college trying to outdo the others by developing bigger and better of the same programs? Does the church really need three top-notch music departments, or nursing programs? When will our schools become vulnerable enough, as we all should as individual Christians, to the point of acknowledging their own weaknesses and the strengths of their sister institutions? This type cannot do alone. They need the discernment, support, affirmation, and commissioning that only the church-atlarge can give.

Problems Foreseen. There are flaws in my theory, you say—as I'm sure there are. What happens, for example, when a college sophomore discovers the school he attends is not equipped to offer him the education he has just decided he needs?

What should happen is that this student, under the supervision of his faculty advisor, should be encouraged to transfer to the sister college that could offer the student the desired education. Our schools are, after all, committed to being servants of the church, which should mean they are not guided by self-preservation instincts, but by what is best for God's people and His kingdom. If the appropriate counseling services were established and easier methods of transferring from college to college developed, the flow of students between colleges would be greater; attendance

at no one college would suffer; and college and students would benefit by this cross-pollinization of students.

But, you say, colleges do need students in order to exist. Cetting students requires recruiters who are paid by their respective institution to convince prospective Mennonite students that they can best get what they want by attending their college.

This premise is true so long as we continue to do Mennonite education under the present competitive system wherein Mennonite colleges must recruit their own students (and enlist their own financial support, we might add). The time has come for the church, under the direction of the Mennonite Board of Education, to develop a network of people across the church, perhaps on a regional basis, whose responsibility it would be to encourage Mennonite youth to attend one of our Mennonite colleges and to help them make the choice of which they should attend according to their own gifts and needs. Part of their task would be educational — helping congregations and individuals on a local basis discern with their youth what God's will is for their future, whether college is a prerequisite to that future, and which college would best equip them.

Protestant View of Institutions Rejected. Much of Protestant thought regarding the ethical requirements of institutions has been based on the dualistic notion that you cannot expect as high a level of morality on the part of institutions as you can of individuals. Hence, individuals citizens are prohibited from murdering their neighbors. Yet countries may go to war, killing thousands. Individuals are implored to love their neighbors, yea even cantankerous ones. Yet nations are justified in employing violent means of coercion to retain recalcitrant citizens from within and to protect them from enemies from without.

This dualistic ethic has been consistently rejected in Mennonite-Anabaphist thought, at least as regards church institutions. Institutions, like individuals, stand under the judgment of God and are called to responsibly discharge their duties according to His will. Yet we fall short so many times, especially when we perpetuate a system of education that requires of our schools competition with each other rather than cooperation. We fall miserably as a church when we shirk our responsibility of discerning the strengths and weaknesses of our institutions — affirming and commissioning them in areas where they are strong. We fall short of the level of maturity that God calls us to when we do not encourage our institutions to utilize their resources and the resources of the church-at-large in the best possible way.

In an era when private colleges are being devoured by gloomy economic forces, we could be concerned about these matters for pragmatic reasons alone. But foremost in our minds should be the concern to subject all of our corporate and individual life to the lordship of Christ.

Publishing Council Discusses Costs

What will it cost to produce the new Sunday school curriculum, The Foundation Series? This knotty problem occupied a large part of the agenda of Publishing Council in its meeting at Newton, Kan., Dec. 5.

The potential market for The Foundation Series materials is limited by the size of the cooperating groups. However, the fixed costs for planning, writing, illustrating, and editing curriculum remain the same, no matter how large the market. The Publishing Council has tentatively set a budget of nearly \$435,000 to cover all costs to completed manuscripts. The Council plans that these costs will be recovered through several cycles of curriculum use. It is hoped, too, that The Foundation Series will have usefulness in the congregations over many years. Manufacturing and marketing costs are not included in this budget.

But what will The Foundation Series cost the user? The Publishing Council hopes it will be possible to release the new curriculum for children, preschool through Grade 8, for about 19e per week, per student. This amount will cover both pupil and teacher materials. Of course, the economy may radically change between now and 1977.

Yet a persistent unanswered problem the Council faces is, How much is a congregation ready to spend for the teaching of children in its midst? The publishers are seeking middle ground between the tendency of some congregations to purchase the least expensive materials regardless of the source, and the readiness of other congregations to pay more for materials that provide adequate help and reflect an acceptable theological and discipleship stance. Erwin Thomas, Nappanee, Ind.; Ben Cutrell, Scottdale, Pa.; and Dick Rempel, Newton, Kan., Publishing Council members, welcome counsel from the churches concerning costs for The Foundation Series.

Writers' Orientation Scheduled

The editors of The Foundation Series reported that approximately two-thirds of the persons invited to write materials for the new Sunday school curriculum have accepted a writing assignment. The editors John Arthur Brubaker, Nappanee, Ind.; James E. Horsch, Scottdale, Pa.; and Cornelia Lehn, Newton, Kan., along with the executive director. Paul M. Lederach, Scottdale, Pa., worked further on writing assignments at the Brethren in Christ offices at Nappanee, Indiana, Dec. 10 and 11. The remaining one third of the persons invited to write have given positive responses, but have not made final commitments. In a few cases alternate writers will need to be contacted.

With the question of who will write The Foundation Series fairly clear, the editors began to plan the writers' orientation to be held at the Laurelville Church Center, near Mt. Pleasant, Pa., June 9-13. The orientation will include an overview of the curriculum, its objective and design, an exploration of biblical/ theological themes, teaching methods, age group characteristics, and guidance for curriculum writine. During the meeting at Nappanee, Ind., the editors discussed the use of art and drama in the new curriculum. To assist in this discussion two members of the Coshen College faculty joined them—Marvin Bartel focused attention on art and Rov Umbler on drama.

The Design Task Force for The Foundation Series, chaired by Joe Alderfer, Chicago Heights, Ill., met at Rosemont, Ill., Dec. 12. The Task Force explored ways whereby the physical designs of the new curriculum will reflect simplicity, clarity, order, and honesty.

Self-Help Sales Top \$200,000

In a tremendous spurt of growth, receipts from Mennonite Central Committee's Self-Help Program reached \$201,-117.52 during the fiscal year ending Nov. 30, former Self-Help director Janet Yoder reported. Last year receipts had reached over \$100.000 for the first time in history.

MCC operates the Self-Help Program on a nonprofit basis to provide a source of income for persons in developing areas. A fair market price is determined by the producers of the items and MCC adds markup only to cover costs of shipping, customs and other expenses.

The goal of the program is to provide markets and work for as many persons as possible. Special care is taken in selecting projects so the greatest possible share of the selling price goes to the producer of the item. The program attempts to be flexible and helpful as MCC moves into areas of need such as Bangladesh and Chad

Items from 30 different projects including Applaachian crafts and Canadian Indian products are available for sale through the Self-Help Program. New items available for the first time during the last year include wood carvings from a project in the Philippines sponsored by Mennonite Ministries and MEDA, and silk screen wall hangings from Malawi produced under the auspices of the Christian Council of Malawi.

Income from Self-Help sales at U.S. relief sales and from special display sponsored by ehurches throughout the country accounted for the largest proportion of the increase, although there were substantial increases in all categories of income. The \$201,000 figure includes \$51,555 in purchases by Canadian MCC Provincial Offices for sale by Self-Help outers to Canada.

Shenk Calls for Clarity in Mission Understanding

The definition of mission has become increasingly meaningless among Christians, writes Wilbert R. Shenk in the Milligan College quarterly Misstogram (Fall 1974). Wilbert is overseas secretary for Mennoite Board of Missions, Elkhart, Ind., currently on study leave.

In his article on "The Changing Shape of Mission," Wilbert points out that during the past 15 years "ministries" has come to encompass all of the activities which cluster around world mission. To equate "ministries" with "mission" obscures meaning, confuses function, and is biblically unjustified.

He would see mission in the New Testament as springing essentially from a distinct apostolic ministry which continues to be binding on the church.

Further, the Christian understanding of mission has been more difficult by increasing mission bureaucracy. "A bureaucracy that is not governed by strong principles can gear itself to being successful but fail to accomplish what it was originally chartered to do," he maintained.

"When a mission society is overcome by the bureaucratic urge to be successful without defining the standard by which success is to be measured, it is unlikely to maintain a clear understanding of what mission is." he concluded.

Wilbert pointed to confusion stemming from the way missions have related to emerging new churches and from the way theology is related to mission as additional factors needing clarification.

Update on Belize

Donald Jacobs recently traveled to Central America and Venezuela for Mennonite Leadership Foundation, of which he is director. En route he visited Eastern Board's program in Belize.

The country of Belize has a total population of 120,000 people. The Old Order Mennonites, Mennonite, and Amish groups make up about 10 percent of the population. Jacobs commented that the ratio of Mennonites to total population is greater than in any other country of the world.

"It is especially significant," Jacobs noted, "that the colony Mennonites grow about 90 percent of the food produced by the country."

the country."

The church started by Eastern Board missionaries as a result of work begun in 1963 now numbers 130 members. Thirty of these were baptized during the past year. This is nearly a 50 percent increase. Jacobs said the church now has a good base to expand. He envisions 25 congregations with a total membership of 1,000 by 1984. "Emphasis should be given to training congregational leaders or teams of leaders." Ne said.

Family Planning Center to Open, Bangladesh

A survey of 3,000 Bihari families in the Mirpur refugee camp on the edge of Dacca, Bangladesh, has begun as groundwork for establishing a Mennonite Central Committee family planning center there, reported MCC volunteer Ralph Miller.

After receiving information on 3,000 families to determine the number and sex of people in the family and the extent to which family planning is used, Miller plans to conduct a campaign using films, filmstrips and posters in the camp to make residents aware of the center and its services.

Miller met with the chairman of Section XI of the camp who has agreed to donate the first floor of a two-story building in the heart of this section to house the center. The Millers wrote up a program for the Bihari camp and set a goal of getting 1,000 couples involved in family planning during the first year of operation.

"It could be that our goal is overly optimistic, but judging from the results of MCC work in the refugee camp at Saidpur in northwestern Bangladesh it is definitely within the range of possibility,"

the Millers concluded.

Rosella Toews, MCC volunteer in Saidpur, reported 830 women are now enrolled in a family planning program.



A Malawian woman with print.

Malawian Silk Screens, New Self-Help Craft

Wall hangings made at the Nika Crafts Workshop in Blantyre, Malawi, are available in the Mennonite Central Committee's Self-Help shops.

The hangings are a modern revival of an old industry which was flourishing in Malawi when missionaries arrived in 1875, but died with the introduction of cheap imports during Malawi's days as a British colony.

The cloth for today's hangings is produced at a mill in Blantyre from cotton grown in Malawi. Designs from Malawian artists are handprinted on the cloth by local women using a silk screening procedure. In some cases, the women embroider the edges of the hangings.

The name Nika comes from the local verb ku-Nika which means to dye. In pre-colonial days seeds, roots, and bark were used to dye cloth black, red, or yellow. However, the Nika Crafts Workshop uses modern chemical dyes and offers a variety of colors.

The workshop is an enterprise of the Christian Service Committee of the Churches of Malawi, an interdenominational social agent which is concerned about human development and encourages self-reliance and local initiative.

Greetings from the Church in India

Meeting Oct. 29 to 31 in annual session, the Mennonite Church of India sent the following message:

"We send very warm Christian greetings of love to all our Mennonite sister churches abroad and in India. We assure them of our prayers for their churches and crave their prayer support for the work of the Mennonite Church in India. This greeting is extended to: United States of America, Canada, Belgium, Belize, Brazil, Bolivia, Colombia, Costa Rica, England, Ethiopia, France, Cermany, Chana, Guatemala, Guyana, Hatil, Honduras, Hong Kong, Israel, Italy, Jamaica, Japan, Kenya, Luxemburg, Mexico, Nepal, Nicaragua, Nigeria, Philippines, Puerto Rico, Somalia, Sudan, Swaziland, Tanzania, Trinidad, Uruguay, Vietnam, Zaire, Indonesia, Taiwan, and Bihar.

We are also grateful to the Board of Missions for inspiring Akron (MCC) office to make immediate efforts to send relief help to the Mennonite Church in India, Dhamtari, M.P. constituency. Through MCC, Calcutta, we have begun getting financial help to organize relief services. Plans have been finalized to start relief work at all the congregations of the Mennonite Church in India, Dhamtari, which number fourteen; but at present the work has begun at Balodgahan, Mondi, Dhamtari Christian Hospital, and Shantipur only. The situation is distressing and the need for relief services is great extending over a period of ten months, that is, till the next harvest season, October, 1975. Your prayerful support is solicited. Yours in His service, J. M. Bhelwa, Mennonite Church in India, Dhamtari. M.P.

Response to Hillsboro Resolution Strong

The Hillsboro Resolution on World Hunger was adopted at the MCC annual meeting last January with the hope that churches and individuals in the MCC constituency would respond generously. In fiscal year 1974 MCC received over 1.2 million dollars more for overseas work than in fiscal year 1973. Expenditures of over one million dollars above the level of 1973 were made to bring aid to the destitute in Asia, Africa and Latin America.

Material aid shipments also greatly increased with wheat and bean shipments to Chad, India. Honduras, and Bangladesh. Some of this food was purchased with Canadian and U.S. contributions. Shipments of food and other supplies to all countries in fiscal year 1974 were 7,165,050 pounds, a 323 percent increase over 1973. Kansas farmers contributed almost 2 million pounds of wheat.

The main question our donors as well as others ask is: How can we be sure that our gifts reach needy people and provide help in specific, concrete, and meaningful ways? Can the donor be sure that the food will not be siphoned off by bureaucrats or profiteers?

MCC distributes food and carries on development work only where it has representatives stationed. Volunteers work through local churches and community organizations but give general oversight to be reasonably sure that the aid is sused by persons in need. Women and children normally get priority in MCC relief work but no distinction is made because of race, creed or rolor.

Behold the Weak

A media resource to help congregations deal with their attitudes toward the retarded is the 28-minute b/w motion picture, The Crime of Innocence. This film has been previewed by Mennonite Board of Congregational Ministries staff plus several other persons working with the mentally retarded or a parent of a mentally retarded child, and it has received enthusiastic approval.

The Crime of Innocence is a moving account of Jesus' presence in those who are committed to His service. Thirty-two-year-old Peter Carling has given his life to the service of the mentally retarded.

Unfortunately, the film does have some mild profaintly, which we wish would be deleted, but if your church group is forewarned we feel it would not stand in the way of its tremendous potential. It could be used in a number of educational settings like Sunday evening, midweek services, men's or women's fellowards of the standard of the setting and so on. Careful preview and preparation by the leader can make this resource useful in raising a congregation's consciousness concerning our treatment of the mentally retarded.

Available for rent (\$10.00) through Mennonite Audiovisual Services, 1110 North Main St., Goshen, IN 46526.

Water Projects Bring Cash-for-Work

Cash-for-work projects began this month in Dhamtari, India, using a \$5,000 grant from Mennonite Central Committee. Through several community water resource development projects such as removing silt to deepen water storage tanks and lower rice paddies, poor families can earn small income.

Neil Janzen, MCC India director, and his brother Jake, a visiting Mennonite Brethren farmer from Arnaud, Man., toured the Dhamtari area with P. J. Malagar, bishop, S. N. Solomon and H. S. Martin of the Mennonite Church in India.

"Observations confirmed that the rice crop is a disaster in the area to the west of Dhamtari where we traveled," Neil Janzen reported. "The several fields that we entered had a low stand of rice in which there were no heads at all, or ones that had not filled out. Many fields are not being cut at all and many of those that are, are being cut merely to sell the straw for \$5 per bullock cartload!"

Adventure in Living, Uruguay



Left to right: Alvaro Fernandez, David Lehman, Gary Bishop, and Cliff Brubaker.

Four former Eastern Mennonite College students began a 14,000-mile journey to Uruguay Dec. 30 to assist in church work while establishing a "community lifestyle" for themselves.

The group includes Alvaro Fernandez, a native Uruguayan who recently completed his senior year at EMC, and three others who finished their sophomore years last May — Gary Bishop of Chester, Vt.; Cliff Brubaker of Sturgis, Mich.; and David Lehman of Flkhart Ind.

The men set out on their month-long trip through Latin America in a battered old station wagon "held together by tape and prayer" and donated by John H. Yoder, a professor at Goshen (Ind.) Biblical Seminary.

"We'll use the car until we get to the Panama Canal or until it breaks down completely," Lehman said. "It's too expensive to transport a car across the canal, so we'll go the rest of the way by bus." The group hopes to "Mennonite" their way to Uruguay — visiting with numerous friends, mission-service personnel, and relatives.

Fernandez is a veteran of the intercontinental journey. He and several friends were the only persons from North America to arrive at the 1973 Mennonite World Conference in Brazil by land.

The former EMC students will live near the town of Sauce—35 kilometers from the Uruguayan capital of Montevideo —and earn their living by managing a farm that Fernandez inherited from his father.

"We'll try to keep our work on the

farm — and therefore our income — to a minimum so that we can maintain a simple lifestyle and devote as much time as possible to church-related work," Bruhaker said

Fernandez noted that his country is in "the worst shape politically, socially, and economically that it has ever been in history" and that thousands of people have left the country.

The group plans to relate to a small Mennonite church in Sauce, which Fernandez said is currently split into two factions by the uncertain political situation. "Despite this, the church welcomes us as partners in her work," he concluded.

The idea for the venture grew out of a desire by the four young men about a year ago to set up a small community of Christians who share their possessions and income and care deeply for each other. "We wanted to flesh out what it means to follow Christ," Bishop explained.

Reed's Play, Anabaptist, Premiered

Ken Reed's "Anabaptist — a play commissioned by the Mennonite Church's Historical Committee — will be premiered during Eastern Mennonite College's "Celebration of Faith' Jan. 20-23. Based on the German novel My Right, first printed in Purpose magazine as translated by Elizabeth Bender, and adapted by the editor, David E. Hostetler, the play deals with the struggle of a vengeance-driven man in the 16th century who comes into contact with peace-loving Anabaptists.

It will be produced by the EMC Drama Guild and will be directed by Pat Lehman, an EMC graduate who is studying drama at Georgetown University.

Reed, a playright-novelist who graduated from EMC in 1966, is also the author of another recent work—Mennonite Soldier, a novel about two brothers during World War I.

The all-EMC cast will be headed by senior Don Oswald, senior Ken Brunk, learning resources director Milo Stahl, and freshmen Ken Pellman and Rachel Thomas.

"Celebration of Faith" activities which replace EMC's annual Ministers' Week— are part of the college's year-long emphasis on the 450th anniversary of the Anabaptist-Mennonite movement.

January 21 will be exactly 450 years since Conrad Grebel, Felix Manz, and Georg Blaurock—three Swiss religious dissidents—illegally "rebaptized" each other in Zurich and founded Anabaptism.

The Jan. 20-23 commemoration, which is open to all interested persons, will include other dramatic presentations, addresses on Anabaptist-related topics, and

many opportunities for organized discussion and informal interaction.

The speakers—in addition to Myron S. Augsburger and other members of the EMC community—will include John Ruth, Donald Jacobs, Marlin Miller, Elmer Martens, Myron Dietz, Arthur McPhee, and Richard Detweiler.

Student Services Considers Young Adult Ministry

How can the church relate caringly to young adults who may or may not identify with a local community of faith? To move toward a positive answer to that question, Mennonite Board of Missions Student Services Committee is involving in a process of search and discovery under the leadership of Hubert Brown, secretary.

During the next six months committee members are seeking to understand how attitudes, beliefs, and behavior of Mennonite young adults develop and relate to either positive expression or rejection of Christian discipleship. Based on data gathered firsthand in representative population centers, the committee then expects to develop models for ministry among young adults. In other action during their late November meeting, the committee:

 Reaffirmed financial commitment to participation in a student and young adult ministry sponsored by the Chicago area Mennonite churches.

 Agreed to underwrite expenses for a resource person to serve an eastern Pennsylvania regional student and young adult seminar in spring 1975.

— Reelected June A. Yoder, director of housing at Coe College, Cedar Rapids, lowa, as chairperson for 1974-75, and welcomed three new members: Mary Jean Kraybill, student, Associated Mennonitie Biblical Seminaries, Elkhart, Ind.; Victor Stoltzfus, sociology professor, Eastern Illinois University, Charleston, Ill.; Richard Yoder, pastor, First Mennonite Church, Indianapolis.

 Determined budgets priorities as travel for the secretary, Forum magazine, and regional seminars for students and young adults.

The committee also met in joint session with the department of higher education of the General Conference Mennonite Church, Newton, Kan. The two groups work cooperatively in student services including publication of Forum, a magazine of "exploration, dialogue, and information for Mennonite students/young adults."

mennoscope

An increasing number of people are receiving social security benefits as a result of the expansion of the Mennonite Central Committee's family services program in Kentucky. Volunteer Larry Augsburger has spent the last several months boning up on the social security regulations and becoming acquainted with the social security office in the city of Hazard to facilitate his job as a special counselor for social security problems. "There are many people entitled to these benefits who are having trouble getting them," explained MCC's North America director Paul Leatherman.

A three-to-four-month study on the country of Mozambique for the Mennonite Central Committee began last December. Ernest Regehr, having completed a sixmonth research assignment on South Africa churches, is opening contacts in Mozambique. The purpose of the study is to get a preliminary feel for the needs in Mozambique and a sense of the attitude of the church and government there toward assistance from foreign church agencies. The study will involve discussions with Mozambique leaders, including church leaders now in the country or in neighboring areas. Various Mennonite

mission boards have expressed interest in Mozambique, and MCC will be sharing the results of this study with them.

German-speaking Mennonite congregations in Northern Mexico have opened a bookstore in Guauhtemoc, Mexico, in the vicinity of the Mennonite colonies. The Luz y Verdad (Light and Truth) Bookstore was dedicated last October, with ministers from several Mexican evangelical churches and a representative of the American Bible Society present. The store stocks both Cerman and Spanish books and Bibles and is managed by Hector Carrasco.

The Mennonite Church's radio broadcast, Golos Drooga (Voice of a Friend), is being heard widely across the USSR according to Russian immigrants to West Germany. During the past three years, about 6,000 Russian immigrants have settled in W. Germany, where Licht im Osten, a West European mission organization helps them resettle. Vasil Magal, speaker on Golos Drooga, based in Belgium, recently returned from Licht im Osten conference in Germany, where he met immigrants from all over Russia and Siberia. They reported that the broadcast is beine heard in their home communities.

A cross-cultural experience involving two courses and a study-and-work option in the country of Ireland is part of the Goshen College in Europe program this coming summer, from May 22 to Aug. 1. The program, led by Jack Dueck and John Fisher, will travel on bicycles an average of 20 miles a day through western Ireland with a study emphasis on writing and literature. Fisher and his family lived in Ireland in 1972-73 during his sabbatical. Fisher, professor of English literature, traveled extensively over the western Irish countryside during his year in Ireland. Jack Dueck, also part of the Ireland tour, is associate professor of English at the college. His special interest is twentieth-century fiction. The Ireland program is open to all undergraduate students who have completed one year of college. It is also open to Goshen College alumni. The complete program will offer up to eight semester hours of English credit. For further information, persons may contact the Goshen College Registrar.

Commemorating the 450th anniversary of the baptism of the first believers in the Anabaptist-Mennonite Church, the Mennonite Historical Associates will sponsor an inter-Mennonite meeting on Tuesday evening, Jan. 21. The occasion's featured speaker, John Ruth of Vernfield, is widely known throughout the Mennonite Church as an interpreter of Mennonite life, history, and thought. The meeting is scheduled to begin at 7:15 p.m. at Lancaster Mennonite High School, located five and one-half miles east of Lancaster on the Lincoln Highway. On Sunday evening Ian. 26 two programs of a similar nature have been scheduled for 7:30 p.m. by the MHA at Elizabethtown and Bowmansville Mennonite Meetinghouses with John E. Lapp of Lansdale and Jan Glevsteen of Scottdale as keynote speakers, respectively.



Harold J. Ockenga

Harold J. Ockenga, president of Gordon College and Gordon-Conwell Theological Seminary, will present the annual "Staley Distinguished Christian S c h o l ar Lecture Series" at Leastern Mennonite College Jan. 13-15. Ockenga will speak on "Faith and the

Mind" at 9:30 a.m. in the chapel-auditorium and on "Christian Education" at 7 p.m. each day in the administration building auditorium. The lectures at EMC, sponsored by the Thomas F. Staley Foundation, are part of a program that regularly brings outstanding Christian scholars to more than 200 colleges and universities in the United States

A 1974 Eastern Mennonite College graduate has won first place in Class II of the annual John Horsch Mennonite History Essay Contest. Mary Jean Kraybill, a history major who ranked first in her 230-member graduating class last May received the award for her 28-page paper, "Bosslers Mennonite Church and the TNT Plant Crisis of 1942: The Making of a Myth." The research paper, completed last February for Gerald R. Brunk's "History Seminar" class at EMC. deals with a rural Mennonite church's role in the successful effort to halt the construction of a munitions plant in Lancaster County. Miss Kraybill's award was announced by Leonard Gross, executive secretary of the Mennonite Church Historical Committee - the contest spon-

Fifty Holstein-Fresian heifers were dedicated at the Frank Eshleman farm, Manheim, Pa., Dec. 19 to be sent to Jordan. Henry Shenk, Manheim, Pa., chairman of Eastern Bd. of Missions Relief Committee spoke to donor farmers gathered for the occasion. Daniel Martin, Eby Hershey, John Metzler, John Yost, and Arthur Wenger negotiated with farmers to get the cattle together. About half of them were donated. The rest were purchased with Eastern Board relief funds. some of them at reduced prices.

Lois and Glenn Musselman and daughters Sonia, Regina, Cecilia, and Anita returned last month from Brazil where they have worked with Mennonite Board of Missions since 1955. During their furlough year the Musselmans will be living and studying in Hesston, Kans., and Harrisonburg, Va. Daughter Crissie Ann is a student at Hesston College. Their present address: Hesston College, Hesston, KS 67062. The newly organized Jundiai congregation honored the Musselman family with a fellowship meal Dec. 15. The Mennonite missionaries in Brazil were together in Campinas Dec. 17. a day before the Musselmans left.

"Additions to this unit have made the unit much livelier," wrote Voluntary Service worker Ruben Garcia from Surprise, Ariz. Ruben was speaking of David and Edith Alwine of Johnstown, Pa., who are spending a six-month VS term in Surprise. David serves as unit leader and worship director in the Surprise Community Mennonite Fellowship. Edith is unit hostess and helps with women's clubs in the community. Ruben describes the Alwine team as a "great blessing" with special cheers for Edith's cooking.

Phoenix, Ariz., Voluntary Service workers are fasting one day a week and establishing a hunger fund with the money saved. The fasting money has been used for emergency community needs such as groceries.

"There has been good spiritual growth in the unit and church (Amarillo Mennonite Fellowship) lately," wrote Amarillo VSer Henry Hickman in a report to Mennonite Board of Missions. Henry described a new sense of unity among unit members. They began to have devotions at the dinner table after meals. Singing after weekly meetings and Sunday morning breakfast together have also been helpful parts of the group's growth.

Following is a list of VS opportunities in Mennonite Board of Missions' units. Immediate openings for single males are found in Toledo, Ohio; Stockton, Calif.; Philadelphia, Pa.; and Mantua, Ohio. In Toledo and Stockton the openings involve work with Boys Club of America. In Philadelphia a community service worker is needed to help develop programming in the newly opened community center on York Street. Mantua wants a social worker with a college degree to work with Catholic Charity Service Bureau. Registered nurses are wanted in Walsenburg, Colo.; Carlsbad, N.M.; and Toledo, Ohio. An adult education teacher is asked for in Philadelphia, Miss. "We're talking about qualified persons with some background skills in each of these openings," said Lloyd Miller, VS placement counselor, hoping that such persons will feel the call in time for orientation in February. Interested persons may contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Virgil J. Brenneman, 516 E. Waverly. Goshen, Ind., has been named northern Indiana area representative for International Students. Inc. (ISI), as field staff associate. ISI received a grant from Mennonite Board of Missions to assist in



Virgil Brenneman

establishing the area ministry. Virgil is employed half-time by ISI and half-time as executive secretary of Mennonite Camping Association.

International Students, established in the late 1940's, is a non-profit, interdenominational mission outreach to student, government and business representatives from abroad, with home offices in Colorado Springs, Colo. Virgil is available to area churches for consultation on planning home visits, retreats, Bible studies, and providing other kinds of assistance to international visitors in northern Indiana.

At the end of 1974, 19 overseas mission associates were serving with Mennonite Board of Missions in four South American countries. Six couples and seven singles were at work in Argentina, Brazil, Paraguay and Peru in a variety of settings, including: sharing congregational pastoral leadership, milking cows, teaching school, nursing, operating and fixing radios.



Ruth and Jon Beachy, overseas associates with Mennonite Board of Missions (Elkhart, Ind.), shift work assignments and living arrangements early in 1975. After 18 months at Hospital Bautista (Baptist) living with modern conveniences in Paraguay's capital, Ruth and Ion will move on to Mathlawaiya, an Anglican rural mission 200 unimproved miles northwest of Asuncion. At Bautista Ruth was office nurse in the private clinic and Ion taught in the nursing school and was an English assistant to the administrator. The Beachys will also be involved in a medical ministry at Mathlawaiya, named after the local trees. Tuberculosis as well as parasitic diseases continue to be common in the area. In the Chaco, Ruth and Ion will be part of an international community including Paraguayans, Lengua Indians, a German couple, a Dutch couple, an English nurse and an Irish doctor.

In Bragado, Argentina, Dennis Byler serves on the six-member council responsible for leadership of the Bragado Mennonite Church and teaches choral conducting at the Chivilcoy music conserva-

"The Holy Spirit is beginning to guide us into new ways of ministering and a much clearer understanding of what being the church is all about," wrote Dennis. "The emerging leadership pattern, in which I am one of the parts, is beginning to take shape, and to minister in the name of Jesus Christ and through the power of the Holy Spirit."

Anette and Larry Eisenbeis, selfsupporting associates, live on an 80-acre farm at the edge of Araguacema on the Araguaia River in north central Brazil.

They see their assignment to be "dayto-day living in the community as Christian persons and a Christian family (sons Chris, Timothy and Philip live with them)." Producing fresh milk from ten cows, year-round is a significant help to the health and convenience of the community, which is the significant control of the community of the significant control of the significa

Five hundred miles south of Araguacema, Elaine Kauffman lives in an apartment in Brazil's 14-year-old capital city, Brasilia, and teaches in the American school nearby.

Elaine described Brasilia as "a strange mixture of rurality and suburbanity. The night noises are those of the country, especially from insects (and so are their bites), and open country is nearby. But we have the lights (most of the time) and the noises of the city—cars, buses, trucks, airplanes; children upstairs crying in the bathroom, and neighbors in the neat building playing samba records."

On Sundays she participates in the worship and study of the Gama Mennothe Church, 25 miles away. "I like my life and work," Elaine said; "I don't so much feel important, as that I have a niche here—a place that God has given me."

Also in Brazil, 650 miles south of Brasilia, Mary Ellen Keeler and Marcia Yoder teach in the International School of Curitiba. Its 62 students come from Brazil, Canada, England, Cermany, Holland, Japan, and the USA. Mary Ellen Leaches grades one and two, and Marcia grades three and four. "Living in another culture and working with children and parents of many nationalities has been a very rewarding experience," they indicated.

Paraguay hosts the largest number of Mennonite overseas missions associates, all living in Asuncion, the capital. Teachers at the Christian Academy are Sarah Petersheim (grades 1-2), Mark Fly (grades 5-6), Doris Moyer (grades 7-8), Ruth Ann Fly (private tutoring), Dennis Kauffman, and Lois King (high school). Rose Kauffman is the academy secretary and bookkeeper.

On the western side of the continent, Margaret and Paul Wyse serve with Wycliffe Bible Translators in Yarinacocha, Peru. Yarinacocha, is in the jungle on the eastern side of the Andes mountains, 65 miles from the Brazil border. Paul heads the support division whose purpose is "to do all we can to make it possible for the 100 missionaries and about the same number of nationals working in Linquis

tics and Bible translation to do their work." Margaret works in the clinic.

The Mennonite Church, according to the administrative manual for oversaes missions of the Mission Board, sees the Overseas Mission Associate pattern "as a unique opportunity for persons with proper spiritual motivation to serve in a significant way and leave a positive witness for Christ." Year-end reports from associates in Argentina, Brazil, Paraguay and Peru incarnate that policy statement.

readers say

Submissions to Readers Say column should comment on printed articles.

An article in the Dec. 10 issue of Goppel Herald was read with interest. The article is by Boy T. Hartzler, entitled "A Tapayer and a Disciple." He says: "I am a participant in the kingdom which Jesus began. .. "The subject of the kingdom has been a verations problem. It is too complex even to open here, other than to say that the kingdom of God is eternal, for God is eternal. Whatever Hartzler means or implies in the quote may be problematical.

His reference to that meeting of Mennonite Church leaders contains intriguing suggestions. It is proper to open meetings with prayer. The wording of such prayers could be very illuminating "... An invitation to God's Spirit to

be present to direct.....

Isn't it generally accepted that at conversion

Christ indwells the believer in the Person of

Holy Spirit? Coupling this with Heb. 13:5:

"... I will never leave thee nor forsake thee

"to invite a person to be present where he already is, is loose talk; and in connection with the quote, could well indicate that instead of living a Spirit-controlled life habitually, some other power usually controls, probably that well-known ego, but on this occasion we invite Holy Spirit to control.

Probably we had better learn to recognize holy Spirit's abiding presence, and allow Him to control always, thus eliminating the sentimental habit of inviting Him on special occasions. In all probability such recognition would revolutionize our lives individually and corporately.—S. C. Brubacher, Avr. Ont.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beemer, Gary and Sandra (Spencer), Continental, Ohio, first child, Melanie Lynn, Nov. 9 1974

Bergey, Kenneth C. and Connie Sue (Hange), Haffield, Pa., second child, first daughter, Melissa Sue, Dec. 16, 1974. Eash, Duane and Mary Alice (Sauder), Wau-

seon, Ohio, fifth child, third son, Jason Edward, Nov. 26, 1974.

Hess, Leon and Jean (Martin), Ephrata, Pa.,

second child, first son, Craig Lamar, Dec. 15, 1974.

Horst, Marvin and Marcia (Schmidt), Mangans-

Horst, Marvin and Marcia (Schmidt), Maugansville, Md., first child, Jennifer Diane, Nov. 24, 1974.

Kruth, Maury and Lois, Wailuku, Hawaii, first child, Steven Andrew, Nov. 30, 1974. Liechty, Omer Wayne and Sherry (Bradford), Spencerville, Ind., second child, first daughter, Jayne Marie, Nov. 11, 1974.

Nunemaker, Donald and Shirley (Gingerich), Wakarusa, Ind., first child, Kari Ann, Dec. 2, 1974.

8%

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You can receive up to 8% interest on a loan to Mennonite Board of Missions for Greencroft Center remodeling. Send the coupon to David C. Leatherman, Treasurer, Mennonite Board of Missions, Box 370, Elkhart, IN 46514, or write for more information.

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Name: (If y	ou desire a joint note, list both p	ersons' names.)
	(Print Full Name)	(Social Security No.)
	(Print Full Name)	(Social Security No.)
	(Print Full Name)	(Social Security No.)

Nunemaker, Lowell and Virginia (Witmer), Wakarusa, Ind., first child, Kenneth Scott, Dec. 8, 1974.

Risser, H. Brian and Jean (Zimmerman), Bainbridge, Pa., first child, Kendra Nadine, Oct. 27, 1974.

Scaggs, Ray and Martha (Miller), Rittman, Ohio, second child, first son, David Ray, Dec. 19 1074 Slagle, Keith and Esther (Demiter), Manson,

third child, second son, Gregory Lynn, Oct. 11, 1974.

Swartz, Donald and Joyce (Graber), Spencer-Ind., fourth child, first son, Matthew Donald, Nov. 6, 1974.

Witmer, Amos P. and Julia (Stauffer), Dayton, Va., third child, second son, Mark Timothy, Dec. 9, 1974.

Yoder, Lowell D. and Peggy (Domer), Topeka, Kan., second daughter, Alicia Marie, Nov. 8, 1974.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to ose not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Dunbar - Lederman, - Randy Dunbar and Karen Lederman, both from Grabill, Ind., North Leo cong., by Walter Stuckey, Sept. 7, 1974.

Fouts - Hofstetter. - John A. Fouts, Apple Creek, Ohio, Christ Gospel Mission, and Karen Hofstetter, Dalton, Ohio, Kidron cong., by John D. Fouts, father of the groom, Oct. 12, 1974.

Good - Trover, - Wilferd Eugene Good and Kay Elaine Troyer, both from Knoxville, Tenn., Knoxville cong., by Ezra O. Good, father of the groom, Nov. 29, 1974.

Johnson - Ferguson. - David Randall Johnson, La Grange, Ga., Orrville (Ohio) cong., and Deborah Lee Ferguson, La Grange (Ga.) Presbyterian Church, Nov. 9, 1974.

Kliner - Yoder. - Lawrence M. Kliner and Leila Yoder, both of International Falls, Minn., Point of Pines cong., by Mervin Slaubaugh, Nov. 22, 1974.

Liechty - Wrigly. - James Liechty, Grabill, Ind., North Leo cong., and Diane Wrigly, Wayne, Ind., by Alvin R. Beachy, Sept. 13,

Smalley - Dangler. - R. Douglas Smalley and Rhonda Elaine Dangler, Mt. Pleasant cong., Cloverdale, Ohio, by Ronald D. Martin, Nov. 16 1974

Swartzentruber - Wagler. - Lowell Steven Swartzentruber, Loogootee, Ind., Bethel cong., and Kathrine Susan Wagler, Montgomery, Ind., Berea cong., by Tobias Slaubaugh, Dec. 7, 1974.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Clark, Mable Maeberry, daughter of Isaiah and Anna Dora (Mays) Brady, was born in Mill-boro, Va., July 12, 1890; died in Green Haven Nursing Home, Greensboro, N.C., Dec. 5, 1974; aged 84 y. She was married to Willie Hurlbert Clark, who preceded her in death on Sept. 1 1965. Surviving are 2 sons (Wildridge A. and Earl B.), 8 daughters (Mildred - Mrs. John Fletcher, Reba, Roby — Mrs. William Estes, Allie — Mrs. Stuart Brooks, Lavvie — Mrs. T. R. Mays, Maude, Flora - Mrs. Barney Moore, and Tamar - Mrs. M. B. Mays). Three sons preceded her in death. She was a member of the Stuarts Draft Mennonite Church, where funeral services were held on Dec. 7, in charge of Roy Kiser and Charles Ramsey; interment in Clark Cemetery, Montebello,

Danner, Marion Willis, son of Marvin and Lena (Hershberger) Danner, was born at Mil-ford, Neb., Dec. 19, 1914; died at the Veterans Hospital, Lincoln, Neb., Nov. 20, 1974; aged 59 y. On Sept. 24, 1937, he was married to Vivian McLain, who survives. Also surviving are one son (Larry), his parents, 2 granddaugh ters, 3 stepsons (Danny Koehler, Jeff Hardesty, and Michael Hardesty), 3 sisters (Erma – Mrs. Simon Birky, Hazel – Mrs. Conrad Carlson, and Wilma - Mrs. Russel Storay), and 2 brothers (Harley and John). He was a member of First Mennonite, Lincoln, Neb. Funeral services were in charge of Milton Troyer and Leland Oswald; interment at Lincoln Memorial Park

Graber, Francis S., son of John and Susan (Stoll) Graber, was born in Daviess Co., Ind. Feb. 2, 1906; died of heart failure at Dekalb Memorial Hospital, Auburn, Ind., Nov. 19, 1974; aged 68 v. On Feb. 13, 1930, he was married to Verda Liechty, who survives. Also surviving are 3 sons (Allen, Dwight, and Carl), 2 daughters (Mrs. Gerry Kulp and Mrs. Joyce Swartz), 18 grandchildren, and one great-grandchild. He was a member of North Leo cong., where funeral services were held on Nov. 21, in charge of Alvin Beachy, Don Klopfenstein, and Earl Hartman, interment in Leo Memorial Cemetery.

Graber, Johnny, son of Henry and Anna (Graber) Graber, was born in Daviess Co., Ind., Dec. 13, 1941; died of an accidental gunshot wound at Martin Co., Ind., Nov. 7, 1974; aged 33 y. on Apr. 2, 1965, he was married to Lilly C. Miller, who survives. Also surviving are 2 children (Stanley James and Tracy Levon), his parents, one brother (Amos Graber), 5 sisters Elizabeth - Mrs. Homer Kemp, Rebecca - Mrs. Marvin Wagler, Martha - Mrs. Mervin Wagler, Mary - Mrs. Verlin Wagler, and Anna Mae -Mrs. Loren Wagler), and his grandfather (Amos Graber). He was a member of Providence Mennonite Church, where funeral services were held on Nov. 10, in charge of Tobias Slaubaugh and David I Graber: interment in church cemetery

Hartzler, Bertha A., daughter of Samuel H. and Rebecca (Byler) Hertzler, was born at Belleville, Pa., Jan. 24, 1909; died of cancer at Lewistown, Pa., Jan. 24, 1905; died of cancer at Lewistown, Pa., Dec. 12, 1974; aged 65 y. On Dec. 17, 1931, she was married to Jesse G. Hartzler, who preceded her in death on Aug. 18, 1970. Surviving are 6 children (Grace E. Hartzler, Jean — Mrs. Rodney Cavanaugh, John T., Jay I., Sarah - Mrs. Fred Miller, and Delmar), 10 grandchildren, and 3 sisters (Sadie Hertzler, Amanda - Mrs. Alphie Smucker, and Eldora - Mrs. Ray Peachey). One sister (Mattie - Mrs. Harvey Yoder) preceded her in death in 1948. She was a member of Allensville Mennonite Church, where funeral services were held on Dec. 15, in charge of Paul E. Bender, Raymond Peachey, and Nelson Roth; interment in Allensville Mennonite Cemetery

Knechtel, Ephraim, son of Alfred and Elizabeth (Hallman) Knechtel, was born in Wilmot Twp., Ont., Oct. 2, 1884; died at his home in Wilmot Twp., Ont., Nov. 5, 1974; aged 90 y. On Feb. 15, 1911, he was married to Edna Snyder, who survives. Also surviving are 3 sons (Clifford, Orval, and Alfred), 6 daughters (Grace, Dorothy, Fern, Lila, Erma, and Carol), 25 grandchildren, and 9 great-grandchildren. One son (Paul) preceded him in death. He was a member of Mannheim Mennonite Church, where funeral services were held on Nov. 8, in charge of Gordon Bauman and Leslie Witmer; interment in the Mannheim Cemetery.

Loux, Abram C., son of Jacob R. and Henrietta (Clemmer) Loux, was born in Franconia Twp., Pa., Feb. 17, 1888; died at Peter Becker Memorial Home, Harleysville, Pa., Dec. 14. 1974; aged 86 y. He was married to Martha W. Landis, who preceded him in death in 1954. Surviving are 3 sons (Curtis L., Jacob L., and

Norma L.), 13 grandchildren, and 22 greatgrandchildren. He was a member of Franconia Mennonite Church, where funeral services were held Dec. 18, in charge of Leroy Godshall, Floyd Hackman, Earl Anders, Jr., and Curtis Bergey; interment in adjoining cemetery.

Marner, Dave L, son of Isaac and Mary (Miller) Marner, was born Jan. 6, 1900; died at his home. Oct. 25, 1974; aged 74 v. On Feb. 18, 1923, he was married to Blanche Swartzendruber, who survives. Also surviving are one daughter (Doris - Mrs. Mark Swartzendruh 3 sons (Donald, Gerald, and Phil), 10 grandchildren, his stepmother (Mary Marner), one brother (Ray), 5 sisters (Martha - Mrs. Erlis Brenneman, Cora Marner, Gertrude Miller, Amy Hochstetler, and Leta - Mrs. Ed Maust), and 3 half sisters (Elmarie - Mrs. John Capper, Lola Marner, and Anna Mae Marner). He was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Oct. 27, in charge of Robert K. Yoder and Max Yoder; interment in church cemetery

Souder, David M., son of John and Margaret (Mitman) Souder, was born in Sellersville, Pa., Apr. 12, 1945; died as a result of accidental shooting while deer hunting at Williamsport, Pa., Dec. 2, 1974; aged 29 y. On May 14, 1966, he was married to Ruth N. Frederick, who survives. Also surviving are one son (David Loren), one sister (Joan M. Souder), one brother (John Merrill), and his maternal grandmother (Mrs. Martha Mitman). He was a member of Rockhill Mennonite Church, where funeral services were held on Dec. 5, in charge of Curtis L. Bergey and Henry L. Ruth; interment in adjoining cemetery

Tregle, Henry J., Jr., son of Henry Joseph Tregle, Sr., and Aure Marie Folse, was born in Des Allemands, La., Nov. 14, 1912; died at Cameron, La., Nov. 15, 1974; aged 62 y. On July 12, 1934, he was married to Nettie Elma Le Blanc, who survives. Also surviving are 5 sons (Thoma J., Curtis L., Glenn T., Henry J. III, and Lowell Tregle), one foster son (Lucius D. Williams), 6 grandchildren, 12 stepgrandchildren, 6 sisters (Mrs. John Cortez, Mrs. Norman StAmant, Mrs. Alice McAdam, Mrs. Ernest Frickey, Mrs. Jeff Drury, and Mrs. Paul Stein). He was preceded in death by one sister (Antoinette Cologne). He was ordained as a minister Feb. 9, 1941, and served at Akers, La., Madisonville, La., and Three Brothers, Ark. He was a member of Des Allemands Mennonite Church, where funeral services were held on Nov. 18, in charge of John E. Wenger and Johnny Hale; interment in Des Allemands Mennonite Cemetery

Correction: In the obituary of Sarah Stutzman (Nov. 19 issue) the names of two surviving daughters were omitted. They are (Ellen - Mrs. Willard Yoder, and Gertrude - Mrs. Lester Roth).

Cover by Paul Schrock; p. 10 by Jim Bishop.

calendar

Ministers' Week, Hesston College, Hesston, Kan., Jan. 13-17.

13-17. Celebration of Faith, Eastern Mennonite College, Harrisonburg, Va., Jan. 20-23. Ohio and Eastern Conference annual session at Cedar Grove Mennonite Church, Greencastle, Pa., Mar. 6,

Apr. 25-27.
 Homecoming, Eastern Mennonite College, Harrisonburg,
 Va., Apr. 25-27.
 Franconia Spring Conference Assembly in Conjoint Meeting with Eastern District General Conference.

May 3 4 Assembly 75, in central Illinois, Aug. 5-10.

United Church Membership

Dropped 8.3 Percent in Decade

Membership in the United Church of Christ dropped rom 2,067,223 or 1,895,-016 and 8.3 percent—in the 1984-1973 period. In the same period, per capita giving rose from \$75.94 to \$105.39, an increase too small to keep up with inflation, according to a report presented to the denomination's Executive Council in Buffalo, NZ.

in Buttalo, N.Y.

Dr. Robert Moss, president of the church, said that one reason the United Church and other major Protestant denominations are losing members is traceable to "a reaction to the return to religion following World War II." Dr. Moss said that joining the church was the "socially accepted thing to do" 30 years ago. "Now," he added, "persons who join the church come with very high motivation because social pressures to do so are no longer operating."

Disciples Pray for Argentina

Members of the Christian Church (Disciples of Christ) have been urged to pray for all people of Argentina during what was called the "current terror wave," and especially for a Disciple pastor who is on an assassination "death list."

Rev. Angel V. Peiro of Resistencia, a denomination report said, is one of 20 persons named on a death list of the Anticommunist Alliance of Argentina—one of several terrorist groups involved in some 100 political killings in the past four months.

Mr. Peiro is apparently a target because he helped resettle leftist Chilean refugees in Argentina. The terrorists are reportedly operating from both extreme leftist and rightist political positions.

New Zealand Methodists Elect Maori President

The New Zealand Methodist Church has elected its first Maori president, Rua Rakena, head of the Church's Maori Division.

Next year, the Methodist Conference will be held about 80 miles south of Auckland on a traditional Maori meeting ground—the "marae" at Turangawaewae —rather than at a central city church as usual.

Meanwhile, the New Zealand Baptist Union has ordained its first two Maori ministers: C. Joe and T. Mihaere. Both are graduates of the Baptist Theological College in Auckland.

Maoris are New Zealand's native Polynesian race.

Religious Interest

Among Swedish Youth

Young people in Sweden are showing great interest in religious education and church services, according to findings of a study released by the Central Board of the Swedish State Church (Lutheran).

Although studies have found that Swedish youth have been dropping out of secular schools and showing decreasing interest in schoolwork, they are gladly taking two hours of religious instructions per week.

One interesting finding of the church study is that young people find a great attraction in the "quietude and stillness" that are found in both church services and religious studies in confirmation classes. Another frequent answer given by the young people is that they are searching for a style of life and a pattern of allegiance.

Reports Torture, Slaving in Chad

Hundreds of Christian converts in the central African nation of Chad have been tortured and killed in a "vicious religious persecution," according to a report in a Toronto, Ont., newspaper, The Globe and Mail.

The "persecution" appears to stem from Chad's President Ngarta Tombal-baye launching of a program, in August 1973, designed to remove all European influences from his country. Chad, a former French colony located northeast of Nigeria in the drought-plagued Sahel area of central Africa, became independent in 1960.

About 50 percent of Chad's population are Muslims. Another large group is animist. Christians — Protestant and Roman Catholic — form a small but growing minority.

Destroy the Maine Lottery

The Maine state lottery should be "destroyed" for taking advantage of the poor, according to James Russell Wiggins, publisher of the Ellsworth American news-

The former editor of the Washington Post, an outspoken foe of the lottery, spoke at the annual meeting of the Christian Civic League of Maine.

"The Maine lottery ought to be de-

stroyed," he said, "not because it is wicked for a gullible citizen to spend 50 cents for a lottery ticket, but because it is wicked for a sovereign state to pick the pockets of the poor to get the money it ought to raise by taxation of the rich," he said.

Protestant Giving Up 7.7 Percent in Year

Giving to Protestant churches rose 7.7 percent in 1973 but the increase was not enough to offset the 9.6 percent drop in the U.S. dollar's buying power.

Data from 41 denominations having 46 million members reveals total contributions of almost \$5 billion last year. The per capita rate of giving was an all-time high of \$107.78.

As in the past, members of the Seventh-day Adventist Church led all others in per capital giving—\$453.19 per member. Adventists practice tithing and more than 70 percent of the contributions went to missions.

The report also covered 23 Canadian churches having 2.7 million members. Total contributions for those groups in 1973 was \$196,731,338, with a per capita of \$71.10. Gifts for congregational expenses amounted to \$150 million, while \$47 million went for benevolences.

Hunger and Famine More Explosive

Hunger and famine is "more explosive than all atomic weaponry possessed by the big powers," U.S. Sen. Mark O. Hatfield told the congregation at Fourth Presbyterian Church in Bethesda, Md. In a sermon titled "World Hunger

In a sermon titled "World Hunger and Christian Responsibility," the conservative Baptist layman said, "We hear so much about the threat to our national security, and we measure that threat by comparing the number of warplanes, bombs, and warships to other great powers."

"We say, therefore, if we but have an equity or a priority or a superiority, we will be secure, when actually the greatest threat to this nation and the stability of the entire world is hunger," Hatfield said.

"Hunger and famine will do more to destabilize this world, it's more explosive than all atomic weaponry possessed by the big powers. Desperate people do desperate things; and remember that nuclear fission is now in the hands of even the developing countries," in many of which hunger and famine is most serious.



1975: A Memo to Ourselves

Most of us most of the time take life as it comes and try to deal with it in a responsible manner. It is a gift of God to be cherished and used for Him. However now and then it may be we should look ahead and plan for some things we should do to the glory of God. We can write a memo to ourselves on matters of 'special concern. For example, we might write a memo for 1975.

If we wrote a memo for the Mennonite Church covering matters of special concern in 1975, what should it include? Here are a few items that appear to be of special importance to Mennonites in 1975.

 Action. In an article scheduled for next week, Richard Yordy calls for an emphasis on action. In former days, he says, Mennonites' lives were action full and enrichment poor, but now these have been turned around. How has this come about? Is it in part because of the way our church life revolves about study and worship?

A century or more ago many of our congregations met for worship only biweekly. There was no Sunday school nor were there evening, midweek, or revival meetings. Today congregations meet weekly and all have some of the worship-study activities mentioned above.

But worship and study are not sufficient in themselves. They need a balance of action. Jesus sometimes prayed all night, but He also worked all day and on occasion, even on the Sabbath. His action, we are given to understand, was done to carry out an assignment from His Father.

So the lack of action which concerns Richard Yordy is not action per se, but disciplined Christian action which grows out of a calling to function as God's people today. There is plenty of other action all around — running to and fro is characteristic of our time — but disciplined Christian action is in short supply.

One of the simpler acts we may note for ourselves is the act of putting money into the offering plate. According to Ivan Kauffmann's "Mennonite Church Giving — 1973," the current level of Mennonite giving is 4.55% of income. He asks whether this is a large enough investment in the work of the church. Perhaps his question is not sharp enough since he does not include information on what perentage of Mennonite members are wage earners, yet it is a question we may not all have faced directly: is our action on this issue fully informed and faithful?

2. Bible Interpretation. As reported by Paul Kraybill in Gospel Herald (Nov. 26, 1974, p. 925) the General Board has appointed two special task forces to prepare study documents for General Assembly this year. One group is to work on "Principles of Biblical Interpretation." In this memo it is worth noting that this is a special Mennonite issue and 1975 is a good year to dig into it. The Anabaptist-Mennonites came in as a movement back-to-the-Bible. We cannot exist without it. If we lose the Bible we lose what it means to be Mennonite.

However, in our proper concern to cherish the Bible we have not always been clear about the problems of its interpretation. A basic problem often not seen is the problem of bias in the use of the Bible. One might expect that we would take the Bible, try to understand it and then seek to carry out its teachings. But, alas, we are complex creatures and often blind to our own blindness. In fact, there are those who seem more concerned to defend the Bible than to follow it. If in 1975 we can agree on some Mennonite principles of biblical interpretation, we shall indeed be wiser in the ways of God.

- 3. The Holy Spirit. Another task force at work on a report for the assembly is to deal with "The Holy Spirit in the Life of the Church." This, too, is a crucial matter for Mennonites. Without pope or ultimate legislative council, Mennonites have no other authority above the Bible and the Holy Spirit. Thus, it is of highest importance that we understand how both function to lead us into faithful, fruitful living.
- 4. Obedience. Another issue we may note in a memo to ourselves for 1975 is obedience. No new issue, surely, it is the beginning and the end of the Christian religion. "We come to [God]," says Alan Richardson in Genesis 1-11 "as to a Person whom we have encountered, and whom to trust is to know. If we will not trust Him and obey His will, we cannot know Him. . . 'It is so hard to believe,' he adds, quoting Kierkegaard, 'because it is so hard to obey' "(pn. 38, 39).

So the ultimate issue facing us all is that of obedience. Will we or will we not seek to obey God in the year of our Lord 1975, The 450th of Anabaptism? One would hope that the first three items mentioned above would contribute toward the fourth. — Daniel Hertzler

Gospel Herald

January 14, 1975



"The Sower" by Jean Francois Millet

Words and Deeds in '75

by Richard Yordy

We are covered with information. The mass media deluges us with the events of the whole world. We have libraries full of factual knowledge and literature recounting the experiences of past and present. Our churches and church papers are filled with doctrinal truths and the sharing or Christian experience. We spend time cultivating the knowledge of the Bible and the doctrines of God, encouraging and affirming each other, having good ex-

periences together, and sharing the good experiences of the past. Too often we fail to see these as the prelude to action. In fact some have come to feel that the kernel of faith is all important and the fruit of the deed is of little value.

In Paul Erb's book, South Central Frontiers, there is the story of a woman who had moved to the Kansas frontier and for years on end had not heard a sermon or participated in a worship service with those of her Amish Mennonite faith. Her life was filled with action from morning to night. Hard work, forthright deeds, filled her life. There was little time to nourish her inner experience, to feed her mind on Christian literature, to fellowship deeply with others who shared her faith and conviction. Her knowledge of the Bible was likely quite limited as was her knowledge of many other things.

To make life full and rich and whole on the frontier she did not need harder work, more deeds, more responsibilities for decision. Rather she was in need of the enriching experience of Christian fellowship, an opportunity of sharing the experiences of faith, and a chance to gain knowledge of the Bible as well as other knowledge.

Now the tables are turned; now we have permitted our life of action to be divorced from our life of worship, from our life of Christian fellowship, and from our focus on Christian experience. Truth, fellowship, and personal experience are important ingredients and a necessary basis for a faithful Christian life. But they are not the whole of Christianis? Hought to be expected that Christianis would act differently from non-Christians, but any difference is often hard to see. Instead of action, we build up a feeling response and a symbolical response. Instead of change in lifestyle we assuage our guilt by an experience of forgiveness.

Jesus will forgive us more than we can imagine, but His Spirit is also meant to transform us. The greatest threat to faithful Christian living today is the willingness to value Christian experience for its own sake, Christian doctrine for its truth, and Christian fellowship for its warmth. Until we see that Christianity fails when it does not act and decide, we will be increasingly out of touch with the biblical origins of our faith.

In his study of Mennonite piety through the centuries, Robert Friedmann indicates that while it is clear that the church has been a model of true obedience to the Word of the Lord Jesus Christ, there was also a tendency to turn Christianity toward respectability. To be respectably honest and godly, to have a uthentic experiences of the forgiveness of sin, to have a sense of fellowship and friendship in the congregation is but the basis for Christian action, it is not its ultimate goal. The goal must always

be focused on deeds and action that minister to the

From another standpoint, we could ask the Christian education question. How does an adult fit new understandings and new information into his experience? I believe he knows in a new way and experiences new things in the process of meeting the crises of life creatively or he works with others to decide to do things that meet the needs of men. Children and youth may store up knowledge for future use. Adults need information to meet the issues of life now.

Our goal is building up a joyful supportive people at work in the Christian mission. The church is the body of Christ in action in the world. The church meets to experience its fellowship and to decide on its course of action. Thus it is not enough if our experience in the church stops with hearing and feeling the grace of God. This falls short of a church like the incarnate Christ who moved into the difficulties of the ambiguities of first-century Palestine.

The gospel we preach moves from the biblical word revealing God at work in the world to fellowship of believers who become a community of action. Nothing less than decisive action can communicate God's whole salvation. This does not call for a new structure. This does not call for a new division of the church.

It simply calls us to focus on the resources we have, not simply to think, to experience the fellowship, but also to express our faith in action. This is what Jesus began to do and to teach and this is what has happened when the church is renewed by His Spirist.

- Gospel Herald -

Words and Deeds in '75	17
Richard Yordy	
A Think Battle on the Church	19
Ruth H. Seitz	
A Woman's Place Is in Christ	20
Lareta Finger	

Daniel Hertzler, Editor
Volume 68

David E. Hostetler, News Editor
Number 2

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The Cospel Herald was established in 1988 as a successor to Cospel Witness (1905) and Herald of Truth (1884). The Gospel Herald is a religious periodical published weekly by the Memoniter Publishing House, 610 Whath twens, Sortidale, Packed the first or second Tuesday in July and the Tuesday Indiana, 1989, 1

Richard Yordy is pastor of the Hesston (Kan.) Mennonite Church.

A Think Battle on the Church

by Ruth H. Seitz

I'm on the battleground again — with that enigma, the church. And this time it's guerrilla all the way. When I cock the trigger to hammer away at its declarations, its assumptions, its prejudices, I save my ammunition just in time.

Its ideologies seem so far from the real world that I slip back into the bush and wallow in my own anger and hurt for being hoodwinked all these years.

The church as a word and a place was a part of my socializations. Ever since I did the motions to the Sunday school song, "Building Up the Temple," I've felt it. It was more than a building or a ceremony. A way of life.

It was concrete, an ongoing experience our family had with other Christians. Not only Sunday mornings but on the telephone, on berry-picking hikes, in numerous prayer times. It was close, this pattern of relationships with the Lord and people. For me, anyway. I was deep into the center of caring and being cared for.

All this nourished a particular feeling about church. Warmth. Understanding. A person-oriented institution. A worthwhile societal segment with God putting quality into every corner. I could contribute, whatever my professional stance. Anyone could.

Here in Africa one day I saw a bit of masonry that aptly illustrates this view of the church. Commercial bricks, sandstone blocks, molded mud bricks, and chiseled stone were being cemented into a single wall. The mason was constructing with any hardy, available materials. The result was a sturdy, straight structure of many colors.

Forgotten Two Things. But the church is not so. I am struggling now because I had forgotten two things.

Besides being a brotherhood, the church is an organization. It has administrators who discuss priorities, parcel out funds, and wrestle for a consensus. They are human. Their feelings range from agony to self-righteousness. They pray for God's leading. But in the end, they make the decisions.

True, they don't choose the stones in the church. That's God's doing. I'm in the church because of what God has done to me, His loving and forgiving. That's why they're there too.

I had forgotten these leaders are human. Like me. That means we err, confuse, misunderstand, and pretend. But we can also change — and grow.

Second, I forgot that the church is living. That volatile old missionary Peter must have reveled in writing; "And now you have become living building-stones for God's use in building His house" (*Living Bible*).

Each member's growth, insight, and struggle is individual. I may not understand where you are now. A disconcerting or even painful fact. We may be out of tune. Our feeling-thoughts may grate against each other.

This war in my heart is searing. My pride won't let me forgive the church's human inconsistencies, and my love won't let me relinquish my post and disappear in a swamp. I'd like to flush out any enemies of my interpretation and rebuild a perfect brothering church like the community I basked in as an innocent of the real life.

I remember now that there were some members who didn't sit completely easy with the fellowship of my childhood. Their viewpoints were distinctive and their carriage a bit unusual. We tended to stonewall their suggestions. One man was sometimes bypassed in the presence of the bishop. His ideas, well, they were a bit racy.

My mind is weary of this battling. There will be other conflicts, but that symbolic image of the ideal church will always be soiled. There will never be a clear-cut victory, so I'll just stay close to the Foundation. It's safest there.

A Woman's Place Is in Christ

by Lareta Finger

"The New Testament says that a woman's place is in the home raising children.

"Women are not supposed to have authority over men. They should be submissive."

"It is unscriptural for a woman to speak in a church service."

Because women are the weaker sex, they should not go into jobs that require physical exertion such as auto mechanics or carpentry.'

The statements above contain opinions held by some Christians, based on certain verses from the Bible pertaining to women. With the more recent emphasis on Women's Lib and more alternative vocations for women, many Christians are forced to come to terms with some of these concepts and think through a woman's role in society both as a Christian and as a "liberated woman."

I bristle when women are put down or shut out from some activities because of glib proof texts or an assumption that women just aren't quite equal. On the other hand, I resent having Paul or Peter labeled as narrow-minded male chauvinists! The purpose of this article is to examine some of the New Testament passages in the light of the context in which they were written and see what they say to Christians in our culture.

Crucial questions arise; what does Christianity have to say about the status of women? Was a woman's status raised or lowered by the coming of Christ? How should her status in the Christian church compare with that in secular society today?

It is first of all helpful to know the overall spirit of the New Testament and the good news brought by Iesus. The message is one of liberation and abundant life. It speaks of losing chains, of sight to the blind, of taking the most unlikely person and changing him into a happy useful one. It also speaks of bringing low the proud and self-righteous, but only so that justice may be done, and the sinner freed.

As a contrast then, what happens to a spirited, talented, vocationally oriented woman who keeps hearing statements

such as those quoted at the beginning of the article? Does it appear that the good news, even Jesus Himself, would limit her and keep her from developing to her full capacity?

It is certainly the intention of the gospel to lift up and free both men and women, not to put down and stifle anyone. Specific verses where women are referred to must be examined in the light of this basic, overall intention.

The World of the New Testament. Every person lives in his own culture and every writing, even though inspired by the Holy Spirit, is shaped to some degree by that culture. Scriptural passages which discuss the place of women in the New Testament age, are better understood if we know about the status of women at that time, both in the Greco-Roman world and in Jewish society.

I shall consider Athens in the pre-Christian era, since it was the most advanced society known at that time and had much influence on the first century AD. (Most of my information here is from The Family in Classical Greece by W. K. Lucey). Here, women were rarely considered independent, but stayed under the protection of their husbands or male relatives. To ensure virginity at marriage and fidelity of the married women, their social interaction was very restricted. For example, Xenophon, a Greek historian, writes that a certain man's bride had been brought up "under strict supervision in order that she might see as little as possible, hear as little as possible, and find out as little as possible . . . she knew only about the working of wool herself and what could be expected of a slave . . . but she also had had a really good training in management of the food . . . " (page 159). Another man claimed that his sister and nieces lived in the woman's quarters of his home and were embarrassed even to be seen by their male relatives. Wives did not go out to dinner with their husbands or eat with them when they entertained male visitors.

Because virginity was so important, girls were married very young. A girl's father or guardian usually arranged the marriage and she often did not know her husband-tobe before the betrothal. Girls legally received their property by age fourteen and this probably coincided with mar-

Lareta Finger is a homemaker with two children living at Har-risonburg, Va. She has had experience in elementary school teaching and in high school and college counseling and administration.



"Jesus Talks with the Samaritan Woman" by Alexander Bida. A woman (or man) who follows Jesus' example will know what it means to become great.

riage. Consequently a teenage girl was frequently married to a much older man (30 years was suggested as ideal for men), with whom she had little in common. Procreation, not love, was viewed as the highest aim in marriage.

One man wrote, "When I married, for a time I looked after my wife as well as I could and paid attention to her as was reasonable. But when a child was born, I at once began to trust her entirely and handed over to her all I possessed" (pages 169, 170). Another man whose wife had borne no children for ten years was pressured by the civic authorities to divorce her. He happened to love his wife and refused to do so. He was then instructed to take a second wife in order to have children.

The ancient Greeks did not have our Puritan (or Mennonite) work ethic, so work was considered beneath the dignity of the wives of wealthier men. Poor women, on the other hand, had to work, and were usually engaged in selling at the marketplace. Noncitizens often worked as entertainers and prostitutes.

Girls were less well educated than boys, although many were taught to read and write. Because they were so young at the time of marriage, their husbands were often responsible for their later education. This kept a woman below her husband. Plato, the great philosopher, even stated that a woman's capacity to learn is less than man's.

On the other hand, a woman could either own property which she had inherited or turn it over to her husband and he was obligated to support her. The courts ensured this. A woman was also allowed to testify in court.

In Jewish circles women were generally afforded a higher status than pagan women. (Most of this information is from Sketches of Jewish Social Life in the Days of Christ by Edersheim). Their social interaction was far less restricted as they mingled freely with others both in and outside the home. This is often seen in the Gospels and Acts. However, public behavior was regulated and the qualities most desired in women were meckness and modesty. Brawling, gossip in the streets, or immodest behavior in public were grounds for divorce. To show modesty, a woman kept her head and hair covered.

Young Jewish men usually chose their own wives, and a woman had to give her consent in order to make the betrothal valid. Marriage was looked on as a religious obligation and a boy was expected to marry by age sixteen or seventeen, twenty being the upper limit. Girls would have been at least that young. A girl of twelve years or less might be given away by her father, but later could insist on divorce. A father was bound to provide a dowry for his daughters, or if he had died, brothers must support their sisters. A wife was entitled to keep one tenth of her dowry for pin money.

In contrast to Greco-Roman society, the highest value of marriage seemed to be love and respect rather than procreation. There are various accounts in the Old Testament which show men who loved their wives even though they had borne no children. Examples are Abraham and Sarah, Jacob and Rachel, Elkanah and Hannah. However, Jewish women remained in the home and raising children was seen a most important duty.

Women participated in religious life, though not to the same extent as men. They had a separate place in the synagogue. Rabbinical study, much valued for men, was not approved for women. So they were never allowed to teach in the synagogue. This throws light on I Corinthians 14:34, 35 where Paul instructs women not to address the meeting, but to "keep their place as the law directs" (NEB).

Christianity shattered certain structures in both Greec-Roman and Jewish society. It is a clear call to commitment. It calls the slave to freedom in Christ, the master to become a servant of all. It calls the poor to riches in Christ and asks the rich to live as though they have nothing. It calls women to share equally in the divine grace given through Christ. In one sweeping statement, Paul declares that in the church all previous classifications of persons are gone—Greek, Jew, man, woman, slave, freedman. Galatians 3:28.

What the New Testament Does Not Say. We need to put aside our presuppositions about what we think a verse means before we have honestly looked at it in context. In my study, I found two surprising insights about what the New Testament does not say concerning women. First, the Gospels, Acts, and Letters simply do not deal with the matter of the secular occupation of women. Instructions to women to keep silent in church, or not to usurp authority over a man, or to teach concern only the church organization and order and have nothing to say about secular vocation.

Another passage in 1 Timothy 5:13-15 is sometimes used to encourage women to marry, have children, and manage the house rather than entering some other vocation. However, the alternative to staying at home is being idle and gossiping, not going out to work. The reason for the silence on what is such an important matter today was shown above, in that Jewish and Greek women usually were wives and mothers.

In the United States today, nearly one third of the adult women have full-time jobs. With our vastly expanded educational and occupational opportunities and more positive view of work, the church must face the question of woman's vocational role without much specific help from the New Testament. It would appear that, in light of the intention of the Gospel to fulfill rather than squelch, a woman should be free to choose what best suits her. To be sure, a conflict of roles involving marriage, children, or a special call within the church may arise. But men often must deal with these same role conflicts.

Another area scarcely dealt with at all in the Bible is the status of single women or of women before marriage. Most of the references to women's behavior (1 Corinthians 14:34, 35; Colossians 3:18, 19; 1 Timothy 2:8-15; Titus 2:3-5; 1 Peter 3:1-7) are in relationship to their husbands. As we have seen, nearly all women in the ancient world married quite young, or if some condition prevented this, they were supported by and were under the authority of male relatives. Thus, submission to a husband or man in authority was taken for eranted.

Our modern practice of postponing marriage until the mid-twenties or later, and of thousands of single women supporting themselves independently was unheard of in New Testament times. In the Mennonite Church 21.2 percent of the women over age 35 are single, compared with 7 percent in American society in general (Gospel Herald, May 8, 1973, p. 395). Our church must acknow-delge this situation and remember that there are no specific instructions in the Bible for the single woman's relationship to men.

Roles of Wives and Husbands. One vital issue which is dealt with in the Bible is the place of men and women in the order of creation and its repercussions in society. 1 Corinthians 11:3 speaks of Cod being the head of Christ, Christ the head of man, man the head of women. These relationships are shown again in Ephesians 5 where the relationship of Christ to the church is compared to human marriage. Women are instruced to submit to and reverence their husbands as the church submits to and reverences Christ. Husbands shall love their wives as Christ loves the church and died for her.

The whole idea of submission does not sit well with any of us. When our wills are crossed, the sparks often fly. The picture of an obedient wife doing whatever she is told without complaining is anathema to advocates of Woman's Lib and is hard for any strong-willed capable woman to accept.

A deeper study of the concepts of submission and authority in the New Testament have added some totally new dimensions to my thinking. There seem to be two meanings to the word "submit." We usually think of it in the negative sense, as "in the last battle, the enemy was forced to submit." This produces a picture of an unwilling, weaker subject giving in to a stronger, with the expected result that the stronger force can do what it wants with the weaker, and usually something distasteful. In the case of woman's submitting to a man (or men), it can be looked on as trampling down one's will, squelching of normal desires, leaving an unfulfilled and incomplete person. Too often this sort of repressive action has been justified with Scripture.

However, the New Testament uses a wholly different concept of what it means to submit. This second meaning pictures a person, though equal in many ways, willingly giving up his possessions and his own self to another who is in authority. Then the one in authority handles the gift given to him with precious care and hands back, enhanced, all that was originally submitted to him, raising the one who submitted to equal status with himself. Our example of this perfect submission is Christ Himself, who, though He was equal with God, became a humble servant and ministered to the needs of men and women, even to death. Because of this, God exalted Him above everything and everyone else in the universe. Philippians 2:5-11.

And so when Paul writes in Ephesians 5:22ff that a wife is to submit to her husband, the husband is equally enjoined to love her as Christ loves the church and died for her. In the same way Christ submits to God and is exalted over all; the church submits to Christ so that she may be His pure Bride forever. So wives submit to husbands in order that they may be loved and totally fulfilled as persons.

This understanding takes from the husband any right to act in superior and authoritative manner. It has been noted that by His example, Jesus not only submitted to One greater than He, but to all people, who were less than He. He said that the road to greatness led through ministry to others, becoming the servant of everyone else. Therefore, a husband shows his authority by submitting to his wife and raising her to equal status with him. It is clear that in any discussion of woman's place, man's place must also be considered. A man must learn to submit to his wife even though in authority over her and help her develop her full potential so that she stands equal with him.

Because King Jesus came as the lowliest among all people, a woman need never again be annoyed at having to submit. A woman (or man) who follows Jesus' example will know in the end what it means to become great. Ed.

MCC's ten most wanted

agriculturalists—agronomists, horticulturalists, crop and soil scientists, extension workers. Russell Stauffer, Bolivia





community workers — organizers to help North American urban communities meet their problems. Dan Ebersole, Atlanta

home economists — nutritionists, seamstresses, creative teachers and homemakers. Ramona Smith Moore, Bangladesh





ag and civil engineers trained people to assist with water, ag and economic development projects.

family planners — people to listen, explain, refer; often combined with medical work.





business managers—accountants, administrators for crafts, ag and technical cooperatives. Robert Nice, Appalachia

educators — English, science and math teachers top priority. Dan Unger, Nigeria





social services workers recreation leaders, counselors, caseworkers, houseparents.

public health workers—medical workers with interest in preventive medicine.





peacemakers—flexible, sensitive people for war-torn areas in Vietnam and the Middle East.

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Write: Mennonite Central Committee 21 South 12th St. Akron, PA 17501

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Winnipeg Site of MCC Annual Meeting

Mennonite Central Committee (Canada) will host the MCC Annual Meeting, the most widely attended regular meeting of the Mennonite and Brethren in Christ churches held in North America, in Winnipeg, Man., Jan. 15-17.

Winnipeg, 65 miles north of the U.S. border in the province of Manitoba, is at the hub of Canada's east-west traffic and is called the "Springboard to the North" as well. It has both a large airport and a large railroad station, and is located along the Trans-Canada Highway. The Red River and the Assiniboine River both flow through Winnipeg, and the city is a large agricultural center as well as sporting a number of other industries.

Of Winnipeg's \$20,000 people, 25,000 are Mennonites. About 30 Mennonite congregations are located in Winnipeg, representing Mennonite Brethren, Ceneral Conference, and smaller groups. The city is the home of two Mennonite high schools, two Mennonite Bible schools, and Christian Press, Mennonite Brethren Publishing House.

The committee members who gather at Annual Meeting represent MCC (Canada), MCC's sister agency, and almost 20 constituent groups throughout North America. They gather to review all phases of MCC during the past year and give policy and program approval for the upcoming year. Sessions are open to the public.

High on the agenda this year is the food crisis. The resolution passed at the 1974. Annual Meeting at Hillsboro, Kan., calling for Mennonites and Brethren in Christ to cut back consumption by 10 percent brought one of the greatest one-year responses from the MCC constituency since the major relief operation after World War II.

Such generous gifts call for good administrative policy to use money wisely in the uncertain economic picture which 1975 presents. MCC has put the emphasis on long-term planning stressing food production, with secondary emphasis on emergency relief.

The public meeting to be held on MCC's food and hunger program now that the Hilbboro Resolution has been in effect for a year. Peter J. Dyck will lead a worship period on "Hunger in the Mennonite Experience." Edgar Stoesz will





Samuel Habib and Bishop Athanasius of Egypt's Coptic Evangelical Church.

conclude the meeting with an evaluation of the first year after the Hillsboro Resolution.

The public meeting on Friday evening, Jan. 17, will feature international speakers. Samuel Habib from Egypt will speak on "The Coptic Evangelical Church's Witness in the Middle East." Habib, an ordained minister since 1952, is currently secretary of the Presbyterian Synod of the Nile of the Coptic Evangelical Church and director of the Coptic Evangelical Church and director for Social Service or Social Services Organization for Social Services or Social Services with the Coptic Evangelical Church and director of the Coptic Evangelical Organization for Social Services with the Coptic Evangelical with the Coptic Evangelical organization for Social Services with the Coptic Evangelical organization services with the Coptic Evangelical organization services with the Coptic Evangelical organization with the Coptic Evangelical with the Coptic Evangelical with the Coptic Evangelical

Also speaking Friday evening is Hans Niessen, Mennonite pastor from Neuwled, Germany, who works half time for the International Mennonite Organization helping Mennonites migrating from the Soviet Union to feel at home in West Germany. To date over 1,500 Soviet Mennonites have been registered by his office. Niessen will speak about the recent migrations of Mennonites from the Soviet Union to West Germany.

Volker Horsch, chairman of the Interional Mennonite Organization, will also be in attendance at the meeting. IMO, which works in cooperation with MCC, is a European-based organization which is an instrument of the church to fulfill the biblical commission to meet human need throughout the world.

The meeting will stretch for three days rather than the usual two to allow the committee to conclude its Self-Study, led by former executive committee member Robert Kreider, and make possible changes in areas such as bylaws.

Ernest Bennett, chairman of the executive committee, will chair the Annual Meeting sessions which will be held in the Portage Avenue Mennonite Brethren Church located about 10 minutes out of downtown Winnipeg, Local arrangements are in the care of Daniel Zehr, executive secretary of MCC (Canada), phone 204-450-8614

Toba Christians Express Vibrant Faith in Distress

The Toba Christian community near Seanz Peña, a northern Argentine town experienced a distressing week in late October, according to Lois and Albert Buckwalter. Distress stemmed from a police search, a hailstorm, and a dual murder.

Three carloads of officials invaded the home of Orlando Sanchez and strewed personal papers over the patio. That afternoon Orlando, as usual, was working with Albert at the Buckwalter residence on Bible translation. When Orlando got home he was told the search was necessary because of reports that leftist sairy because of reports that leftist within repeatedly. Finding no incriminating evidence, the police chief sat down to talk with Orlando and then left, apparently convinced of his innocence.

During a severe windstorm several nights later, hail perforated the asphalt roofing of nearly all the Indian dwellings. Rain thus soaked their belongings. Now that they live nearer town and farther from traditional building materials of grass and wood, the Tobas expect the municipality to supply new roofing.

Then on Oct. 24 two teen girls from Christian families died after being shot by a non-Indian young man, apparently a former boyfriend of the older girl.

"Wake-keeping," the night after the killing, was held in the church rather than in the home as is customary. "This is the first wake that we know of in any Indian church." Buckwalters reported.

Young and old participated in the 4 1/2-hour service which lasted past midnight. Singing and weeping, praying and heart-searching, scriptural messages of both comfort and admonition.

"Though expressed mostly in Toba, the service was a vibrant testimony to the surrounding non-Indian community of the love, hope, and faith of the Christian in times of crisis in a violent and hostile world." Lois and Albert said.

Mennonite Story Papers

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Story Friends

Story Friends is a weekly take-home paper for 4-to-9-year-olds. Stories, activities, poems, riddles, and puzzle give children an idea of how the love of Christ is shown in their home, church school, and other places.

Boys and girls seem to like "Your Page" best of all. It is a page or more a month of things they have done.

on the line August 1974 (Pare

On the Line is a weekly paper for 10-to-14-year-olds to help them grow in understanding of God, of themselves, and of others. It is a paper to help young persons appreciate their Christian and Mennonite heritage. Every week there are articles, stories, poems, puzzles, letters, and sometimes there are cronests.

Purpose

Purpose magazine's goal is to help clarify God's will for today. Purpose is a weekly pass-along designed to show faith-discipleship in action within the context of church and community. The stories and articles contained in the paper are drawn from our background as well as from other Christian and national sources.

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"Menolatino" Ministers

We Will Move Together

That was the consensus of twelve "menolatino" ministers that met in Philadelphia on Dec. 16 and 17 to discuss a policy for evangelistic outreach and church planting. The activity was sponsored by the Concilio Latino as an effort to bridge gaps and develop sound working relationships with our ministers and boards. The presence and participation of Raul Rosado from the Puerto Rican Convention was well received.

We acknowledged that present Mennonite Church structures are hard to understand by the latino mentality and sometimes do not facilitate our working. There is also an awareness of a variety of interpretations on the work of the Holy Spirit.

Initial discussions were made to define strategy for evangelistic outreach and church planting. Reporting on development of two new group formations in New York state was received and encouraged. The need was expressed to boost the Mennonite outreach in California where the population will be 50 percent Spanish by the end of this century.

"We had interesting discussions" and we are "to win the game" and do it "junios como hermanos," "together as brothers." — José M. Ortiz

Fort Garry Churches Bridge Century-Old Gap

A split among Mennonites in Russia that happened over a communion service over a century ago turned to reconciliation during another communion service in the Winnipeg area on Nov. 10.

The occasion for reconciliation was a Mennonite centennial celebration to which the Fort Garry Mennonite Brethren Church invited the Fort Garry Mennonite Fellowship (General Conference).

The idea for the joint day of celebration originated with the Mennonite Brethren Church. The pastor, Hugo Jantz, said during the planning meetings that a centenail celebration ought to be an occasion in which sister congregations could be drawn closer together.

The two churches were together for the morning service, for the noon meal at the homes of MB church members, for a supper meal at the church, and for evening communion service.

During the communion service, a strong sense of unity emerged, said John Friesen of the Fort Garry Fellowship. Many said the day had broken down barriers, removed stereotypes, and brought genuine new relationships.

Hugo Jantz observed that in 1860 the division between the two groups in Russian had happened over a communion service. Maybe this joint communion service might begin to bring about reconciliation and renewed fellowship. he said.

In the morning, George Epp of the Springfield Heights (GC) Church developed the common heritage of faith in Jesus Christ that the churches have.

In the evening session John Friesen and Harold Jantz, editor of the Mennonite Brethren Herald, outlined the common heritage in the Anabaptist-Mennonite his-

Friesen said that the Mennonite-Anabaptist view of separatism can be interpreted into a new separatism, in which the Christian communities will perhaps have values and lifestyles which differ from those in society.

Harold Jantz emphasized the centrality of the church as a new community of people who have a common faith, who offer support and counsel to each other, and who become the body of Christ incarnate in history.

Preparing for Quakes

Mennonite Disaster Service volunteers are cooperating with U.S. federal, state, and Red Cross officials to make earthquake response plans for the areas of North America most likely to be hit by earthquakes.

The highest hazard area lies along the St. Andreas Falt which runs from Los Angeles to San Francisco. The federal government, the California state government, and the Red Cross coordinated and funded extensive studies by a team of seismologists, and an interagency earth-quake response plan was drawn up by government and Red Cross officials with MDS California chairman John A. Miller volunteering his time as a consultant.

The response plan for California has been completed, but a federally funded full-time staff is still working on the problems of preparedness, prevention, and prediction.

The second highest hazard area lies between Seatle, Wash, and Vancouver, B.C., and another study is projected coordinating American and Canadian officials to draw up an earthquake response plan. An MDS state representative from Washington and a provincial representative from British Columbia will be involved in the study.

Within the next year, MDS will be writing its 'own response plans for its role in the larger plans in California, Washington, and British Columbia. Primary involvement in case of an earthquake would come from the California or Washington and British Columbia units.

The Oregon MDS unit would play a supportive role should an earthquake occur in either location, and support on the tertiary level would come from units in Arizona, Colorado, Idaho, Montana, and Alberta.

MDS Coordinator Nelson Hostetter, visited California to work with state MDS personnel in preparing for the response plan and made contacts with state, regional, federal, and Red Cross officials. Hostetter also visited the University of

Southern California which has received a grant to do earthquake research. The MDS plan for both hazard areas should be ready by fall of 1975, according to Hostetter.

When the response plan for British Columbia and Washington has been completed, officials plan to repeat the process for the number three hazard area which has been defined by seismologists as Charleston, S.C.

Long-range plans involve studies of the fourth and fifth most hazardous areas as well, those being Memphis, Tenn., and Boston, Mass. The worst earthquake to ever occur in the United States hit rural Missouri northwest of Memphis in the 1830s.

Indian Americans Aided

Members of the Croghan (N.Y.) Conservative Mennonite Church are continuing their aid to the Indians of Ganienkeh, an old Iroquois nation revived when a group of Indians settled on an abandoned Girl Scout camp near Eagle Bay, N.Y.

On Sept. 24. Conservative Mennonite Bishop Richard Zehr delivered a pickup truckload of vegetables to the Indians, and in late October two more loads were delivered, one of used warm clothing and the other of potatoes and about 60 hens which were no longer laying and could be slaughtered for meat.

The situation at the camp has become increasingly tense and complex during the past few months. The state of New York has taken the Indians to court to test the legality of the claim they have made to eight million acres in northern New York and Vermont. The sale of this land to New York state in 1797 by war chief Joseph Brant was patently unauthorized and therefore illegal, the Indians claim.

The Indians say they want to live in peace, respecting the ways of others and having their own ways respected, but tensions have arisen between the Indians and the commonity. Claiming to have been fired upon at various times since mid-September, the Indians have responded with shots and two persons have been wounded.

The presence of the Indians has also upset local hunters because they previously hunted the tract of land inhabited by the Indians, who now allow no trespassing. The recent sniping incidents have made the Indians levry of hunters as well.

"It & a confused situation," noted Paul Leatherman, Mennonite Central Committee administrator who is keeping in touch with the Croghan Mennonites. "But, nonetheless, the Mennonites have been willing to go in and help. I think the Mennonite group has risen above the ambiguities of the situation to say, 'These people need help and we have the resources to help them,' and have responded creatively to human beings in a time of need."

First Trainees from Vietnam Arrive



Tran thi Ly and Phan thi Phuong Hang

"Tve always wanted to visit a country outside Vietnam. I've always wanted to go to another country with no war going on, to experience living without the sounds of war," explained Phan thi Phuong Hang of Saigon, one of the first two Vietnamese young women to arrive in the U.S. as part of Mennonite Central Committee's Exchange Visitor Program.

Tran thi Ly of Nhatrang, who arrived together with Hang on Dee. 19, agreed. "The war was going on in Vietnam before I was born. I worked in a hospital and saw many people suffer. I lost my home, my cousins, and some of my close friends. I want to see freedom, to experience life in a country with no war."

Conestoga Haus Becomes the Stone Crock

If you live in the Kitchener-Waterloo area of Ontario, or if you are interested in witness and outreach you may have read about the concept of Conestoga Haus—a Mennonite-owned restaurant-craftshop meeting place designed to witness to the tourists and the neighbors in Waterloo County, Ont.

In the original plan, Conestoga Haus was to be newly constructed on land located at an important highway junction, and preliminary plans were drawn for the buildings and the landscaping. However, the economic situation has changed so drastically over the past year that carrying out these plans is presently not possible. In the spring of this year, an alternate plan was developed. This plan calls for the establishing of the

restaurant in an existing building in the downtown area of a Waterloo County village. The search for a site has ended and a property was purchased in the town of St. Jacobs. In St. Jacobs, one can still find a blacksmith shop, a carpet weaver, and a number of original homes dating back to the beginning of the settlement.

It was in this setting that the committee chose to develop the restaurant-gift shoot. A new name, The Stone Crock, was selected for this location. The name Conestoga Haus will be shelved for possible later use.

The Stone Crock will have a large family-style dining hall serving 100-120. Another feature will be the much smaller "Century Room," seating only 18, completely furnished in authentic early Canadian. This room will be reserved for family gatherings and committee meetings. In addition there'll be another dining room for 80, where you can select traditional Mennonite cooking from the menu.

The gift shop will feature quality crafts and graphics produced locally, along with homemade breads, jelly, preserves, and canned goods. A corner has been reserved for articles from the MCC Self-Help program. These articles come from various developing nations, and all money realized from these sales will be supportive of further Self-Help projects. Construction is now under way and the Stone Crock hopes to be open for business in the spring of 1975. — Jan Cleysteen

Plywood Factory Producing

The Butwal Plywood Factory in Butwal, Nepal, built with the aid of Mennonite Central Committee volunteers, began operations in November for the first time, Neil Janzen, MCC India director, reported.

The factory is financed by and under the auspices of the United Mission to Nepal, a group of Protestant agencies from around the world, including MCC. The plywoof factory has taken five to seven years to build and get the necessary permits for operation.

"The first truckload of plywood up from Butwal was sold in a few hours in the bazaars of Katmandu (Nepal's capital)," reported Frank Wilcox, executive secretary of United Mission to Nepal.

Approximately one third of Nepal is covered with timber, and Butwal is located in a heavily timbered area of the country.

The plywood factory can supply the needs of the country, previously met by importing, and produce exports as well, bringing foreign exchange credits into

the country. It also makes jobs available to community residents using local resources. Nepalis are currently being trained for all positions in the factory.

Lloyd Schmucker, MCCer in Nepal, has been helping to prepare the factory for operation, and recently completed installing the steam boiler system. The logs are softened for processing in large steam nits.

In December, Stuart and Loretta Amstutz joined Schmucker working at the factory. The factory is located at the Butwal Technical Institute, also a United Mission to Nepal project.

The machinery for the factory was purchased secondhand in Germany. Some of the parts could not be found and others were stolen in transit. There were also no diagrams to show how the pieces were to be put together.



Lloyd Schmucker stands by the electric panel of the steam boiler system he just installed at the Butwal Plywood Factory correcting the letter "u" to "o" so that the word reads "block."

Jim Kauffman, serving in Nepal at the time the parts arrived, constructed the machinery, designing new parts for the ones that were missing. Such difficulties in construction combined with the process of negotiating several agreements with the government account for the long time it took the factory to begin operation.

At the factory, logs are steamed for softening, then sliced into thin layer which are rolled, kiln-dried, then taped and glued together. After drying in multishelved presses for several hours, the plywood sheets are trimmed and sanded.

Jamaicans Receive Christmas Bundles

Mennonite Central Committee volunteers distributed Christmas bundles to over 200 schoolchildren in the rural community of Green Hill, Jamaica.

The first distribution of bundles at the

Cascade School in Green Hill had been made last year as the first official function to take place in the new two-story concrete structure which replaced a one-room school.

The distribution took place as part of the school's Annual Christmas Carol and Candle Lighting Service which involved the children in singing carols; rectting poems: lighting candles; listening to a scriptural meditation by Reuben Krehblel, volunteer teacher at the school; and receiving their Christmas bundles under the direction of Ken Snyder, Jamales director.

Working Together in Honduras

One of the most exciting and gratifying experiences I have had thus far during my trip to Honduras to help supervise rebuilding efforts is seeing the many different streams of Mennonites and Brethren in Christ working together to help the hurricane victims.

My first encounter with this Mennonite mixture was in the San Pedro Sula Valley where I met Robert Foreman, a Christian from Andrew Mullet's Amish Church at Hattieville, Belize, working together with Marlin Smucker, a Mennonite from Pensylvania.

A few days later I met Peter Thiessen and Menno Loewen, members of the Kleinegemeinde at Spanish Lookout, Belize, born Canadians, raised in Mexico and Belize. They are now working together with a Mennonite from Honduras and a Conservative Mennonite from Indiana

All of them were working hard with cement blocks, sand, and tin to provide a new house for a needy family. All were motivated out of a traditional Anabaptist-Memonite understanding that our love to God needs to express itself in deeds of love to our fellowmen.

This togetherness culminated on Sunday morning when all volunteers shared in a worship service at the Mennonite unit house in San Pedro. Here we gathered from many cultural and ethnic backgrounds and from several countries, speaking at least three different languages (Cerman, Spanish, and English). Yet we were united in Christ as we gathered around the Word and discussed the words of our Lord Jesus: "That they may be one, as we are."

The worship service was led by Menno Loewen, one of the leaders in the Spanish Lookout Colony. He told me that this was the first time the Kleinegemeinde at Spanish Lookout had sent out workers outside of their immediate area. He went on to tell me that the church membership elected 12 men to help in Honduras and

10 of these were able to go

Working together as an international inter-Mennonite brotherhood is a witness of love and reconciliation. — Arthur Dried-

Vacation Used Creatively

Final exams were graded, textbooks returned, students gone, and eight weeks of vacation stretched ahead of Floyd and Eileen Saner, Mennonite Central Commitce teachers at a government technical training school in Makurdi, Benue Plateau State, Nijeeria.

"Just plain relaxing, as much as we look forward to it, gets pretty boring after a while," the Saners said. "We needed a change of scenery, too, but traveling for any great length of time is beyond our budget and quite tiring in the end."

Searching for something creative which would keep them busy during vacation but had nothing to do with teaching, the Saners contacted MCC Nigeria director Bill Thiessen who referred them to the Molai Leprosy Hospital in the northeastern corner of Nigeria, where they spent almost a month

The hospital, part of the British branch of the Sudan United Mission, is the center for the area's leprosy control program as well as the base for the mission's medical work on Lake Chad.

The maintenance man at the hospital had left and was not expected to return, so Floyd plugged into his job. He installed electrical wiring in a new staff house and the hospital chapel, did other minor electrical jobs, maintained the hospital generators and kept the mission Landrovers and other vehicles in shape.

Eileen made an alphabetical listing of supplies and drugs in the pharmacy, initiated a new record system for the leprosypatients and began reorganizing past medical files dating back to 1938 when the hospital was founded.

"It was most valuable to live for as toulturally from our home in central Nigeria," the Saners reported. "The time we spent at Molai was an enriching experience that we will never forget."

Student Services in Philadelphia Expanded

Richard and Mary Lou Mojonnier have announced the opening of a student service office at Temple University in Philadelphia. The Mojonniers plan to set up weekly forums to discuss issues like pacifism and the world food crisis with Temple students.

Mojonnier is coordinator for the East-

ern Area Student Services Committee of which the Eastern Board of Missions is a member. At least 150 Mennonite students live in the Philadelphia area. The Germantown Mennonite Church is their official meeting place.

When reporting to the Services Committee last month, Mojonnier said attendance at the Germantown church has increased from eight to 45 persons over the past two years. There are now 35 members. Students and young adults have found that church life can be meaning-ful.

"The open format of the Sunday school hour has attracted many of the urban young adults who previously avoided Mennonite churches," Mojonnier said. He explained that students are taking leadership roles, while at the same time putting emphasis on the Anabaptist priesthood of all believers.

In his report Mojonnier noted a changing trend among Mennonite students in Philadelphia. "Perhaps we are reaching the end of the past three years of quiet, noncommittal individualism." he said.

Where They Come From

Twenty-nine states and eight foreign countries are represented in Eastern Mennonite College's freshman class, according to a "Profile of the Class of 1978" released recently by the admissions' and registrar's offices.

Over two thirds of the 258 freshmen are from Virginia, Pennsylvania, and Ohio, while others hail as far away as Alaska, California, Texas, and Florida. The ten foreign students come from Israel, Brazil, West Germany, Hong Kong, India, Kenya, Somalia, and Canada.

The profile showed that the EMC student body continues to remain predominantly Mennonite, with 73 percent of the incoming students listing the Mennonite Church or related groups as their denominational background.

Information in the profile also revealed that 37 percent of the freshmen are graduates of church-related high schools—mostly Mennonite schools Castern Mennonite High School continued to send the most students to EMC, followed by Christopher Dock Mennonite High School of Lansdale, Pa, Lancaster (Pa) Mennonite High School and Central Christian High School of Kidron, Ohlo.

Recipes Needed for Cookbook

More recipes are needed for the Mennonite Central Committee food crisis cookbook project and will be accepted until Mar 1

Response has been good, said Doris

Longacre, compiler. Letters accompanying recipes point to active concern for the hungry abroad and a desire to do more with less at home.

The book, to be off the press in early 1976, will pull together ideas' from all over the Mennonite and Brethren in Christ constituency to encourage responsible eating in light of world food needs.

Still welcome are recipes for economical main dishes, soups, whole grain breads, vegetable and salad dishes, simple desserts, and snacks. Easy entertaining ideas, household thrift hints, and short inspirational pieces will also be used.

Send materials now to Food Crisis Cookbook Project, MCC, 21 S. 12th Street, Akron, Pa. 17501.

mennoscope

A public program of the singing of The Holy City will be given at the Neffsville Mennonite Church, Sunday evening, Mar. 9. This grows out of the annual singing of The Holy City at Eastern Mennonite College and the desire for a public program to be given. All EMC and Goshen alumni who have helped to sing The Holy City and who live within driving distance for weekly practices are invited to participate. Practices will be held at Neffsville as follows: Jan. 28 at 7:30, Feb. 11, 18, 25, and March, 4. The dress rehearsal will be held on Mar 8 David Landis will direct the practices. There will be soloists with organ and piano accompaniment.

Daniel Ness, missionary in Belize, has been asked to lecture on Mennonite history at the San Felipe, Orange Walk, and Belize City churches. These special meetings, to be held in January, are to commemorate the tenth anniversary of the church in Belize and also the 450th anniversary of the Mennonite Church.

Linda E. Witmer of the Erisman congregation, Manheim, Pa., and Debra A. Yoder of the Landis Valley congregation, Lancaster, Pa., left Philadelphia on Dec. 29 to serve three years as public health nurses among the Kekchi Indians of Guatemala.

True and False Patriotism, a seminar on civil religion, will be held in Ft. Wayne, Ind., Jan. 17, 18. The theme is: "What are the issues of obedient faith and responsible citizenship?" John A. Lapp and David Schroeder are resource persons. Send \$5.00 registration to Hubert Schwartzentruber, MBCM, Box 513, Goshen, IN 48598.

In February, Mennonite Disaster Service will celebrate its 25th anniversary of helping victims of natural disasters, such as tornadoes, floods, hurricanes, such as tornadoes, floods, hurricanes, and earthquakes. Extensive preparation are under way for an anniversary celebration to be held on the campus of Hesston College, Hesston, Kan, during the MDS annual meeting to be held Feb. 7 and 8. Chairmen for the various preparation committees are for the most part members of the Kansas MDS Committee and in-

clude: transportation, Gary Hostetler, of Imman; registration, Willard Barge of Hesston; welcoming, Marvin Hostetler of Mc Pherson; lodging, Irvin Harms of Moundridge; ushering, Howard Beck of Hesston; displays, Marvin Toews of Imman; food service, Ralph Detweiler of Hesston; publicity, Ervin Ediger of Hillsboro; and tours, Raymond Yutzy of Hutchisnon.

Herman Bontrager, director of the Mennonite Mission in Honduras, spent the Christmas holidays in Pennsylvania. He reported on relief operations to Eastern Board's Executive Committee in session at Salunga on Jan. 3. Herman serves as chairman of the La Ceiba Regional Committee under the National Evangelical Committee for Emergency and Development. Herman was asked what experience he had in relief before Hurricane "None whatsoever; you learn by default," he replied. Herman and other Eastern Board missionaries in Honduras had to leave their regular duties to take up relief operations when Fifi struck last September.

Summer Bible School Superintendents' Workshop will be held at Laurelville Mennonite Church Center Mar. 21-23 and not Feb. 21-23, as listed in the Laurelville Breezes. Information was mailed to pastors on Jan. 8.

Daniel Longenecker, pastor of Line Lexington Mennonite Church, and his wife, Catherine, will be leaders of a family weekend retreat at Spruce Lake Retreat, Jan. 24-26. Programming will include activities for parents and children of all ages. The theme for the weekend – discovering personal worth in the family — is designed to stimulate family fun and growth. For reservations or information write Spruce Lake Retreat, Box 157, Canadensis, PA 18325, or phone (717) 585-7505.

Millwood Winter Bible School will be held at Gap, Pa., Feb. 3-14. Instructors are J. Otis Yoder, Quarryville, Pa.; Sanford Shetler, Hollsopple, Pa.; David Thomas, New Danville, Pa.; and Lester Miller Turbutyille Pa.

Lancaster Mennonite Businessmen's committee is sponsoring a two-day re-

treat for men Jan. 31 to Feb. 2 at Sheraton-Conestoga Village in Lancaster, Pa. Serving as resource person will be Myron Augsburger, president of Eastern Mennonite College. Included in activities are small-group and roundtable discussions. For reservations write to John D. Cerlach, 1100 Harriet Ave., Lancaster, PA 17601.

A Workshop in Church Music will be held from Ian. 27-31 at the Associated Mennonite Biblical Seminaries, Elkhart, Ind. Under the direction of Orlando Schmidt, associate professor of church music and worship at the Associated Seminaries the workshop will feature seminars in church music and congregational singing, choirs, use of musical instruments, contemporary trends, and the biblical and theological basis of church music. Attention will be given to the practical needs of the local church. Numerous resource persons from Goshen College and Elkhart area churches will assist Professor Schmidt throughout the week. The workshop is open to anyone interested or involved in church music. Those wishing to attend the workshop or desiring more information write, or telephone (219) 523-1385, the Registrar's Office at Associated Seminaries.

Six congregations of the Lancaster Conference had leadership teams represented at Camp Hebron Dec. 13-15, where the Congregational Planning and Resource Guide was studied for possible application. Howard Zehr, associate secretary of the Board of Congregational Ministries, served as resource leader for the retreat. The congregational teams spent some time in setting goals for themselves in leadership responsibilities in their respective congregations.

The two Mennonite colleges, Canadian Mennonite Bible College and Mennonite Brethren Bible College of Winnipeg, Manitoba, are sponsoring a three-day music seminar, Jan. 17-19. Visiting lecturer for the seminar is Erik Routley, the well-known teacher, musician, pastor, and outstanding spokesman for English hymnody. The seminar - which will include six presentations by Routley, a worship service, a banquet, performances by the college choirs, and a performance of the Mozart's Coronation Mass - is designed for church musicians and pastors in particular but is open to others as well. The banquet address and closing address will be announced later. The registration fee is \$20 and includes participation in all sessions, the banquet, a packet of music, and Saturday lunch at CMBC. Interested persons should contact the music department at either Mennonite Brethren Bible College or Canadian Mennonite Bible College.

Mennonites in Southeastern U.S. are planning a weekend retreat Mar. 14-16 at the Atlanta Baptist Assembly Grounds, Atlanta, Ga. The retreat is an attempt to acquaint Mennonites in the South with each other and to encourage dialogue on a more frequent basis. Theme of the conference will be "Communication within the body of Christ," with Don Jacobs of Landisville. Pa., as resource person. The direction discussions will take depends on the interest of the participants. Meals and lodging are included in the registration fee of \$10 per person or \$20 per family group. More information on the retreat is available from Ray Maynard, Box 5201. Atlanta, Ga. 30307.

Writers' Fellowship to meet at Mennonite Information Center, Lincoln Highway East, Lancaster, Pa., Jan. 19 at 1:30 p.m.

Four \$500 scholarships are available to students with a vocational interest in mental health, announced Vernon Neu-

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EMC, a fully-accredited Christian college, offers four-year degree programs in 19 different fields as well as a number of oneand two-year options, such as:

- a four-year program in business administration and/or accounting and a two-year medical-secretarial or general-secretarial sequence.
- a four-year Bible major and one or two years of concentrated Bible study.
- a four-year program in elementary or secondary education and a two-year para-professional program for "teacher aids."
- a two-year diploma program in general studies.

Explore the possibilities with us.



Write or call: Eastern Mennonite College Harrisonburg, Virginia 22801

feld, director of Mennonite Mental Health Services, Inc. The scholarships, made possible by the donated earnings of Mennonite Central Committee volunteers working at Brook Lane Psychiatric Center, are administered by MMHS and MCC. Interested students must have their applications and other supporting data in to the director of MMHS by Mar. 1 to be considered for the following academic year. Winners will be announced on Apr. 1. Applications can be obtained from: Director, Mennonite Mental Health Services, Inc., 4905 N. West Avenue, Suite 118, Fresno, Calif. 93705.

New members by baptism: one at North Lima, Ohio; five by confession of faith at Elmwood, Kendallville, Ind.; one by confession of faith at Souderton, Pa.; three by baptism and one by confession of faith at South Union, West Liberty, Ohio: seven at East Union, Kalona, Iowa; one at Scottdale, Pa.

Change of address: S. Allen Shirk to Charmaine Heights, 8th Floor, Flat C-1, 9 Eastbourne Road, Kowloon, Hong Kong, Dennis Kuhns from Conneaut Lake, Pa.,

to Harmonsburg, PA 16422.

readers say

Submissions to Readers Say column should comment on printed articles

Your editorial. "A Widow's Mite Christmas. was an excellent and down-to-earth message for the rank-and-file Christian, Carl Kreider had already deeply moved my wife a month earlier in "How Can We Respond to World earlier in Hunger?

But how many of our young people heard the message? Their connection with church leaders

is hardly through Gospel Herald.

Let me illustrate. Two Mennonite voung men were talking about an 800-mile trip. estimated speed was 85 miles per hour. That's 30 miles above the speed limit. The driver was also arrested and fined for speeding to attend a Bible school known for its loyalty to the Word of God and its excellent meals. I finally asked if their pastor and home church never take a position on such things.

So while there are rumblings of the collapse

of civilization, the Americanized church "fared sumptuously every day" with Lazarus at its gate. And the dogs licking the sores of Lazarus are the only prophetic voices on the scene. — Raymond Byler, Jackson, Miss.

hirths

"Children are an heritage of the Lord" (Psalm 127:3)

Blouin, Joe and Anna Mae (Schwartz), Comins, Mich., second child, first daughter, Kari Ann, Dec. 17, 1974.

Foote, Ralph and Janet (Tinkler), Phoenix, Ariz., second child, first son, Paul Andrew, Dec. 16, 1974.

Heller, Roger and Janet (Musser), Robesonia, Pa., first child, Rosalie Doreen, Oct. 26, 1974. Hershberger, Virgil and Margaret (Beachy), Fairview, Mich., second son, Ryan Marshall, Dec. 17, 1974. Lehman, John D. and Lois (Lehman), Chambersburg, Pa., third child, first daughter, Janel Elaine, Dec. 16, 1974.

Miller, Dennis J. and Rosalyn (Yoder), Well-an, Iowa, first child, Anita Susanne, Dec. man 20. 1974.

Miller, Orvan D. and Janice (Carpenter), Kendalville, Ind., second child, first son, Christopher Dale, Oct. 20, 1974. Penner, L. James and A. Joy (Hess), Kola,

Manitoba, first child, Nathan Hess, Dec. 7,

Ressler, Paul and Ruth Ann (Swartzendruber), Harrisonburg, Va., first child, Marika Ann, Dec. 25, 1974.

Springer, Mike and Jan (Garber), Whites-burg, Ky., first child, Wendy Renae, Dec. 14,

Willett, Norman and Jean (Leonard), Preston, Ontario, sixth child, fourth son, Rufus Anthony, Dec. 10, 1974.

Yoder, Ray and Marjorie (Roth), Fairview, Mich., second son, Marti Ray, Oct. 16, 1974.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Esch - Mathews. - Bill Esch, Mio, Mich., Fairview cong., and Beth Mathews, Fairview, Mich., by Virgil S. Hershberger, Nov. 23, 1974. Filsinger - Ramseyer. - Douglas Filsinger,

Sebringville, Ont., United Church, and Marilyn Ramseyer, Tavistock, Ont., Tavistock cong., by Wilmer Martin, Nov. 16, 1974. Horst - Peachey, Benjamin B. Hagerstown, Md., Mt. Zion cong., and Esther

G. Peachey, Hagerstown, Md., Cedar Grove cong., by Nelson L. Martin, Dec. 21, 1974. Kauffman - Dalton. - Arden Kauffman, Millersburg, Ohio, Martin's Creek cong., and Sue Dalton, Bedford, Ohio, Friendship cong., by Charles Laird, Leo Miller, and Roman Stutz-

man, Nov. 30, 1974.

Krehbiel — Springer. — Paul Krehbiel, Hesston, Kan., Whitestone cong., and Connie Springer, Minier, Ill., Hopedale cong., by

springer, minier, III., Hopedale cong., by Jerry Weaver, Dec 21, 1974. Martin — Schloneger. — Lester Martin, Kouts, Ind., Hopewell cong., and Adeline Schloneger, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., Dec. 26, 1974.

Miller - Hostetler. - Gerald E. Miller, Elizabethtown, Pa., Good cong., and Doris E. Hostetler, Elizabethtown, Pa., Mt. J by H. Raymond Charles, Dec. 21, 1974. Mt. Joy cong.,

Reall - Mast. - Mark Reall, Pinto., Md., Pinto cong., and Joyce Mast, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., Dec. 7, 1974 Shank — Kennel. — Duane Shank, Lancaster, Pa., and Ellen Kennel, Parkesburg, Pa., by

Luke J. Shank, Aug. 24, 1974.
Springer — Myers. — Randy Springer, Coshen, Ind., and Rita Myers, Hopedale, Ill., Boynton cong., by Herschel Thompson, Dec. 15,

Troyer — Gerber. — Tony Troyer, Mio, Mich., and Darlene Gerber, Fairview, Mich., both of Fairview cong., by Clayton Keupfer, Dec. 27, 1974.

Whyte - Ebersole. - Jerry Lee Whyte, Lancaster, Pa., Mt. Vernon cong., and Kath-leen Ebersole, Landisville, Pa., Akron cong., by Don Blosser and Paul G. Landis, Dec. 21, 1974

Zehr — Byler. — John Zehr, Hopedale, Ill., and Julia Byler, Belleville, Pa., Maple Grove cong., by Paul H. Stoltzfus, Dec. 21, 1974.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bishop, Margaret H. (Benner), daughter of Nathaniel and Amanda (Heckler) Benner, was born at Souderton, Pa., July 7, 1894; died of a heart condition at Grand View Hospital, Sellersville, Pa., Oct. 13, 1974; aged 80 y. On Dec. 28, 1912, she was married to Nevin A. Bishop, 28, 1912, she was married to Nevili A. Dosing, who preceded her in death, April 26, 1953. Surviving are 3 sons (Claude, Willard, and Paul), and 2 daughters (Sadie — Mrs. Isaiah Landis, and Elaine). Also surviving are 13 grandchildren and 20-great-grandchildren. She was a member of Blooming Glen Mennonite Church, where funeral services were held on Oct. 17, in charge of Richard Detweiler and David F. Derstine; interment in adjoining cemetery.

Moyer, Margaret F. (Weaver), daughter of David J. and Mary Ann (Aucker) Weaver, was born in Juniata Co., Pa., Feb. 19, 1889; died of a heart attack, at Eastern Mennonite Home, Souderton, Pa., Dec. 13, 1974; aged 85 y. On Jan. 16, 1926, she was married to Titus Kline Moyer, who preceded her in death in 1955. She is survived by one daughter (Gertrude - Mrs. Paul Witter), 5 grandsons, one brother (Jonas), and one sister (Josephine Burkholder). She was a member of Blooming Glen Mennonite Church. Funeral services were held in Eastern Mennonite Home chapel. Souderton, Pa., Dec. 18, with Wayne Kratz and David F. Derstine, Ir., in charge. Burial was in Blooming Glen Church Cemetery.

Yoder, Stephen L, son of Samuel K. Barbara (Peachey) Yoder, was born at Allensville, Pa., Sept. 1, 1898; died of a heart attack at Sarasota, Fla., Dec. 17, 1974; aged 76 y. He was married to Fannie Hartzler, who pre-ceded him in death in June 1936. On June 26. 1938. he was married to Fannie Zook, who survives. Also surviving are 2 daughters (Marie - Mrs. Mark Werner, and Susan (Mrs. Ray-mond Bratton), and one brother (Samuel). He was a member of Maple Grove Mennonite Church, where funeral services were held on Dec. 21, in charge of Paul H. Stoltzfus and Millard Shoup. Interment in Allensville Mennonite Cemetery.

Correction: In the obituary of Peggy Joyce Stiner (listed in the Dec. 17 issue) the husband's name was given as Jesse O. McCurdy. It should have been Walter Stiner.

Photo credits; p. 21 by Brown Brothers; p. 26 by Daryl Byler; p. 27 by Neil Janzen.

calendar

Ministers' Week, Hesston College, Hesston, Kan., Jan. Celebration of Faith, Eastern Mennonite College,

Harrisonburg, Va., Jan. 20-23.
Ohio and Eastern Conference annual session at Ced ove Mennonite Church, Greencastle, Pa., Mar. 6,

7.8 Homecoming, Eastern Mennonite College, Harrisonburg,

Va., Apr. 25-27.
Franconia Spring Conference Assembly in Conjoint
Meeting with Eastern District General Conference. May 3 4 Assembly 75, in central Illinois, Aug. 5-10.

items and comments

Urge U.S. to Guarantee Millions More Tons of Food

The U.S. government has been urged by the Christian Church (Disciples of Christ) to commit at least one million tons of additional food to alleviate world hunger

"The lives of 40-60 million people are in jeopardy," Disciples' leaders said in a telegram to President Ford, urging his immediate response to the food crisis.

"Already in the Christian Church (Disciples of Christ) national and regional bodies have begun to mobilize support for the sacrifices" required for "effectively dealing with the problems of world hunger," the telegram said.

More Respect for Religion

The Canadian Churchman reported in Toronto that according to a Gallup poll the church receives greater respect from Canadians than does Parliament.

Despite dwindling attendance over the past 10 years, a majority of citizens say they have confidence in churches or organized religion.

The Anglican national newspaper said Gallup poll interviewers questioned 1,071 Canadians over the age of 18 on the respect and confidence they have in Canadian institutions.

Thirty-five percent said they have "a great deal" of confidence in the church while only 17 percent had "a great deal" of respect for the House of Commons.

Educators Pursue Peace

What power do educators have to change the world from strife and death seeking to life and love? Some 200 members of the World Council of Curriculum and Instruction met for 10 days in England last September to study this question. In attendance were Roy Weaver and Carlos Ovando, graduate students in curriculum at Indiana University, who supplied information for this report.

Education can contribute toward peace and social justice only when the injustices of a social system are removed from the environment. Though admitting that much of the violence in social structures is beyond one person's control, conferees stressed the need to recognize a personal as well as a collective responsibility for the pressures of production and consumption in the developed countries

Further, the participants were reminded

that gains in the developed countries mean losses in the underdeveloped. The one who would take on the mantle of peacemaking must remove the scales of ignorance from his/her eyes and accept responsibility for brothers and sisters in other parts of the world.

Conferees became aware that awareness of issues and talk about peace will not suffice without a willingness to pursue effective peaceable actions.

Mormons Fast

as Secular Aid, Moral Need

In response to the alarming food shortages reported in many parts of the world, an increasing number of religious leaders are calling on members to observe regular fasts, with the money saved used to help feed the starving.

One denomination which strongly testifies to the economic and spiritual benefits of an organized fasting program is the Church of Jesus Christ of Latterday Saints (Mormon) which has observed regular fast days for some 100 years as part of its theology.

A Mormon spokesman said more than one third of the families in the 3.5 million-member denomination now "faithfully pay a fast offering to their bishop" for their montly fast. Families are encouraged to contribute a sum at least equal to the cost of a Sunday dinner and one other meal

36 Say U.S. Violated Accords

Thirty-six U.S. religious leaders have accused the federal government of failing to honor the 1972 Paris Peace Accords on Vietnam.

"American bombs are still dropped from American airplanes on Vietnamese targets," a pastoral letter issued in Washington, D.C., charged. "American aid continues placing higher priority on feeding the war in Indochina rather than feeding the hungry in Bangladesh, the Sahel, and elsewhere."

According to the 36 signers, the U.S. is still militarily involved in Vietnam, provides more than 80 percent of the Saigon government's budget, and has not withdrawn paramilitary groups.

10,000 March for Peace

in Ireland

Ten thousand people took part in a march for peace in the capital of Eire. An ecumenical grouping, the march was led by Irish Catholic, Protestant, and Anglican leaders, with clergymen praying together in hope of peace within embattled Northern Ireland. The march was part of a campaign launched by religious leaders in Northern Ireland.

Most Murders, Victims in 15-29 Age Group

A new study by the National Center for Health Statistics reveal that persons between the ages of 15 and 29 are more likely to be murderers or murder victims than persons of any other age group.

In 1972, some 40 percent of murder victims and 60 percent of those arrested for homicide were between 15 and 29, according to A. Joan Klebba, the center's statistician.

She said that if this trend continues, a downward turn in the homicide rate will probably not occur until the 1980s when the "population bulge" born in the post-world War II baby boom pass age 30. This group is now in the 15-29 age bracket.

Fallout Shelters' Supplies Aided Needy An official of the Civil Defense Pre-

paredness Agency reported that some 5 million pounds of whole wheat crackers from fallout shelters in the U.S. were distributed to 19 needy countries in the fall of 1973.

James J. Burns, director of the agency's financial and material assistance division, added that nutrition experts have estimated that the amount of food still in storage in such shelters could feed about 10 million people for 60 days.

Mormons Offer 7-Point Hunger Program

Mormons throughout the world have been urged by the church's leadership to observe a "seven-point" program to alleviate widespread hunger and suffering.

The 3.5 million members of the Church of Jesus Christ of Latter-day Saints (Mormon) were encouraged to be "even more mindful of the needy in your area as well as throughout the world . . . and observe more diligently these teachings of the church."

They were asked to: fully observe the monthly Fast Day, maintain a year's supply of food for each family, conserve energy, refrain from wasting, strive for greater productivity in employment, guard their health, and strengthen the family.

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Who Is Yahweh?

The Pharaoh of Egypt, one unhappy day, was met by two men who asked for the release of his best slaves. In the name of a God he did not know, they demanded that he allow the Israelites to make a holy pilgrimage into the wilderness.

On the surface this may have sounded simple enough, but Pharaoh was wise in the ways of the world. He knew that slaves in the wilderness were slaves out of hand and he would have none of it. Further, he wished to know by whose authority this demand was made. "Who is Yahweh?" he inquired, "that I should listen to him and let Israel go? I know nothing of Yahweh, and I will not let Israel go? (Ex. 52. Fut lerussalem Bible).

Persons other than Pharaoh have also asked this question. One reason this becomes an issue is that the exact, proper, personal name of the God of the Jews and the Christians is not known for sure.

Moses himself, as you recall, wanted to get the name straight. When called upon to lead the slaves out of Egypt, he too inquired for the name of the One who addressed him as recounted in Exodus 3. The name is YHWH, said the Caller, the God of your fathers, the God of Abraham, Isaac, and Jacob. Moses no doubt knew how to pronounce YHWH, but we do not. Hebrew is a most expressive language, especially for oral use, but it did not yield readily to the regimentation of writing. Ancient Hebrew (and I believe modern is the same) had no vowels—speakers simply knew where they belonged and filled them in. Later on vowel "points" were added for the aid of readers no longer intimately acquainted with the language. Hebrew Bibles today use these points.

Two things have happened to the name of God which have made this name a problem for us. One was the loss of this clear sense of which vowels to use. The other was an increasing reverence for the name of God so that the Jews finally ceased to say it all. Instead they began to use the Hebrew word Adon which means Lord." This is like referring regularly to a person as "the boss" or a spouse as "my whie" or "my husband." Such a reference may be a title of honor as when the German chancellor, Konrad Adenauer, was called "Der Alte" (the old one), a title of respect in Germany.

Many years after Moses a scholar of sorts seeking to get back to the name of God, pointed the Hebrew letters HWHW hith the vowels for Adon and came up with Jehovah. This name appeared in some Bible versions, but scholars today agree that this is certainly not the way to spell the personal name of God.

So modern English versions generally have translated "the Lord" wherever the Hebrew uses YHWH, no doubt in part because this has become the customary English way of referring to God. An exception is *The Jerusalem Bible*, which uses Yahweh.

Many Bible scholars agree that this (or perhaps (Jahveh) is about as near as we can come to the right pronunciation of the name for God. So they use it. Some persons who have not heard this before ask the same question as Pharaoh, "Who is Yahweh?" And they sometimes add, "We thought God's name was 'the Lord' and we are not pleased to be asked to call God by a strange name."

Perhaps they should not be asked to do so. For the evidence is that in the Old Testament the name of God is not as important as the relation between God and people. Though the name YHWH was useful for Moses in challenging Pharaoh, nearly a dozen names for God appear in the Old Testament. At key times it was important to say Yahweh so that everyone present knew which God was meant. But although Yahweh (the Lord) appears 6,800 times in the Old Testament and the next most common name for God, Elohim, only 2,000, Hans Walter Wolff points out that "as in the case of the Christ event of the New Testament, the historical event takes precedence over the concept" (The Old Testament, A Guide to Its Writings, p. 20).

So today it is not as important to know what you call God as it is to know that you speak with reverence and commitment. If some wish to say Yahweh and others say the Lord, both may be faithful followers. And they should all note the example of Jesus, who spoke of God as "Father."

For Jesus and the fellowship of the church which has followed Him, both scholars and laymen may offer thanks. In fact they could well join in saying an old praise word which includes a one-syllable abbreviated form of the personal covenant name of God is Hallelujah! — Daniel Hertzler

Gospel Herald

January 21, 1975



Limmat River, Zürich, Switzerland, at the site of the drowning of Anabaptist leader Felix Manz.

On Contemplating a Site in Zurich

by Walter Klaassen

I don't know which house it is. All of them have stood in this little street since before 1525. A local resident walks by eyeing me curiously and almost audibly asking the question. "What is he doing here? A tourist, no doubt, not knowing that the city center lies the other way." I hear shutters opening above me and look up. Feathert ticks appear on the window ledge. Can this be the house? Did Felix Manz lean out of that window as a boy and yearn to spit on passersby below? Was this the house in which he lived as a student and young man with his mother?

The day is bright. The scent of lime blossoms hangs heavy on the golden air. Mennonite tourists in the big church are even now being told how Anabaptism began. It was quite possibly a cold day, that January 21, 1525. There was snow on the ground and it crunched under the feet of men walking stealthily to this house and entering quietly. At first no words, then slow questionings and one-word answers. Others entered and low conversations began. Soon Bibles were read, Greek and Hebrew, and prayers uttered with their burden of "What do You want us to do?"

Suddenly, "Baptize me!" Like an electric shock. Momentary confusion. Then: "I baptize you in the name of the Father, and of the Son, and of the Holy Chost." Again and again and again. "And so each confirmed the other in the service of the gospel."

It meant a new beginning, a separation from a long,

dark, corrupted history. It meant a rediscovery of primitive Christianity, a sharing in the springtime of faith, of nearness to Jesus and the apostles. It meant the wonderful charismatic joy of the power of the Holy Spirit, the exhliaration of knowing that they were called to be fellow missionaries with Peter and Paul and Philip. It meant the sober gravity of the certainty of suffering for their faith with Stephen and James and John. It meant a deep and satisfying certainty that they were part of the secret purpose of God.

That is something of what it meant to them. What are we to say about the meaning of Anabaptism 450 years later? What is its relevance for us and for the twentieth-century world in which we live? Is there more there than dramatic martyrdom and stubborn biblicism for their descendants of the fifteenth generation to admire? Or is it perhaps a tradition which those same descendants would in their really honest moments rather shed, leaving it for more enterprising spirits to pick up?

To Take Jesus Seriously. At its heart Anabaptism was a resurfacing in the sixteenth century of the constant surge in Christianity to take Jesus seriously in everyday living. This ran counter to the church's official position which was that the demands of Jesus were too difficult for ordinary people to carry out. Parallel to this was the tendency to confine Jesus to the function of a heavenly Savior who did something for people which was described theologically, but whose earthly life was irrelevant for Christians.

For Anabaptists, as for the followers of St. Francis, Peter Waldo, and Peter Chelcicky, the earthly life of Jesus became the clue to the shape of the Christian life. He was the Model, a Man living out a God-pleasing life among all the temptations of the world. It gave encouring ement to the disciple to know that his Master had endured and overcome every difficulty it was possible for Him to encounter.

The place of Jesus in the Christian life remains an important question today, for if we call ourselves Christians we cannot escape it. We cannot follow Jesus precisely as they did, but their single-minded dedication to discipleship under the most difficult imaginable circumstances serves as a source of inspiration to us. However, only if we, too, take discipleship seriously in our own circumstances can we truly be their descendants.

Decide, Decide. Second, Anabaptism means taking human choice seriously. In a situation where most people were not expected to make a personal decision with respect to being a Christian, Anabaptists took a high view of personal responsibility for human destiny. There could be no dependence on someone else's decision. While there was no question of man saving himself, they insisted that men had to accept God's offer of salvation consciously and personally. They believed that man was set free by the grace of God to make a personal decision to lead a holy life.

The emphasis on the possibility and necessity of personal choice called for a social situation in which it was possible to make a free choice. This necessitate religious liberty. Since the response of faith to Cod's invitation must be free they could allow for no coercion in matters of faith. Anabaptists were among the few in the Reformation era who defended this at the time novel and dangerous doctrine. Most authorities, both Catholic and Protestant, regarded religious liberty as extremely dangerous to the unity of faith in their areas.

While for us the matter of religious liberty from external coercion has been settled long ago, there are still those in the world who yearn for the freedom to live and believe according to their conscience. They need all the support we can give them. For ourselves, we need to give more thought to religious liberty within the church.

That was a battle the Anabaptists did not altogether win and we too have some catching up to do. How do we treat offenders who differ from the majority in action and thought in our churches? How little freedom we have given our artists and musicians. How much freedom do we allow our young people to say "No" to Christianity and Mennonite heritage as well as "Yes"?

Once More Missionary Movement. Third, this emphasis on freedom meant in turn that in Anabaptism Christianity once more became a missionary movement at the lay level. They saw Europe as a mission field since very few had ever made a personal decision for Christ. They believed

Gospel Herald

On Contemplating a Site in Zurich Walter Klaassen	31
A Black Mennonite Reflects on the Anabaptist Vision Hubert L. Brown Endowments or Systematic Giving?	40
	43
Locanh Hartyler	

Daniel Hertzler, Editor
Volume 68
Volume 68
Volume 68
Number 3

The Cospel Herald was established in 1988 as a successor to Gospel Witness (1980) and Herald of Truth (1881). The Gospel Herald is a religious periodical published weekly by the Menometer Publishing Homes, 610 mells of Homes (1980), and the Weekly of the Menometer Publishing Homes, 610 mells of Homes (1980), and the Homes (1980), and the Homes (1980), and the Homes (1980) of the Home

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Neustadtgasse in Zürich, Switzerland, the street on which stood the house of Felix Manz.

they were commissioned to call people everywhere to obedience to Christ. The churches that were formed as a result of their missionary work were not the territorial or national churches of Protestantism or Catholicism but communities of those who had been called to decision and obedience.

From this it follows directly that they could not agree to the widely accepted view that one was a Christian simply by virtue of being a citizen of Zürich or Saxony. They did not reject citizenship in an earthly political or national community, but they could not accept the assumption that such citizenship had anything basic to do with their citizenship in the kingdom of God.

To be an Anabaptist meant not simply to belong to a political jurisdiction in which Anabaptists were in control as was widely the case with Protestants and Catholics. Rather, it meant being a disciple anywhere on God's earth. Physical descent and political affiliation were not important factors in their Christianity.

Thus they did not see their missionary work as controlled by political or national boundaries. They recognized a basic contradiction between this emphasis and the missionary mandate and they chose to follow the latter.

It is ironic that the emphasis on ethnicity rejected by the early Anabaptists should have become a special characteristic of their descendants. For an outsider to become a member of a Mennonite church implies the contradiction of accepting a totally different ethnic identity as well. It is no wonder that the various centennial celebrations of these years evoke little enthusiasm among Mennonites of other than white Germanic background.

Taking Community Seriously. Fourth, Anabaptism means taking community seriously. One is struck by the Anabaptist enthusiasm for the church, the community of disciples. Their discipleship, which has often been identified as individualistic piety, was always seen as lived out in the company of other disciples. They did not see themselves as standing in isolation before God but always hand in hand with sisters and brothers.

This emphasis is highly relevant for a time and situation in which individualism is celebrated as the true expression of man's humanity, and when, at the same time, masses of people cry out for warm, supportive, sharing community but can't find it. We need a community in which we can grow to our fullest potential and in which we can ritualize what we are. The two ancient signs of baptism and the Lord's Supper, which were rituals of community in Anabaptism, can continue to help us today. One is the sign of entrance into the true community out of destructive isolation, and the other is the celebration of the present reality of the saving community brought about by the work of fesus.

This community is also a fellowship of sharing and mutual aid and speaks to a very tender point in the twentiethcentury North American life, that of private property. Anabaptists insisted that no one should call anything his own if it was meant to exclude others. We are stewards of what God has entrusted to us. This includes ready and instant sharing with those in need both inside and out of the community.

Critical of Social and Political Powers. Finally, Anabaptism means a critical stance over against all social and political powers that make claims on human loyalty. In the sixteenth century both church and state claimed divine right in asserting their power over people. Today the church, for the most part, no longer does that, but the states and governments that claim absolute loyalty are still very much with us. So are the businesses and corporations which by their demands drive many a man into an early grave.

Moreover these powers try in various ways and at various times to get our cooperation in the exercise of violence upon our fellowman for political or economic gain. Anabaptism remains a particularly shining example of how some men and women resisted the demands of the powers in their time. They calmly insisted that only God can claim ultimate loyalty and that all the powers of this world are always under the judgment of that same God.

Anabaptism should not be treated as a model to be followed rigidly. This would be a denial of the tradition. It should be regarded as an incarnate Word from God about the meaning of truly human life. But we must note that the Anabaptists always point back to the incarnate Word Jesus, who remains the ultimate Model of true humanity.



The Grossmünster Church in Zürich, Switzerland, the church of Zwingli. Zwingli and the Anabaptists disagreed on the interpretation of Scripture

A Black Mennonite Reflects on the **Anabaptist Vision** by Hubert L. Brown

The purpose of this article is to render an understanding of Anabaptism and to comment on how I as a minority black person relate to it. Who were the Anabaptists?

Walter Klaassen, Canadian Mennonite and author of the book, Anabaptism: Neither Catholic nor Protestant, writes, "Anabaptist was the nickname given to a group of Christians in the sixteenth century. It simply meant one who baptizes again. A person could not be called a dirtier name in sixteenth-century Christian Europe. By its enemies. Anabaptism was regarded as a dangerous movement - a program for the violent destruction of Europe's religious and social institutions. Its practices were regarded as odd and antisocial: its beliefs as devil-inspired heresy."

Anabaptism was a religious movement which emerged alongside of the religious and social discontent of that era in history. To view the Anabaptist movement in light of

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the sixteenth century is to consider that it was groups of people largely drawn from the oppressed who were determined to follow Christ. The leadership that emerged was from a class of intellectuals and scholars who, having been learned humanists and former priests, nonetheless were mostly poor folks.

Preserved Smith wrote of the Anabaptists: "The most important thing about the extremists was not their habit of denying the validity of infant baptism and of rebaptizing their converts, from which they derived their name. What really determined their viewpoint and program was that they represented the poor, uneducated, disinherited classes. The party of extreme measures is always chiefly constituted from the proletariat because it is the very poor who most pressingly feel the need for change and because they have not usually the education to judge the feasibility of the plans, many of them quack nostrums, presented as panaceas for all their woes. A complete break with the past and with the existing order has no terrors for them, but only promise.

"A radical party almost always includes men of a wide variety of options. So the sixteenth century classed together as Anabaptists men with not only divergent but with diametrically opposite views on the most vital questions. Their only common bond was that they all alike rejected the authoritative, traditional, and aristocratic organization of both of the larger churches and the pretensions of civil society."

Religiously, the Anabaptists tried to recover the firstcentury vision of the church, the true church. They patterned their life and style after first-century Christians. Johann Loserth is quoted by H. S. Bender as having said, "More radically than any other party for church reformation the Anabaptists strove to follow the footsteps of the CHURCH of the first century and to renew unadulterated original Christianity."

Wide Awake Response to Church. The genius of the Anabaptist legacy is their concept of a believers' church. The church consists of those who have responded to Christ in a wide-awake mature manner—those who have been claimed by Christ, those have' entered into a relationship with Him—without that relationship ither can be no church. Following Christ, walking in newness of life is for the grown-up, not babies. By grown-ups we mean those who responded because they understood what the gospel said and they decided to voluntarily covenant with Cod and with His people. The believers' church is Christ's church and because it is Christ's church, it can never be an ethnic fellowship, a private club of restricted membership.

Anabaptism to me represents the most constructive model of a believers' church response to a loving God. How, then, am I as a black Mennonite to relate to this Anabaptist past? What are the implications of the sixteenth-century Anabaptism for minorities? What can we learn? What does a white American church heritage have to say to me a powerless black man whose existence is threatened by the insidious tenacles of white racism?

My experience, like most blacks, both past and present, has been being introduced to Christianity through the white man. I joined the Mennonite Church having had a genuine turning away from my sins to new life in Jesus Christ. I voluntarily entered into a covenant relationship with Christ and with the Mennonite Church, having been the recipient of good will and benevolence on the part of the Mennonites and during my years with Mennonites having experienced both benevolence and a strange, but cold austerity.

When I joined the Mennonite Church, I had no way of knowing what the relationship was going to be like. I started out quite young; I knew very little of Mennonite history and Mennonite thought. I attended Mennonite institutions, such as Christopher Dock and Goshen College and Goshen Biblical Seminary. I discovered that Mennonites are a rather historical bunch. I gained tremendous insight into the church's history and its tradition through familiarity with names like Menno Simons and Christopher Dock. I became quite acquainted with many church doctrines, some of which those of us who were new to the Mennonite Church thought of as being weird.

Among these doctrines were the holy kiss, plain suits, and never seen these things practiced, yet all of these doctrines were drilled into the head of every Christian who identified with the Mennonite community and my pilgrimage through the church was no different.

A Black Mennonite. I have worked, played, gone to shool with Mennonites of practically all types throughout all my life. I have mixed feelings about the entire history of Mennonites and what it means for me as a minority in the church. I've had to raise many questions and probably one of the most perplexing to me has to do with this paradox of being black and Mennonite. How does a person reconcile this reality? Is it possible for me to be really black and still feel an identity with the Anabaptist Mennonite tradition? In trying to answer these questions, I have done some extensive reading, reflecting, and speaking to other persons, trying to hear and listen to other persons speak to me, and in that entire process trying to be in touch with what the Spirit was and is saying.

In line with this search, my wife and I had he fine opportunity of traveling in Europe in 1971. We were a part of Canadian and United States Mennonites who accompanied Jan Gleysteen and Arnold Cressman on a tour that was called "TourMagination II." The purpose of the tour, in Gleysteen's words, was "to become acquainted with certain aspects of 'our' history; the places where it actually happened." Thus we traveled to many localities where the Anabaptist movement took shape and form. We traveled to the many places where the movement spread. I must admit I could not always identify with what I saw or where I was

I sensed and felt and could understand what James Baldwin meant when he wrote, "I was a kind of bastard of the West; when I followed my past I did not find myself in Europe but in Africa. And this meant that in some subtle way, in a really profound way, I brought to Shakespeare, Bach, Rembrandt, to the Stones of Paris, to the Cathedral of Chartres, and to the Empire State Building, a special attitude. These were not my creations, they did not contain my history. I might search them in vain forever for any reflection of myself.

Baldwin's words 'epitomize the emotional and intellectual anguish that black people experience whenever they try to find their identity amid historical categories that are white and not black. So I found extreme difficulty in searching for my past in Zürich, Holland, Switzerland, Germany, and so forth. It just was not there!



Hubert Brown speaking in cave of the Anabaptists, Switzerland.

My identification in Europe was a spiritual one. The radical behavior of the Anabaptists like that of the firstcentury church stands as a witness of how I think we ought to live today. As a participant in the believers' free church life, I affirm the Anabaptist spiritual heritage and I believe that it is in looking back to where it all was formed that a black Christian can find a sense of direction and identification.

Unfortunately, the present Mennonite community today has lost much of the historical spiritual qualities of the Anabaptists. Mennonites today have drifted from the Anabaptist model of life, and have drifted away from the Anabaptist Christ. In fact, present-day Mennonites have replaced the Anabaptist Christ with an American one. As a black Mennonite, I affirm the Anabaptist Christ. I can identify with an Anabaptist Christ. The Anabaptist Christ led the Anabaptists to refuse to become a part of the institutional church; the Anabaptist was to be unimpressed by the vast institution the status quo establishment had become. The Anabaptists were disturbed by the conditions of the church. They insisted that it was a perversion of what Christ had in mind: the church had fallen. And therefore the dominant theme of their concern was for the recovery of the life and virtue of the early church.

The Anabaptists protested the transformation of religion into an instrument that serves the interest of the state. The joining of a discipling voluntary community meant a break with the prevailing norms and values, with the established assumptions of the present order.

Living by the Holy Spirit. I affirm the Anabaptist Christ because I find the Anabaptist Christ leading His people to affirm the centrality of the Word of God and to experience God at the feeling level. The presence of the Holy Spirit was a fact-of life among them. They ex-

perienced the Holy Spirit at a feeling level. The Holy Spirit brought new birth and enabled them to be a viable manifestation of what it meant to be alive in Jesus Christ

I can affirm this because of my past. In a black gospel song one gets the same sense of this feeling level transformation or conversion motif. One song says, "Well, I've already been to water; well, I've already been baptized; well, I've already been converted, and I feel, I feel, I feel all right, all right. Hallelujah, since I've been born again. Hallelujah, born again."

I affirm the Anabaptist Christ because the Anabaptist Christ led the Anabaptists to become a serious Christian community—a community that lived in contrast to the old society, a community that was not the result of an idealistic dream, but a community, that was what God was calling, a true church community, not at all invisible but a visible community that practiced dynamic obedience to God and to the will of God, a community that understood that they were not alone, that we are not Christians of ourselves, that we are Christians who need each other and who rely upon each other for our witness and for our social outlook.

The Anabaptist Christ led the Anabaptist to reject compromise and to live based on a new set of values, a new set of economics. There was love in this fellowship, love and genuine caring — genuine caring not only for the neighbor but for the brother. The Anabaptists could not do violence, by word, by deed or sword. They did not take up arms against the other; to do this would have meant a hate-for-hate existence, clearly in opposition to the teachings of the Anabaptist Christ.

The Anabaptist Christ that I affirm is a Christ who affirms the dignity and worth of all human beings and led the Anabaptists to see clearly that all persons are to acknowledge the truth and become a part of, and share in, the believers church reality. The Anabaptists did not separate mind from body. Blacks in the Anabaptist view of personhood would not be looked upon as supermasculine mentals with nothing to contribute to their community. Rather, all of God's people are somebody.

It seems to me the Anabaptists, because of their identification with the Anabaptist Christ, were able to conquer feelings of superiority and hierarchy by rejecting and protesting the state church emphasis on hierarchy in leadership positions. Rather, they believed that nobody in the community of faith was more important than anyone, else, but that all were significant. What the Anabaptists believed and emphasized was that as a covenant community they were a kingdom of priests.

Being a priesthood of believers meant that missionary life was not something that the elite did or something those who sai in high places did, but it was something that all the people did. They all shared the gospel with the common person. Donald F. Dunbaugh in his book The Believers' Church wrote, "The Anabaptist women were con-

sidered to be as dangerous in speaking the illicit faith as their menfolk."

We Need a Different Agenda. I can affirm the Anabaptist past, for a number of reasons—for the reasons that the Anabaptists were willing to be: led by the Anabaptist Christ to reject the institutional status quo church; led to protest the marriage of church and state; led to experience God at a feeling level; led to a new concept of the person that enabled them to see individuals and their worth and dignity, their potential in the Lord, individuals who would be clothed with the gospel and who themselves could be a part of the God-movement, kingdom movement.

Mennonites seeking to recover the Anabaptist vision will need to align themselves with a different agenda. John Howard Yoder's prophetic observation is correct. He stated, "The agenda of the grass-roots church is often not the Anabaptist agenda of mission and social change and reconciliation but the acculturation agenda."

I do not want to engage in the negative aspects of the confusion between Mennonites and Anabaptists, and to follow a conscious tendency to label everything good, Anabaptist, and everything bad, Mennonite. Yet, I think that there has been within contemporary Mennonitism a leaning that reflects an orientation toward wanting to be accepted by the present North American society and culture rather than wanting to be identified as a minority whose sense and mission is to be about the business of being Cod's counter-community in a broken world.

It seems to me that Mennonites wanting to recover the Anabaptist vision can begin with the process of listening to blacks and other nonwhites who are today vehicles of God's ingenuity and infusion of new life. Dynamic things can happen if Mennonites begin to mix the reality of being black in a racist world with that of a strong desire to recover the sixteenth-century Anabaptist vision and all of its theological soundness. It seems to me that here is the place to begin to show what it means to break away from the present social order.

The Hour of Birth

The brethren had for a long time prayed God to show them the moment when they must act. Now that moment has come. It was finally clear that it was hopeless to try to win Zwingli and the Zurich government for a reestablishment of the apostolic church; so it is their duty to take the matter in hand. The fellow believers gathered, probably on the evening of January 21, 1525, supposedly in the house of Felix Manz in Zurich. They prayed together, and then Jörg Blaurock arose and asked Grebel to baptize him. Grebel baptized him and afterwards Blaurock baptized the other participants in the meeting. That is the hour of the birth of the Anabaptist movement. — Fritz Blanke in Brothers in Christ (Herald Press, 1961), p. 20.

Endowments or Systematic Giving?

by Joseph Hertzler



Not long ago I was talking with a colleague from a small seminary of another denomination. He told me they were just beginning to campaign to raise \$5 million in endowment. Sounded interesting.

Slightly envious, I asked if he would tell me how one goes about raising such a large sum.

We talked further. I told him about the monthly

contributions we receive from congregations and conferences. Now it was his turn to be envious. "If you tell me how you raise your ongoing annual contributions, I will gladly tell you how to raise endowment funds," he said. His statement implied that if he had a choice he would choose to rely on the regular gifts of concerned individuals and congregations. So would I.

This conversation reminded me again that there are disadvantages, even dangers, in relying on earnings from large endowments—dangers such as a declining stock market resulting in investment losses. But more important from a Christian perspective, there is the danger of dependency on large endowments, a false feeling of self-sufficiency, which could drive a wedge between school and church.

Compared to other denominations, the Mennonite Church places little emphasis on endowment funds for our colleges, seminaries, and other church agencies. The earnings of these small investments, however, are needed to plan ahead responsibly in carrying out the church's program. Having a modest undergirding fund also protects congregations from undue pressures to increase their giving during years of economic depression and allows administrators of church schools and other agencies to make and fulfill longer-range program commitments.

Nevertheless, large static endowments are not the Mennonite brotherhood way. Regular systematic giving is. Such support for church schools and programs has been called "living endowment" and has the advantage of keeping the broader church agencies informed and involved in local congregations. At the same time, systematic giving helps congregations express ownership in their servant-institutions.

Joseph Hertzler is serving as administrator of Goshen Biblical Seminary, Elkhart, Indiana.

Traveling Lightly

"You folks are Mennonites, aren't you?" the driver of the courtesy car asked. This struck us as curious. We said, "Yes, how did you know?" He replied, "Because of your light luggage. You people travel with little cigar boxes and call that luggage. Last week I carried a couple who claimed they were Mennonites but I didn't believe them. They had three pieces of luggage!" We laughed and kidded one another a bit. But I secretly felt good because there is something very right about traveling with only the essentials.

We were gathering for the meeting of the Council of Faith, Life, and Strategy in Chicago, Nov. 21-23. The observation made by the driver could have been made of our work as a council. We travel very light, but with the essentials, we hope.

The council is a group of brothers and sisters, appointed by the General Assembly, who try to monitor what is happening doctrinally to the church and then try to reflect to the church some concerns. maybe issue statements for consideration, or just think and pray about an issue which seems to be noteworthy.

At the November meeting, we gave major thought and attention to a statement on abortion which was approved for submission to Assembly 75. The statement is not startlingly different from some other Christian statements except we make it very clear that if a Christian is deciding whether or not to abort, she should fellowship with the congregation of which she is a part about it and then be open to their counsel one way or the other. This statement should set the stage for a very interesting discussion at the Assembly

Another item which we considered urgent was the appropriate response of North American Christians to the international food crisis. A special working group, who had been involved in this study for the past months, presented an excellent report which will be summarized and then distributed through denominational channels. Some of the leading Mennonite analysts concerned with this problem prepared the basic statement.

We continued to wrestle with the issues of church elections, Christian corporate decision-making, and several other perennial denominational concerns.

While the Council of Faith, Life, and Strategy does not hope to speak to every pressing issue in the denomination, we nevertheless do want to speak to a few significant ones when we feel that under the Spirit's direction we have a word from the Lord.

Maybe we can do theologically what we are known to do as travelers, travel light, paying attention to those matters which are of urgent concern for the well-being of the brotherhood, and then moving on. - Donald R. Jacobs

To Be a New Testament Christian

Special activities to commemorate the 450th anniversary of the Anabaptist-Mennonite movement will highlight the "Celebration of Faith," Jan. 20-23, at Eastern Mennonite College.

Jan. 21 marks exactly 450 years since Conrad Grebel, Felix Manz, and Georg Blaurock - three Swiss religious dissi-dents - "illegally" rebaptized each other and founded a new movement.

The day's events at EMC will include a reenactment of the secret 1527 meeting in Zürich and the presentation of "Michael Sattler on Trial" - a drama adapted from Myron S. Augsburger's book, Pilgram

Biographical sketches on the three

founders of Anabaptism will be given by Augsburger: Mennonite writer-historian, John L. Ruth; and River Brethren educator-historian, Myron Dietz.

Other speakers during the special week will be Elmer A. Martens, a Mennonite Brethren Biblical Seminary professor; Marlin Miller, professor at Associated Mennonite Biblical Seminaries; Donald R. Jacobs, director of Mennonite Christian Leadership Foundation and longtime missionary-anthropologist; Richard C. Detweiler, moderator of Franconia (Pa.) Mennonite Conference; Arthur G. McPhee, pastor of Lindale Mennonite Church near Harrisonburg; and six members of the EMC and Eastern Mennonite Seminary

"Celebration of Faith," which replaces the annual Ministers Week, is open to all interested persons. The program, part of EMC's yearlong emphasis on Anabaptism, is based on the precept: "To be Anabaptist is to be a New Testament Christian.

The four-day event will also include the premiere production of Ken Reed's 'Anabaptist,' a play commissioned by the Mennonite Church's historical committee and based on the German novelette My Right. It will be produced by the EMC Drama Guild and will be directed by Pat Lehman, a recent EMC graduate who is studying drama at Georgetown University.

Rounding out the Jan. 20-23 program will be a Reformation chancel drama, a pastor-student forum, an all-campus social activity, other addresses on Anabaptist-related topics, and opportunities for organized discussion and informal

interaction.

Participants are urged to register for the program in the EMC administration building lobby upon arrival in Harrisonburg. Each person will be assigned the name of an early Anabaptist figure as recorded in EMC's commemorative 1975 "Anabaptist calendar."

We do not worship a heritage but the Lord of the church," EMC president Augsburger said. "But believing that the Holy Spirit is acting in history, we take seriously what the Spirit has been doing through this heritage.

The special week is planned annually by EMC's church relations office and the EMS faculty. EMS professor Linden Wenger and EMC church relations director Norman Derstine will serve as moderators this year.

What Is Community Development?

This question was asked and discussed at a Voluntary Service retreat in Honduras last month, reported Maynard Shirk, Mennonite Disaster Service worker.

Every two years Voluntary Service workers in Central America, both those serving under the Conservative Board and Eastern Board programs meet for a joint retreat.

At the December meeting resource persons were Donald Jacobs and Dale Stoltzfus. Together the group discussed the value of garden, chicken, and rabbit projects, as well as health care clinics in relation to Christian witness.

Donald Jacobs said the success of such projects is not based on the health of chickens or the productiveness of the gardens but on how well the VSers express through these vehicles Christian love, brotherhood, and caring. "Community development is not the welfare of chickens; it is the welfare of people,"

Maynard Shirk, who attended the rererat, said, "VSers spoke frequently of the immense enrichment, of their personal lives through their service— their expanded world view, their changes of priorities, their definition of success and failure in terms of human relationships rather than in terms of social recognition and material well-bein;"

Before going to Honduras Maynard had completed a three-year term as mission associate in Vietnam.

Japanese Christians Give Common Offering for Bangladesh

Christians from the 12 churches in this northern Japanese city gave 133,921 yen (about \$450) during the 1974 Christmas season to help their neighbors in Bangladesh.

The offering forwarded to Mennonite Central Committee came from two sources: a Dec. 16 citywide ecumenical celebration aimed at communicating the good news to young people who are a part of Asahigawa's 310,000 inhabitants (\$280) and a Christmas bazaar sponsored by the local Mennonite congregation, Dec. 21, 22 (\$170.)

Mennonite Pastor Yoshiaki Tamura had earlier participated in a Bangladesh work camp. His reporting to the total Christian community in his home city, who had accepted him as their unofficial representative, provided the specific occasion, for the designated gift. Ordinarily the joint offering is channeled to the Japan National Christian Council for an overseas project.

To publicize their bazaar, Mennonites put up posters and distributed door-to-door invitational leaflets announcing the celebration. Used clothing and house-hold goods, handmade items, and prepared food were donated by various households—both within and outside the congregation.

One woman gave a cash gift of \$17 when she learned the project was for Bangladesh relief. Curry rice and steaming bowls of buckwheat noodles were favorite dishes at the serving tables. Pastor Tamura showed slides and related Bangladesh experiences for persons who were able to share that part of the bazaar late Sunday afternoon.

"For the congregation of 20 menbers and the immediate community this was a meaningful and significant experience," reported Ralph Buckwalter, serving with Mennonite Board of Missions in Hokkaido.

1975 Out-Spokin' Schedule Available

Just over 1,000 bikers (200 more than in 1973) participated in Out-Spokin's 43 hikes during 1974. "We are planning for about the same number this year," said director Jerry Miller, currently coordinating a 500-mile Hesston College interterm trek in Jamaica.

Since its beginning in 1968, Out-Spokin' continues to receive enthusiastic response from both young and old. Operated by Mennonite Board of Missions through its relief and service division, the biking program attempts to make group biking a venture in physical and spiritual growth.

The 1975 Out-Spokin' biking schedule features March tours in Puerto Rico and Florida, a midsummer coast-to-coast tour, and late summer tours in the Canadian Rockies, Holmes County (Ohio), and southern Michigan.



Out-Spokin' staffers Jerry (left) and Stan Miller (right)

The tour schedule indicates age levels for each hike. These range from 14 and up, with some hikes designated as "family hikes" and open to any family member able to reach the pedals.

A new feature for 1975 bike hikes will be the use of lightweight helmets by all riders. At a fall meeting the board of directors decided to make this added safety measure mandatory for all Out-Spokin hikes.

This year again Out-Spokin' sponsors both self-contained and conventional bike hikes. Riders on self-contained hikes carry all their belongings with them. Most hikes are conventional hikes and include a truck and supply trailer. Construction of a new fifth-wheel trailer to replace the one lost in an accident last summer is nearing completion.

Out-Spokin' staffers on the job throughout the year and anticipating a good year in 1975 are newly appointed assistant director Stan Miller and on-the-road staffers, Shirley Good and Ernie Boss. Office coordinator Rhea Zimmerman reported that many requests for information on 1975 hikes have already come integration of the companion of the compa

Persons or groups desiring new Out-Spokin' schedules may contact the Out-Spokin' Office, Box 370, Elkhart, IN 46514. An Out-Spokin' filmstrip with a cassette recording is available on loan, free of charge.

Gold in Venezuela

Ed. note: Donald Jacobs, Elvin Byler, and Paul Landis made a survey trip to Venezuela in early December on behalf of Mennonite Christian Leadership Foundation.

The Spanish conquistadores plowing the seas in their galleons had a nose for one thing when they set foot in the new world. Gold. They didn't find it in Venezuela, so they soon lost interest. Neither did the country seem suited for large agricultural plantations. So for many vears Venezuela remained undeveloped.

But about the turn of the century a different kind of "gold" was discovered beneath the surface of that land. That was rich deposits of oil. Then the boom began. Developers, techniclans, mineral extractors of every sort poured into Venezuela from all over the world. They took leadership. They exploited the country and remained to enjoy its wealth. Today Venezuela has the makings of a South American" Japan."

Venezuela has 10 million people. The growth rate is a little over 3 percent a year, partially accounted for by a steady influx of immigrants. Ten percent of the population is Indian, 10 percent is black, and the other 80 percent is a mixture of all sorts. Almost everyone speaks Spanish, but so many cultural streams pour into the nation that there is little homogeneity. In wandering around the country, one gets the impression that the people are in a state of cultural fluidity.

One thing that does help tie people together, however, is sports. The city of Valencia has the second-largest bull ring in the world. And the Venezuelans have a passion for baseball — the country regularly supplies players to American major leagues. Soccer and horse racing are also popular.

But development in the country is more material and technological than cultural. The nation is enjoying unprecedented wealth and is rapidly developing an extraordinary power base. Oil income alone rose from \$3 billion in 1973 to \$10 billion in 1974, even though less oil was pumped. This will produce a oil was pumped. This will produce a

Venezuelan personality and presence which will be of great significance for the future of the Western Hemisphere. The people are proud of their economic progress and they do not feel a need for assistance of any kind. In the next years we can, no doubt, expect a bit of Venezuelan imperialism, probably mostly economic, but maybe even political. (Venezuela disputes her boundary with neighboring Guyana.)

Politically the country is stable and will probably remain so as long as prosperity continues. Labor unrest has been kept to a minimum largely because inflation rates have been more or less stabilized.

Does Venezuela need more Christian witness? That is a question our team tried to answer as we moved about the

Venezuela was one of the last Latin American countries to be entered by Protestant missions. Their success cannot be considered striking. Percentage-wise there are probably fewer practicing evangelical Christians in Venezuela than in Yugoslavia. There has been a steady evangelical witness, for which one praises God, but the growth does not approach what one would have predicted in light of the factors present which would seem to make for growth.

For example, the Catholic Church presence in the country seems weak. We cannot speak authoritatively on this, but the impression we received was that the Catholic Church is not aggressive. The many shrines found in Guatemala and Honduras are noticeably absent in Venezuela. The Catholic Church appears to be a conservative institution and not actively involved in the social development of the people.

Also the massive social reorganization necessary when people move by the thousands to urban centers could be mentioned. Such movements of people are accompanied by conflicts and threats to community. This could have encouraged religious faith but it did not do so in Venezuela.

With all of the industries springing up between Valencia and Caracas, the Mennonite Church should give serious consideration to moving into a type of workingman evangelism. Maybe a pattern of industrial missions as practiced in England could be employed.

New government-financed housing locations are going up all over the 100-mile stretch between Caracas and Valencia. Few of these communities have any evangelical witness at all. This is the obvious frontier for missions in Venezuela today.

The possibility of encouraging North American Spanish-speaking Mennonites to enter this field should be explored. America is highly respected by Venezuelans, so anybody representing the country has an entrée already. Venezuelans love to travel to America and feel a kinship with peoples here. The time seems right for mission initiatives. But Venezuela is not a poor country which can be portrayed as a deprived nation needing our material aid. The evangelical witness will primarily need to be a spiritual witness. The emergent fellowships will need to determine their own style of Christian social service. - Donald R. Iacobs.

Israel Continues to Long for Peace

"There is a wistful longing for peace here in Israel, even a Messianic longing, but the realities of the present preoccupy us," wrote Joseph Haines near the end of the year.

Joe and his wife, Elaine are part of the Mennonite Board of Missions team in

'What was a sense of hope and euphoria since Yom Kippur 1973, that peace and accord might be really within our grasp, now seems to be evaporating," Joe continued. "With violence on both sides at nearby Beth Shean and renewed talk of war, the lines seem to be drawn more firmly.

In this context Ioe and Elaine con-

tinue to make their home an oasis of peace where travelers can find acceptance and understanding in a spirit of

A lewish woman married to a Muslim Arab and living with her son, husband, and nine in-laws in two rooms came to the end of herself. When arrangements to find refuge in an orthodox Jewish settlement fell through, she turned to her friends, the Haines,

In desperation she felt we were the only ones who could be a bridge between her background and her husband's culture," wrote Joe. "Somehow she had to come to feel in our past relationship that we could accept and love them for who they are.'

After a few days in the Haines home, reconciliation between the two occurred "almost miraculously. They both have repeatedly affirmed that they feel God has been at work in their lives in bringing them together and seeing them through tremendous problems, reported.

The couple with their son and baby daughter are now living in a new apartment in Haifa. "It is a situation where love and support are needed and our prayers are with them," Haines said.

A teacher in his 40s came to Nazareth Christian hospital where Joe is chaplain for help with an alcohol problem. He feels life has shortchanged him ever since he failed his first year of medical year.

Agape Singers Tour



gospel If you like contemporary sounds, you'll enjoy the Agape Singers from Hesston College. The group is in concert during Interterm, traveling eastward from central Kansas to New York and Virginia with many stops in between.

The singers are Marcella Eberly,

Amarillo, Tex; Darrel Hartman, Goshen, Ind.; Myrna Herrick, Redmond, Ore.; Dale Kempf, Shickley, Neb.; Esther Moyer, Powhatan, Va.; Ed Peachey, Belleville, Pa.; Trudy Schrock, Arthur, Ill.; Jeff Swartzendruber, Wayland, Iowa. Watch for them in your community.

"So he has lived a disappointed life and alcohol has been his way of dealing with his problems," Joe reported. "I invited him to an evening session of the quiet day we schedule every other month or so. He listened intently to the Baptist pastor from Gaza who was the speaker. Later he told me, 'I think I got the point.'

"We are now playing tennis together and I hope to maintain the relationship and be of help to him," Joe added.

Sometimes love is seconed. A young American with Jewish background who believes in Jesus spent several days in the Haines home while receiving hospital treatment.

"Suddenly he became restless, pronounced judgment upon us, and left. We do not know why, whether because of intense pain and his history of drug use, or simply because it is a pattern with him," the Haines said. "We pray for him and have learned from the experience."

Joe and Elaine continue to meet fortnightly with two couples in their homes
for Bible study and prayer. One couple
witness to real movement of the Spirit
in their lives. "It has been a joy to see
them becoming concerned for others
and their spiritual welfare, especially
members of their own familly," Joe
sid!

"The other couple who have just had a new daughter face the immediate decision of where to live or whether to emigrate. They also express appreciation for the relationship we share together," the Haines concluded.

mennoscope

Students and faculty of Eastern Mennonite High School raised \$78,138.57 in cash and pledges during the Christmas Work-Fund Drive for 1974. When all pledges are paid, the operating budget for this school year will be balanced.

Summer Bible School Superintendents' Workshop will be held at Laurelville Mennonite Church Center, R. 2, Mt. Pleasant, PA 15666, Mar. 21-23. It will begin Friday evening at 7:00 p.m. and will end Sunday following dinner. This workshop will be structured to meet the needs of those attending the workshop. Information and registration forms have been sent to the pastors. For information about the workshop call Maynard W. Shetler, Mennonite Publishing House, Scottdale, Pa. (412) 887-8500. For registration information write or call Laurelville Mennonite Church Center (412) 423-2056. Registration will be limited to 100 persons on a first-come, first-served basis.

The M. T. Brackbill Planetarium at Eastern Menonite College is presenting "Visitors from Space" through Mar. 2 at 2:30 p.m. and 3:15 p.m. on Sundays. The program, produced by Joseph W. Mast, focuses on unidentified flying objects (UPOs) and the possibility of visitors to the earth from outer space. The D. Rajph Hostetter Museum of Natural History adjacent to the planetarium will be open to visitors 2:00-4:00 p.m. on Sundays. Groups may arrange for a special showing of "Visitors from Space" or other presentations prepared by the planetarium staff.

E. E. Miller, Goshen, Ind., president

of Goshen College from 1940-1954, died on Jan. 11 at the age of 81. The funeral was held on Tuesday, Jan. 14.

From Paulinia, Brazil, Valetta and Gerald Kaczor wrote that 1974 has been marked with more community awareness stemming from invitations to serve on two local Boards: public health and literacy. The Kaczors, who serve with Mennonite Board of Missions, have also broadened their scope of friendships with "many more opportunities to witness of the special coming of God's Son." In the new year they are making plans to introduce adults to God through a regular Bible study and ask the North American church to "pray much for us as we make the invitations and give the study."

Early media response to the "Lasting Love and Marriage" campaign promotion has been good, according to David Thompson of Mennonite Broadcasts. The one exception is public service ads in national magazines, with only several religious publications accepting ads so far. Early returns from 6,800 radio stations offered spots indicate that about four out of five stations will air them. TV spots have been made available to 700 stations, with some 500 stations projected to run them. Of 75 theaters receiving TV spots, three of the first four theaters responding said they will use them. All eight transit authorities receiving bus posters are using them.

A vocal seminar with guest lecturer Douglas Lawrence, baritone, is being sponsored by the Goshen College music department and will be held in the college Assembly Hall. Tuesday and Wednesday, Jan. 21 and 22. The two-day seminar is held in conjunction with Lawrence's LM concert given on Jan. 20 at the college. Last summer the LM performer and seminar lecturer made five appearances at the Hollywood Bowl, appeared in the Mozart "Requiem" directed by Michael Tilson Thomas, and appeared as a leading soloist at the Carmel Bach Festival

Bonita and John Driver are at home at 1124 S. Eighth St., Goshen, Ind., during furlough. Since 1966 they have served with Mennonite Board of Missions in Uruguay, where John had been dean of the Evangelical Mennonite Seminary in Montevideo. From 1951-65 the Drivers served in Puetro Rico.

KOA-TV in Denver, Colo., recently housecleaned its repertoire of public service announcements, according to Pastor Kermit Derstine of First Menonite Church. Of 25 available religious PSAs, the station wanted to select seven for frequent use, particularly during the holiday season. Ten of the 25 were Mennonite-produced spots. Five of the final seven spots selected by the station producer were Mennonite spots.

Sarah Petersheim, one of seven Mennonite overseas mission associates at the Asuncion (Paraguay) Christian Academy, reported that 35 children participated in an academy-sponsored summer camp in early December. The academy is closed from mid-November until mid-February "The children enjoyed all of the various activities - crafts, recreation, chapel.' Sarah wrote. "One nine-year-old camper, advised by a parent to be sure to ask us all the things she had been wondering about the Bible, had many of her questions answered. Also, many of the children asked Christ to come into their hearts and this made the camp all the more worthwhile.'

Darlene Shirk, overseas associate with Mennonite Board of Missions in the Sharon Tours office, Tel Aviv, Israel, for the past 2 1/2 years, returned to her home just before Christmas. Her address is: Box 22, East Earl, PA 17501.

"We have just placed a new film in our library," wrote David Helmuth of Audiovisual Services, Mennonite Board of Congregational Ministries. Small World is a 12-minute color motion picture renting for \$5.00. The Christian faith affirms the oneness and the interdependence of the human family. No one part of our environment can be ravaged without affecting the whole globe. No part of the human family can be deprived of its rights without hurting all. This is the content of the film. Featuring the conversation between a man and a woman and the discussion of a group of children, the film emphasizes common concerns.

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problems, needs, and the shared destiny of persons inhabiting the earth as a small unit in the greatness of the cosmos.

Curtis Yoder, Mennonite Board of Missions agricultural assistant serving near Wale Wale, Ghana, was one of 106 participants from 18 countries in a grain storage seminar in neighboring Dahomey, Dec. 13-24. The seminar, which included field workers, educators, and government officials, considered the role of volunteer service in improving farm and villagelevel grain storage in West Africa, During the meeting Curtis constructed a 30" by 80" concrete demonstration silo similar to those he shows farmers how to build in north Ghana and which have proven quite useful

What does the Bible have to say to homemakers' problems today? This question is being raised by many of the 250 homemakers who recently began studying the correspondence course, "The Mature Person," in response to a September Heart to Heart invitation. Paul Roth, counseling pastor and Home Bible Studies director for Mennonite Broadcasts, noted that many respondents represent new geographical areas, such as California, New Jersey, Kentucky, and South Dakota. 'A number are younger persons searching for resources to grapple with their problems." Paul credits the increased response to an increase of 56 stations airing Heart to Heart

Nancy and Robert Martin, Mennonite medical workers at the Christian hospital in Nazareth, Israel, have witnessed with joy the opening of a four-bed maximal care ward for care of severely ill and injured, as well as the opening of a new pediatrics unit. In December Robert attended a symposium on surgical aspects of coronary artery disease at Hebrew University in Jerusalem. "We have a happy and fruitful working relationship with the university in the areas of cardiology and cardiothoracic surgery which is mutually valued," they wrote.

Special meetings: William R. Miller, North Liberty, Ind., at Berean, Phoenix, Ariz., Jan. 20-26, and at Grace, Phoenix, Ariz., Ian. 27 to Feb. 5.

New members by baptism: three at Souderton, Pa.; five at Bethany, East Earl, Pa.; one at Cedar Grove, Greencastle, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Aschliman, Robert E. and Luanne J. (Nof-ziger), Archbold, Ohio, first child, Kristen Marie. Dec. 10, 1974.

Beck, E. Dean and Jeanette (Wyse), Arch-bold, Ohio, fourth child, first daughter, Emily

Mary Elizabeth, Dec. 27, 1974.

Boettger, Derril Leroy and Wanda Darlene (Good), Tofield, Alta., second child, first daughter,

Lisa Janine, Dec. 20, 1974.

Foshaug, Richard and Beatrice (Yoder), Cambrose, Alta., third daughter, Crystal Ann, Dec. 17, 1974.

Frey, Carl and Lois (Snavely), Harleysville, Pa., second son, Daniel Eric, Nov. 5, 1974. Gingerich, Wayne and Joan (Garber), Ligonier,

Gingerich, Wayne and Joan (Garber), Ligonier, Ind., first child, Kelli Lynne, Dec. 31, 1974. Hochstedler, Wayne and Kathy (Kauffman), Harrisonburg, Va., second daughter, Paula Joy,

Dec. 27, 1974.

Kanagy, Norman and Wilda (Young), Belleville, Pa., fourth living child, first daughter,

Holly Joy, Dec. 18, 1974.

Marcho, Wayne and Martha (Derstein), Harleysville, Pa., first child, Rachelle Lynn, Oct.

Nace, Marvin and Arlene (Landis), Telford,
Pa., fourth child, third son, Jeremy Scott, Dec.

9, 1974.
Schertz, Dale and Kay (Slabach), Nappanee, Ind., second child, first daughter, Kendra Jo,

Dec. 16, 1974. Sprague, George and Sue (Yoder), Milford, Ind., second daughter, Hollie Rose, Nov. 24, 1974.

1974. Steiner, Clayton and Ruth (Geiser), Goshen, Ind., fourth child, first daughter, Kimberly Joy, born on July 10, 1974: received for adoption on Dec. 28, 1974.

Wagler, William and Mary (Miller), Hicksville, Ohio, first child, Shane Ray, Dec. 16, 1974. Weaver, Vernon and Martha (Miller), Fredericksburg, Ohio, first child, Kevin Brent, Dec. 4,

Zehr, Jerry and Marilyn (Hansen), Pontiac, Ill., first child, Brian Jerold, Dec. 11, 1974.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bennett — Baum. — James Daniel Bennett, Middletown, Pa., and Lorene Wissler Baum, Middletown, Pa., Slate Hill cong., by Lloyd R. Horst, Sept. 23, 1974.

Lloyd R. Horst, Sept. 23, 1974. Engel — Ebersole. — Elvin Engel, Gap, Pa., Meadville cong., and Mary Louise Ebersole, Lancaster, Pa., New Danville cong., by Jay C.

Lancaster, Pa., New Danville cong., by Jay C. Garber, Sept. 14, 1974.
Gingerich Augsburger. — Dennis Gingerich, Salem, Ore., and Linda Augsburger, Youngstown, Ohio, Berean cong., by Fred Augsburger,

Youngstown, Ohio, Berean cong., by Fred Augsburger, father of the bride, Dec. 27, 1974.

Hayhurst — Eichorn. — David O. Hayhurst,
Et. Wayne, Ind., Baptist Church, and Phyllis

Ft. Wayne, Ind., Baptist Church, and Phyllis Eichorn, Sturgis, Mich., Locust Grove cong., by Dean Brubaker, Dec. 28, 1974. Horst — Parks. — Gerald Horst, York, Pa., and Pamela Parks, Mechanicsburg, Pa., both

and Pamela Parks, Mechanicsburg, Pa., both of Slate Hill cong., by Lloyd R. Horst, father of the groom, Nov. 30, 1974.

Kauffman — Stauffer. — Douglas Kauffman, Schem agent, Taglid Alto, and Jon Stauffer.

Kauffman — Stauffer. — Douglas Kauffman, Salem cong., Tofield, Alta., and Joy Stauffer, Northside cong., Omaha, Neb., by Morris Stauffer, Dec. 14, 1974.

Kennel — Mullet. — Galen Lee Kennel, Eugene, Ore., North Park Community Church, and Rebecca Lynn Mullet, Guernsey, Sask., Sharon cong., by James Mullett, Dec. 28, 1974. Lengacher — Harnish. — Glen Lengacher, Wakarusa, Ind., First Mennonite cong., and Jean Harnish, Lancaster, Pa., New Danville cong., by Jay C. Garber, Nov. 9, 1974. Lichty — Weaver. — Maynard Lichty, Jr.,

Lichty — Weaver. — Maynard Lichty, Jr., and Patricia Weaver, both of Carlisle, Pa., Slate Hill cong., June 15, 1974. Martin — Hershey. — John Martin, Conger-

Martin — Hershey. — John Martin, Congerville, Ill., Congerville cong., and Sue Ann Hershey, Cordonville, Pa., Hershey cong., by Sanford E. Hershey, father of the bride, and Leon Martin, father of the groom, Dec. 21, 1074

1974.

Miller — Birky. — Cary Alan Miller, Wellman, Iowa, East Union cong, and Gwen Kay
Birky, Kouts, Ind., Hopewell cong, by Lonnie
Yoder, Emanuel Birky, and J. John J. Miller,
father of the groom, Dec. 28, 1874.

Miller — Mullet. — James I.M. Miller, Upper
Deer Greek Memonile Church, Wellman, Iowa,
etc.

Miller — Mullet. — James L. Miller, Upper Deer Creek Mennonite Church, Wellman, Iowa, and Melody Ann Mullet, Lower Deer Creek Mennonite Church, Kalona, Iowa, by Dean Swartzendruber and Henry Miller, Dec. 28, 1974.

Miller — Yoder. — Steve Miller, Goshen, Ind., Pleasant Grove Conservative Church, and Karen Sue Yoder, Milford, Del., Greenwood cong., by Jesse Yoder, Dec. 21, 1974.

Miller — Zimmerman. — Wendell E. Miller, Lower Deer Creek Mennonite Church, Kalona, Iowa, and Ila Mae Zimmerman, Pleasant Valley Mennonite Church, Harper, Kan., by Dean Swartzendruber and Ed Stoltzfus, Dec. 28, 1974.

Nafziger — Amstutz. — Emerson Nafziger, Archbold, Ohio, and Cynthia Amstutz, Lafayette, Ind., both from Central cong., by Stuart Robertson, Dec. 27, 1974.

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•a two-year diploma program in general studies.

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Write or call: Eastern Mennonite College Harrisonburg, Virginia 22801 Scott - Yoder. - Kenneth Scott, Peru, S.A., Baptist Church, and Ima Jean Yoder, Bridgeville, Del., Greenwood cong., by John F. Mishler, Dec. 28, 1974.

Steininger - Miller. - Philip Steininger, Grabill, Ind., and Ioan Lois Miller, Chesapeake, Va., Mt. Pleasant cong., by Amos D. Wenger, Ir., Sept. 28, 1974.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Byler, Lester S., son of Thomas J. and Ada (Glick) Byler, was born in Allensville, Pa., Feb. 26, 1925; died of a cardiac arrest at Belleville, Pa., Dec. 28, 1974; aged 49 y. On Oct. 25, 1947, he was married to Nancy Yoder, who survives. Also surviving are 3 sons (Thomas R., Robert Also surviving are 3 sons (Thomas M., Robert S., and George L.), one daughter (Julie — Mrs. John Zehr), 2 grandchildren, and 5 brothers, (Wilmer T., Marvin D., John M., Thomas J., and Ernest R.). He was a member of the Maple Grove Mennonite Church, where funeral services were held on Dec. 31. in charge of Erie Renno and Paul H. Stoltzfus; interment in Locust Grove Cemetery.

Eberly, Ira, son of John and Barbara (Nolt) Eberly, was born near Orrville, Ohio, Sept. 30, 1886; died suddenly at Orrville Dunlop Hospital on Dec. 13, 1974; aged 88 y. On Nov. 26, 1912, he was married to Elizabeth Martin, who preceded him in death on Mar. 2, 1968. Surviving are 5 daughters (Martha Eberly, Bertha - Mrs. Willis Good, Edith - Mrs. Ben Horst, Clara - Mrs. Elmer Showalter, and Ida - Mrs. Leroy Wenger), one son (Willis), 34 grandchildren, great-grandchildren, 2 brothers (Clayton and Alvin), and one sister (Mrs. Elsie Good). He was preceded in death by 3 brothers. He was a member of the Chestnut Ridge Mennonite Church, Funeral services were held at the Martins Mennonite Church on Dec. 16. in charge of Andrew Hartzler and Clarence Neuen-

schwander, interment in the adjoining cemetery. Frederick, Elizabeth, daughter of Abram and Barbara (Bergey) Hackman, was born at Pipersville, Pa., Nov. 12, 1881; died at North Penn Convalescent Home, Lansdale, Pa., Dec. 25, 1974; aged 93 y. She was married to Jacob O. Frederick, who preceded her in death in Sept. 1957. Surviving are one daughter (Alma — Mrs. Ernest C. Landes), one son (Nelson H.), 8 grandchildren, 10 great-grandchildren, and one sister (Mary Hackman). One son (Paul) preceded her in death in Sept. 1974. She was a member of the Souderton Mennonite Church, where funeral services were held on Dec. 30, in charge of Richard C. Detweiler; interment in Souderton Mennonite Cemetery.

Headings, Lydia, daughter of John K. and Mary (Yoder) Hilty, was born in Logan Coun-ty, Ohio, Oct. 26, 1887; died of heart failure at Bellefontaine, Ohio, Dec. 19, 1974; aged 87 y. On Oct. 26, 1911, she was married to Frank Headings, who preceded her in death in Sept. 1827. Surviving are one son (Tillman), 3 daughters (Mary Helen, Elva Mae Headings, and Alma Fern — Mrs. John P. Plank), 7 grand-children, 4 great-grandchildren, and 2 sister (Emma — Mrs. D. H. Yoder and Clara — Mrs. Lee H. Yoder). She was preceded in death by 2 brothers and one sister. She was a member of the South Union Mennonite Church, where funeral services were held on Dec. 22, in charge of Howard S. Schmitt; interment in the South Union Cemetery.

Union Cemetery.
Hershey, Paul B., son of John H. and Mary
(Buckwalter) Hershey, was born in Lancaster
Co., Pa., Sept. 7. 1894; died at Itasca, Ill.,
Oct. 7, 1974; aged 80 y. In Dec. 1927 he was
married to Martha Inez Wenger, who preceded
him in death in Nov. 1962. In May 1964 he

was married to Christine Christensen, who survives along with 3 stepchildren. Also surviving are one brother (lacob) and 4 sisters (Phoebe, Naomi - Mrs. Herman Hanson, Martha - Mrs. Floyd Helmuth, and Esther - Mrs. lack Reagor). He was a member of the Gulfhaven Mennonite Church, Gulfport, Miss., where he had served as minister and bishop. Memorial services were held in Itasca, Ill., Oct.

Kropf, John R., son of Joel and Veronica (Roth) Kropf, was born in Wellesley Twp., Ont., Apr. 15, 1887; died at his home in Wellesley on Dec. 1, 1974; aged 87 y. On May 30, 1912, he was married to Mary Ann Lichti, who survives. Also surviving are 3 sons (Mervin, Clarence, and Elton) 5 daughters (Barbara - Mrs Elmer Roth, Idella - Mrs. Alvin Leis, Janet - Mrs. George Rush, Bernetta - Mrs. Ruby, and Mary Ellen - Mrs. Stephen Gingerich), 33 grandchildren, and 31 great-grandchildren. He was preceded in death by one son (Earl), one daughter (Irene - Mrs. Menno Albrecht), 4 brothers, and 5 sisters. He was a member of Maple View Mennonite Church, where funeral services were held on Dec. 3. in charge of Vernon Zehr and Jacob Roes; interment in adjoining cemetery.

Lauffer, Flavel Tiffany, son of Roy and Maude (Ryan) Lauffer, was born in Warsaw, Mo., Jan. 2, 1912; died at his home on Dec. 29, 1974; aged 62 y. On Jan. 7, 1947, he was married to Clara Hale, who survives. Also surviving are one son (Tiffany, Jr.), one grandson, and one brother (Harold). He was a member of the Sunnyslope Mennonite Church, Phoenix, Ariz., where funeral services were held on Jan. 2, in

charge of David W. Mann. Miller, Viola, daughter of Lee D. and Dora (Yoder) King, was born in Missouri on Feb. 16, 1901: died from injuries incurred in an automobile accident at Columbus, Ohio, Dec. 29, 1974; aged 73 v. On Oct. 1, 1921, she was married to Adrian D. Miller, who survives. Also surviving are one son (Gerald A.), 2 daughters (Dorothy

— Mrs. Eldon King and Esther — Mrs. Nelson

Hostetter), 11 grandchildren, one great-granddaughter, one brother (Allen King), and 2 sisters (Mrs. Florence Miller and Mrs. Bertha Mountiford). She was a member of the Oak Grove Mennonite Church, where funeral services were held on Jan. 2, in charge of Howard S. Schmitt and George Dunn; interment in the Oak Grove

Cemetery, West Liberty, Ohio. Nafziger, Rose W., daughter of Daniel and Fannie (Moser) Widrick, was born at Croghan, N.Y., Nov. 12, 1904; died of coronary thrombosis at the Lowville Hospital on Dec. 16, 1974; aged 70 v. On Oct. 16, 1924, she was married to Joseph Nafziger, who survives. Also surviving are one son (Elmer), 3 daughters (Arlene -Mrs. Anthony Zehr. Mary - Mrs. Nelson Roes, and Doris - Mrs. Merlin Roggie), 21 grandchildren, 5 great-grandchildren, 2 brothers (Daniel Benjamin), and 2 sisters (Mrs. Martha Zehr and Esther - Mrs. Nelson Widrick). She was a member of the Conservative Mennonite Church. Funeral services were held at the Croghan Mennonite Church on Dec. 19, in charge of Richard Zehr, Gilbert Steria, Milton Steria, and Elmer

Moser; interment in the Croghan Cemetery. Neuenschwander, Jacob, son of Abraham and Miriam (Moser) Neuenschwander, was born in Berne, Ind., May 6, 1893; died on Dec. 24, 1974; aged 81 y. On Jan. 8, 1920, he was married to Lydia Amstutz, who survives. Also surviving are 2 daughters (Mabel - Mrs. George Geiser and Luella - Mrs. Clarence Eberly), 8 sons (Willis, Paul, Wilfred, Tilman, Marcus, Clarence, Harry, and Jesse), 76 grandchildren, 26 greatgrandchildren, and one brother (Amos Neuenschwander). He was preceded in death by 7 sisters, 5 brothers, and one grandson. On Jan. 25, 1931, he was ordained to the ministry and served the Sonnenberg Mennonite Church, In 1953 he transferred his membership to the County Line congregation and continued his ministry there. Funeral services were held at the County Line Mennonite Church on Dec. 27. in charge of Elmer Good, C. N. Steiner, Amsey Martin, and Lester Amstutz; interment in the County Line Cemetery

Rufenacht, Mary 1., daughter of Amos and Lizzie (Short) Rufenacht, was born at Archbold, Ohio, Mar. 26, 1909; died of a heart attack at her home in Archbold, Ohio, Dec. 25, 1974; aged 65 y. Surviving are 2 brothers (Glen and Jesse Rufenacht). She was a member of the Central Mennonite Church, where funeral services were held on Dec. 28, in charge of Charles H. Gautsche and P. L. Frey; interment in Pettisville Cemetery.

Shantz, Catharine, daughter of Amos and Magdalena (Musselman) Martin, was born in Elmira, Ont., Mar. 9, 1885; died at Maples Nursing Home, Tavistock, Ont., Dec. 4, 1974; aged 89 y. On Mar. 4, 1908, she was married to Moses H. Shantz, who preceded her in death on Aug. 14, 1938. Surviving are one son (Gordon), 2 daughters (Luella and Mary - Mrs. Wallace Jutzi), 8 grandchildren, and one brother (Angus). One son (Vernon) preceded her in death. She was a member of the Blenheim Mennonite Church, where funeral services were held on Dec. 7, in charge of Gordon Bauman; interment in the Blenheim Mennonite Cemetery.

Spicher, Jesse E., son of Samuel and Mattie (Zook) Spicher, was born at Allensville, Pa., July 10, 1893; died of a coronary occlusion at Belleville, Pa., Dec. 24, 1974; aged 81 y. On Dec. 28, 1916, he was married to Nancy Ropp, who preceded him in death in Aug. 1968. Surviving are 2 daughters (Vesta - Mrs. Charles Sherman and Arlene M.) and 2 sons (Ray S. and Glenn S.). He was a member of the Maple Grove Mennonite Church, where funeral services were held on Dec. 27, in charge of Paul H. Stoltzfus; interment in the Locust Grove

Mennonite Cemetery.

Yoder, Beulah Darlene, daughter of Daniel
and Katie (Kinsinger) Dickel, was born in John-son Co., lowa, July 7, 1926; died of leukemia at
University Hospital, lowa City, lowa, Dec. 31, 1974; aged 48 y. On June 16, 1949, she was mar-ried to Robert E. Yoder, who survives. Also rieu (o nobert E. Yoder, who survives. Also surviving are her father, 3 sons (Lonnie, Denny, and Mike), one daughter (Minnie), and 3 brothers Cleo, Donald, and Marvin). She was a member of the East Union Mennonite Church, where funeral services were held on Jan. 2, in charge of Alva Swartzendruber and J. John J. Miller: interment in the East Union Cemetery.

Cover and pp. 39, 40, 42, by Jan Gleysteen.

calendar

Mennonite Cemetery

- Celebration of Faith, Eastern Mennonite College, Harrisonburg, Va., Jan. 20-23. Western Ontario Conference annual session, Feb. 28
- to Mar. 2. Ohio and Eastern Conference annual session at Cedar Grove Mennonite Church, Greencastle, Pa., Mar. 6,
- 7, 8.

 Ontario Conference annual session, Mar. 7-9.

 Summer Bible School Superintendents' Seminar, Laurelville Church Center, Mar. 21-23.

 Homecoming, Eastern Mennonite College, Harrisonburg,
 Va., Apr. 25-27. Rocky Mountain Mennonite Conference Annual Meeting,
- Pueblo, Colo., May 2-4. Franconia Spring Conference Assembly in Conjoint Meeting with Eastern District General Conference,
- Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.

items and comments

"Most Banned Book"

- the Bible

The Bible was the central item on display as part of an exhibit on bookbanning at the Drain-Jordan Library at West Virginia State College in Charleston, W.Va.

Organized under the theme, "Give Thanks for the Right to Read," the display took on special significance as it took place during the West Virginia text-book controversy, which has centered on the attempts of parents and Fundamentalist ministers to have certain books banned from the public schools.

According to Mrs. Elizabeth Scobell, circulations librarian at the state college, the earliest record of banning the Bible was in Rome in 553. Most recently, she said, it was banned in the Soviet Union in 1956.

Nazarene Sunday School Rolls Double

Enrollment in Sunday schools of the Church of the Nazarene this year has been more than twice the total of the denomination's worldwide membership.

There have been 1,175,212 pupils enrolled in Nazarene Sunday schools in 1974. This compares with a world Nazarene membership of 566,904 this year. The difference in the figures — 608,308—is itself greater than the denomination's membership.

Financial reports also indicated sharp growth for Nazarenes in the past year.

\$1 a Month to Oppose Hunger

The Executive Council of the Episcopal Church has proposed that each family in the denomination give at least \$1 per month to meet the immediate needs of the world's hungry people.

This was one of several recommendations on both long- and short-range responses to hunger adopted recently by the council.

Episcopal households are estimated to number more, than 950,000. If each gave \$1 per month for a year, more than \$11 million would be raised.

85 Million Lost Freedom in 1974

Personal freedom was reduced for 85 million people in seven nations, according to the annual survey issued by Freedom House, an independent organization devoted to free societies.

The 1974 Comparative Survey of Freedom recorded losses of political and civil liberty in Argentina, Cyprus, Malaysia, Bolivia, Ethiopia, Guyana, and Peru.

Greece was cited as the nation making the greatest strides toward freedom in 1974, and limited improvement was found in Egypt, Ghana, Liberia, Spain, and Brazil.

Soviet Baptist Split Said to Be "Healing Slowly"

A report released by the Baptist Alliance indicates that the split among Soviet Baptists "appears to be healing slowly."

According to the international organization, some 10,000 persons who separated from the officially recognized All-Union Council of Evangelical Christians-Baptist (AUCECB) in the early 1960s have now returned to registered churches of the Council.

The split had developed when, under government direction, the AUCEGB in 1960 revised its structure to assume a measure of central control over local church affairs. This was contrary to traditional Baptist views of local autonomy. In addition, the AUCEGB said it would recognize only those congregations that had been legally registered by the state.

Shortages Foreseen in Bangladesh

Staggering food shortages are predicted for Bangladesh in late February and March, a Canadian church editor reported after returning from a visit to the beleaguered country.

A. C. Forrest, editor of the United Church Observer, said that while massive foreign aid has somewhat eased the situation that followed floods last August experts see a spring famine almost inevitable in Bangladesh.

40 Percent in U.S. Attend Services

Forty percent of the U.S. adult population attended church or synagogue in a typical week in 1974, the same level reported in three previous years, the Gallup Poll reported in Princeton, N.J.

The survey organization said there was little change in 1974 church attendance patterns among Protestants and Catholics from those reported in 1973, when 37 percent of the Protestants and 55 percent of the Catholics went to worship in a typical week.

Protestant attendance has remained constant since 1964, but Catholic attendance fell 16 percentage points between 1964 and 1971. Jewish attendance also remains relatively unchanged, with a drop of only one point—from 17 to 16 percent—between 1964 and 1974.

"War Against Noise" to Affect Churches

Many churches throughout Puerto Rico will have to take measures to reduce the volume of sound produced by their services.

They are affected by a "war against noise" announced by the Environmental Quality Board of Puerto Rico.

The Board expects to secure legislative approval for noise regulations, including rules for limiting noise from religious services. Loudspeakers and the volume of sound in singing are also covered.

A dispute over the noise produced by services at the Pentecostal Church of God in Old San Juan erupted last April after Puerto Rico's Supreme Court ruled, after a 14-year delay, that churches cannot produce noise that will annoy neighbors and must limit the volume of sound.

World Has Sufficient "Know-How" to Feed Hungry

The president of World Vision International has strongly questioned the popular "myths" that world resources are inadequate to feed the hungry, and that the starving masses will rise up in revolt.

"The world could be fed with our present technology and resources, given the will—which would result in the availability of money," said W. Stanley Mooneyham in a report following a recent visit to 22 of the world's neediest countries.

He said there may well be a rebellion if positive steps are not taken to alleviate the hunger problem, "But it is not going to come from the starving masses."

The "hunger-mad creatures aren't going to revolt," Mooneyham said, because they are physically too weak and also because of a religious fatalism which makes them resigned to starvation.

Private, Religious Colleges' Enrollments up by 3 Percent

Enrollment in private and religious affiliated colleges and universities increased this fall by 3 percent, compared to an increase of 1.3 percent a year earlier, according to a government report.

While the enrollment in publicly supported higher education institutions increased by 6.3 percent this fall, as against 5 percent in 1973, their rate of increase was lower than that of private and church-related institutions, the Department of Health, Education, and Welfare indicated. editorial

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Why Did They Don.

As near as we can tell, today is the 450th anniversary of nabaptism. On this date in 1525, a group of fervent young men held an adult baptism in Zürich, Switzerland. Such an event would not be news, now, for people are baptized every day. When reported in the Gospel Herald, baptisms are by numbers of baptized, not by names.

So why should we hold a day of remembrance for a few baptisms? The answer is that these were no ordinary baptisms. For one thing, they were illegal. For another, this meant a break with the spiritual leader of the men who were baptized. And, today there are millions of Christians who trace their heritage in some part to these men who later were nicknamed "Anabaptists" or rebaptizers. All those who hold that the church must be free to follow the Spirit of Christ, independent of the government are heirs of these men.

Why did they do what they did? The story of the beginning of Anabaptism and the founding of its first congregation is told in Fritz Blanke's little book, Brothers in Christ (Herald Press, 1961, \$1.25). Blanke shows that these men were followers of Ulrich Zwingli, the Swiss reformer. They agreed with Zwingli that the church must be changed, but they and Zwingli could not agree on the speed of change and on how much to change.

The church, as these men found it, was intertwined with the life of the people like a spider web to a fence. A baby was baptized by the church. He was later married by the church and finally buried by the church. If in between these events, he did not associate with the church thus events, he did not associate with the church that secured forgiveness of his original sins by baptizing him and would be glad to pray him out of purgatory after death, if his relatives paid for it.

In the meantime the government (with the general approval of the church) would send him off to war if war occurred and put him in jail if he broke the law. Zwingli wanted to clean up corrupt practices in the church, but he would not break with the government, nor would he do anything to shock the people already in the church.

But the baptism of babies, said Felix Manz and Conrad Grebel, really meant nothing, because it was not from faith. Zwingli thought this was an argument over trivia and asked the young radicals to wait until the city council could take action and other changes could come through preaching

The young radicals could not wait. They believed it was not for the council to decide about the conduct of baptism and the Lord's Supper. So they were baptized in their own small group and the next day occurred the first baptism outside the circle: a shoemaker baptized at a well. At the same time, they began to hold the Lord's Supper in homes and continued baptizing.

Within a week about 35 had been baptized. One was a woman, four were servants, and 30 were farmers from the village of Zollikon. How did this small church differ from Zwingli's? According to Blanke, it was different in placing repentance before baptism, in baptizing adults, in seeing baptism as power for a new life, in observing the Lord's Supper as a fellowship meal, and in rejecting both the state church and the folk church, made up of everybody who had been baptized as a baby.

By the end of February other women were baptized and in early March at least 80 more people came in. But already in February, 27 had been thrown into prison and in March, 19 baptizers were imprisoned for nine days. Pressure from the government continued so that by August the 30 members who still remained decided "to give up baptizing, simply live the Christian life together, and be obedient to my lords" (n. 69).

So like a brief candle, the first Anabaptist congregation in Zollikon flared up and then was gone. The pressure was too great and most of the people went back to the fold of the church where magistrate and clergy were on the same team and all were members whether they had faith in Christ or not. Ironically, some six years later three of the former Anabaptists died in the Battle of Kappel, along with Zwingli and Jacob Billeter, the state church pastor in Zollikon. Yet others picked up where the people of Zollikon left off and many were not willing to give up, in spite of pressure from the state. As Blanke shows, the breakthrough of the Zollikon brothers was to found a church of people who chose to be members.

Why was it so threatening to the government to have people volunteer to follow Christ? Because like Herod at the coming of the wise men to seek the new king, the rulers knew that their power was threatened by those who would give their first loyalty to someone other than their own home town. The same struggle continues today. — Daniel Hertzler

Gospel Herald



Pen watercolor by Vietnamese artist Nhi Ha

A Sober Second Anniversary

On January 27, 1973, the U.S., North Vietnam, South Vietnam, and the Vietcong signed an "Agreement on Ending the War and Restoring Peace in Vietnam." On the second anniversary of this "agreement" we publish this set of background articles about the life of the people in this unhappy land where peace seems unable to come.

1. A Tale of Two Farmers

by Max Ediger

Menno stands looking over his field of waving green wheat. In a few weeks he will be able to harvest it and once again his granaries will be full.

He stoops down and takes a handful of the soil. As the dark rich soil runs through his fingers, he experiences a feeling only a person attached to the soil can know. His grandfather settled this land and broke the sod almost a hundred years ago. It has been in the family since, and will stay in the family.

This wheat crop will be a good one. There should be plenty in the bank this winter to care for the family, even after taxes.

Another Farmer's View. Nguyen stands at the edge of the refugee camp, gazing across the bare countryside to the edge of the mountains. There, he knows, is rich land. Ten years ago he left that land—land which had belonged to his father, his father's father, and to many generations before that.

In those days, ten years ago, Nguyen had not been a rich farmer, but like the others in the village, he had had enough to eat, and with his wife and five children had a happy life. He had dearly loved that land. His ancestors were buried there, and he too would find rest in that soil.

However, things had not gone well. Planes had suddenly

flown over, dropping leaflets announcing that all villagers were to move immediately. This land was to become a free-zone. Nguyen and the other farmers discussed this, but decided to stay. This was their land! Their very life! How could they leave?

The next day the planes returned, but instead of dropping leaflets, they dropped bombs. Nguyen had been in the field harvesting his precious rice. The bombs came so suddenly everyone was caught by surprise. The death toll had been high. Nguyen lost his wife and youngest child in that attack.

By evening foreign soldiers had moved in and all survivors were forced to move. They had no time to bury their dead.

Life in the camp had been difficult. There were many days of waiting. Waiting to return home, Waiting for food. Waiting for someone who would listen.

The years dragged on. Still there was no peace. One of Nguyen's neighbors had decided to return home anyway. There was no life in camp; surely he would be able to plant his rice and find some way to live on his old land. But he had been shot immediately. The officials said he was a VC because he was in a free-fire zone. Nguyen and his neighbors knew that the man had just been going home.

As the years passed, Nguyen listened to artillery falling on his land by the mountains; watched planes burning, bombing, and spraying his beloved soil; watched his oldest child slowly die of sickness.

And then came the hope of the Paris Accords two years ago. Peace was coming! They would all be able to go home. Finally they would grow their own rice again, they would build their homes, they would live again!

They had moved back as a village. Their excitement was great, but they broke down in tears when they saw the total destruction of their land. Houses were piles of rubble, trees were shredded, craters covered their rich farmlands. It would take much work and many years to repair this. But they would do it. This was home! They belonged here! They had at long last been reunited with their land.

But their rebuilding had been short-lived. A few days after their arrival, soldiers had threatened and harased them, and told them to return to the camp. That night artillery came once again. Reluctantly, the villagers returned to the camp, carrying their shattered hopes with them. What was this Paris Agreement? Why was a promise made only to be broken?

Nguyen and several other villagers decided to return to the old home during the day to farm, and then at night, when the artillery came, they would return to the camp. At least they could be busy, and perhaps even grow some rice.

Digging into the soil which had lain untilled for ten

years brought strength and joy back to Nguyen. The sun was hot, the soil hard, his throat parched, but Nguyen felt happier than he had for ten years. The smell of freshly turned soil soothed his lungs. Behind him a patch of rich black soil grew as each bite of his hoe turned over sod.

But a new terror soon struck. An explosion in the next field suddenly interrupted the sounds of chopping hoes and happy people. A woman neighbor lay on her freshly turned soil, her body broken and lifeless. Her hoe had struck an unexploded grenade. The hope that this was only an isolated accident faded quickly as two more villagers died that day in their fields, and as other found unexploded shells lying in their fields.

At night the war goes on, with artillery and bombs. In the day shooting continues and a few villagers go to the fields to try to turn over a little more soil. Every now and then another villager is carried back to the camp, a victim of an unwanted and unending war.

Nguyen kneels at the edge of the camp and tears fill his eyes. He may never see his beloved home again—not because of the dangers, but because his camp is being moved south—to "secure lands," they say. Didn't the Paris Accords say he could go freely anywhere he wanted? Then why is he being forced to move south to a strange and frightening place? Nguyen misses his wife, his youngest child, and his oldest child. He misses his second child who has been pulled into the army and now is forced to kill his own people. And Nguyen misses his land, his home, his family altar.

Why can't he go home? Why has he been forced to suf-

- Gospel Herald -

53
55
56
57
60
62
64

Daniel Hertzler, Editor David E. Hostetler, News Editor
Volume 68 Number 4

The Coppel Herald was emblished in 1996 as a uncessor to Goopel Utileas (1995) and Herald of Truth (1984). The Goopel Herald is a religious periodical political world) by the Mennonite Publishing House, 616 Wahnt Avenus, Scottidale, Fa., escept Sockerption price (in U. S. dollay). 577, 529 eyes, three years for \$20,000. For Ever Home Plan, 1800 per year mailed to individual addresses. Eighty Percent Plan, 827, or when the property of the Coppel C

Max Ediger has served for six years with Mennonite Central Committee, first in Burundi and more recently in Vietnam. He is currently in the U.S. for three months and plans to return to South Vietnam at the end of February.

fer and wait these ten years, only to be taken to a different area where his future is empty. He grips a handful of sand and his spirit cries out. Cries out for his family, for his home, for his land, for peace!

Half a World Apart. Menno is slowly rising to his feet, the last bits of black soil falling from his fingers, when the cry reaches him. He stands, listening.

Two men, half a world apart, yet with much in com-

mon. Both love the soil. They love to grow their crops and supply the needs of their families. Both simply desire to live in peace.

Their spirits have touched. The one pleading for help in finding peace, the other capable of helping in that search.

Time pauses in balance. The one with sand running through his fingers, crying out, the other with rich soil clinging to strong hands, hesitating.

2. A Sad Story

by Earl Martin

I just had a visit from a close student friend of ours. I'll not write his name because it really doesn't matter, and because sometimes things like that can be not so healthy a thing to do here. We'll call him Thanh for the purpose of the story.

Thanh's a neat person, soft-spoken. He is from the countryside and will defer to more aggressive townfolks, though he is probably more brilliant than 90 percent of them. He's a high school senior this year. We have met frequently the past several months, and I've slowly been hearing the story of his family.

Thanh is now living with an uncle (father's younger brother), who is a policeman under the Saigon government. The one time I met the uncle I was immediately impressed with how unpolicemanly he was. Though he was wearing a uniform, he walked barefoot through his house. He had an especially honest look on his face, as though he might have just come in from planting rice in the paddy fields. Thanh's grandmother is also living with the uncle, her son. I think Thanh has no brothers or sisters.

Until three years ago Thanh lived with his mother in a refugee's squatter hut. The mother faithfully worked to keep Thanh in school. Tragedy struck one night in 1971. Thanh and his mother were sleeping in their house when a plane was flying over Quang Ngai city dropping flares. The. U.S. Navy flares are designed to descend slowly, suspended by a small parachute. One of the parachutes failed to open and the white-hot burning flare plummeted to earth, crashed through the thatched roof of the refugee hovel, and landed on the sleeping mother. She was burned to death.

Thanh escaped injury, but his mother was gone. Their hut damaged beyond repair.

Earl Martin served with Mennonite Central Committee in Japan from 1966-69. In 1972 he received a master's degree in Asian studies from Stanford University. He and his wife, Pat, returned to Vietnam in 1972 and are serving with MCC at Quang Ngal. They have two children.

What About His Father? When I first asked Thanh about his father, he told me he was dead. Later, after a relationship of trust developed between Thanh and us, he mentioned that, in fact, his father went to North Vietnam in 1954, and as far as he knew, his father was still alive. As we knew from a cursory study of Vietnamese history, in 1954 after the Geneva Accords, Vietnam was "temporarily" divided at the 17th parallel. In two years—1956—general nationwide elections were scheduled in which one national leadership would be elected and the country would be remitted.

It is well known that President Diem with U.S. backing in the South refused to hold those elections thus forestalling the reunification of Vietnam. But the Geneva Accords also made it possible for persons to move to a new zone of control. The fact that somewhere under a million persons—mainly Catholics—moved from the North to the South was well publicized in the West. A lesser-known fact was that some tens of thousands of persons in the South moved to the North at that time. Thanh's father was one of those.

The Image of His Father Engraved. Thanh, born just before his father left, cannot remember the occasion firsthand. But his mother had related the story so often that the image of his father has been engraved deeply in Thanh's consciousness.

"It was raining the evening he left. My father and the other men with him all had rain cloaks pulled about their shoulders. My mother was out in the fields working. She had discussed it all with father and she knew he would be leaving someday, but no one knew when that day would be. (There was some secrecy maintained so that the counterrevolutionary officials would not interfere with the exodus.) The men came and said that they had to go immediately. Father pulled his straw rain cloak over his shoulders, grabbed up a bandolier of rice and walked out into the evening rain.

"Mother saw some men walking off in the distance, but she didn't know father was among them. When mother came back to the house and found father gone, she went crying to the mountain pass to try to catch a last glimpse and to bid her farewell to her husband and the father of her infants on, Baby Thanh, But father was gone.

"Uncle Bich started out on the journey with Father. But when they got to the mountain pass, Father turned to Uncle and said, 'Go back, younger brother, to take care of Mother and Father and the rest of the family.'

Uncle Bich turned back at his brother's behest and today works as a policeman under the Saigon government. And

today, in addition to a family of his own, the uncle still supports the grandmother and Thanh, too, since the loss of Thanh's mother.

"Mother was always faithful to Father," Thanh continued, with some effort to keep his voice steady. "In all those 17 years from when father left to when mother was killed, she never went out with any other men. She was waiting . . . hoping . . . for the day when father would return. That dream was never fulfilled, but that's the kind of woman she was . . . my mother."

With that, Thanh abruptly stood up, and excused himself. He walked silently out into the chilly night air.

3. A Church and the Search for Peace

by Donald E. Sensenig

The second anniversary of the Paris Peace Accords proclaimed as the end of the Vietnam War has come, but the war continues. It is a bloody struggle for control of Vietnam's area and resources, for the labor and money and lives of its people, and for the loyalty or at least acquiescence of the Vietnamese people to the control of one side or the other.

How is the church in Vietnam involved in this struggle? South Vietnam has a significant Christian minority of about 10 percent, third after the Philippines and Korea in all of Asia. A very small part of this minority is Protestant (100,000, counting children). A tiny minority of that Protestant body is Mennonite.

Twenty years ago a massive movement of Catholics from North to South followed the nationalist-communist victory over the French. The chief reason for this movement was the church leaders fear for the future of the church under a communist regime, subjected to unfriendly control and propaganda. This fear is still a dominating one in the minds of church leaders and many ordinary Christians, Catholic and Protestant. An equally strong feeling is the desire and longing for peace after years of war and its attendant evils. But peace seems unattainable without wrenching changes and uncertainties. Change is frightening as the churches' freedom and position may be affected. If only peace could be realized by fervently desiring it and praying for it!

The Protestant churches have largely remained officially uninvolved in national political concerns, feeling that their spiritual concerns and tasks do not include this realm of life with all its evils—it is "of this world." The Saigon government is looked upon as a part of this world, as

long as the church sticks to purely "spiritual" concerns. Individual Christians are, however, employed in government jobs, or as teachers, or as members of the armed forces in combat and noncombat roles, practically all on the Saigon side. So identification of the churches' welfare with the survival of the Saigon government is quite general.

any government, but at least it is not anti-Christian, so

Recently a significant number of Catholics have actively demonstrated against President Thieu. Their complaint is that the overwhelming corruption under his rule will soon make the government completely unacceptable to anyone, unable to control its embittered people, and the communist side will take over as less objectionable. Father Thanh, leader of the movement said, "Whether we like it or not, we must negotiate with the communists. But I'm not in favor of a dialogue until we have a cleaner government. If we keep Thieu and his methods, we are going to lose to the communists" (Christian Science Monitor, Nov. 6, 1974). Others fear that such protests in themselves could get out of hand and lead to the collapse of the government.

Three Slogans. The United Buddhist Church (as reported by their Paris bulletin, Le Lotus, Nov. 1, 1974) are pronting a campaign with three slogans: "Don't shoot your own brother." "Use love to resist hatred." "Seriously implement the Paris Peace Accords." The Accords, among other things, call for a congress of national reconciliation made up of neutral people acceptable to both sides, and for freedom to publicize viewpoints other than the governments'—neither of which have been implemented.

"The third way" is the UBC theme described in the same article as "the way of reconciliation . . . the way of peace. . . . It truly is the way of struggle; it advocates a permanent revolution for real changes within humans and

Donald E. Sensenig has been a missionary in South Vietnam since 1963. He is at present on furlough and is translating materials on reconciliation and peace into Vietnamese.



Montagnard boy with young sister, Buen Blech, Vietnam

their societies. . . Actions to oppose American intervention, to free prisoners, to help orphans, and resettle refugees should be done in that spirit of reconciliation, otherwise they will only help encourage the conflict. . . . Reconciliation is the ability to transcend partisan conflicts, to see that the two sides of the conflict belong to the same reality.... Vietnam is a reality."

The works of relief and compassion in behalf of orphans, refugees, and widows are a concern of all the religious communities. But it seems the most Christian perspective on how to deal with threats and enemies is expressed by the Buddhist church. In actually implementing it, they are, of course, subject to the same failings and sins as Christians.

The Vietnamese Christian churches have inherited (from their Western parents?) an attitude toward communism that perhaps makes them less able to contribute to peacemaking, because the "reality of Vietnam," of real people with real beliefs and frustrations and relationships and hatreds and emnities, is given less importance than the threat that communism undoubtedly holds for religion and for Christianity in particular.

But the Father of our Lord Jesus Christ, Lord of history, is at work in that church, and nothing is static or unchanging. The church may yet be instrumental in finally bringing peace to that troubled land. Let us pray that the church there and here may yet learn how to be salt and light in this world.

4. A Trip Through the Countryside

by Douglas Hostetter

The Bach Mai Hospital in Hanoi was formerly the largest hospital in all of Indochina. A little over two years ago, it had 940 beds and 800 students. On December 22, 1972, it was destroyed when more than 100 bombs fell on the 36 1/2-acre compound, killing 28 persons and wounding 22. All operating rooms, eldivery rooms, labs, and emergency rooms were destroyed and all equipment was either destroyed or rendered useless. It took five days to find all of the dead and wounded.

After two years, the Bach Mai Hospital is in the process of reconstructing the parts of the hospital complex which were not completely demolished during the Christmas bombing. It can now house about one third the number of patients that it could two years ago.

As the result of an invitation to Medical Aid for Indochina and the Bach Mai Hospital Emergency Fund, two groups with which I've been associated, I visited the Democratic Republic of Vietnam (North Vietnam) and the Repub-

Douglas Hostetter worked in Vietnam from 1966 to 1969 representing Mononite Central Committee. Since leaving there he has made several trips to the area and recently visited North Vietnam and the Vietcong-held territory on October 9-23, 1974. He is all present working at the church center for the United Nations in New York City.

lic of South Vietnam (the area of South Vietnam controlled by the Provisional Revolutionary government, often called Vietcong). Accompanying me on the trip were Dr. Vietor Sidel, professor of social medicine at the Albert Einstein School of Medicine in New York City; Dr. William Schmidt, professor of maternal and child care at the Harvard School of Public Health; and Dr. Andrew Nichols, professor of community medicine at the University of Arizona in Tueson.

We were greeted almost as royal guests at Bach Mai Hospital, which has already received over eight tons of medical equipment from the Bach Mai Hospital Emergency Fund. This new Japanese medical equipment, purchased by voluntary contributions from tens of thousands of American donors, is already in constant use and they were happy to show it to a few people who had helped to make that contribution possible. The government of Finland had donated prefab buildings which were being used as temporary research laboratories and wards to house the equipment until the reconstruction is completed.

"While the material assistance is necessary, the spirit of your gift has meant the most to us," Dr. Touc told us. "As scientific workers we realize that we must struggle for



peace if humanity is to survive."

58

Short-term reconstruction of the existing buildings is expected to be finished by June 1975, but long-range plans call for the construction of a new complex at another location to be completed in the early 1980s.

While in Hanoi we met with Dr. Nguyen van Tin, viceminister of the Ministry of Health, who expressed thanks for the spiritual support the two organizations we represented had given. "The main thing is the spiritual aspect of the struggle," he said. "Your support during the war contributed toward the signing of the peace treaty."

Eleven Days in North Vietnam. During the eleven days we spent in North Vietnam our group was also able to visit the Institute for the Protection of Mothers and Newborn, which had received two shipments of delivery tables, infant respirators, and other pediatric medical equipment from Medical Aid for Indochina. At the Viet Due Hospital in Hanoi we were shown a large heart bypass machine, useful for open heart surgery, that had been purchased by the American Friends Service Committee with the help of the Mennonite Central Committee.

The doctors of our team were very impressed by the level of dedication, competence, and sophistication of the North Vietnamese doctors with whom we met. The organization of health care was also very impressive. The preventative aspects of medicine were stressed, both in the areas of hygiene, sanitation, vaccinations, and health education, and in the area of protection of civilians from injury as a result of bombing. A well-organized system of bomb shelters was available almost everywhere, and during intense periods of bombing they had evacuated old people and children, as well as many factory and office workers to the countryside.

Traveling south from Hanoi by jeep, we stopped for three days in Thanh Hoa Province to observe the medical situation there. Here we visited the Trieu Son District Hospital, which had been evacuated to the countryside in 1972, where it was rebuilt in small thathed buts so that it could not be recognized as a hospital, still containing some of the equipment that had been too large to move, was completely destroyed by American bombing.

The drive southward to the seventeenth parallel, which divides North Vietnam from South Vietnam, was one I will never forget. Only about a dozen Americans have ever made the road trip from Hanoi to the province of Quang Tr in South Vietnam, now controlled by the Provisional Revolutionary government (PRG). The last 200 miles of the trip is through the panhandle of North Vietnam, where the American Air Force and Navy destroyed practically every structure in an effort to stop all transportation and communication which might assist the struggle in South Vietnam. Whole cities such as Vinh and Dong Hoi were completely leveled.

The road through the panhandle had long since disintegrated under American bombs and travel was difficult at some places even in four-wheel drive jeeps. Bomb craters and shrappel littered the fields on either side of the road.

A Warm, Open, Wholesome Spirit. The most exciting part of the journey was seeing the people who had continued to live, work, love, raise families, and die throughout this incredible destruction. Their spirit was warm, open, and wholesome. They were even ready to welcome a group of Americans who had come as friends rather than as representatives of the government.

It was truly an exciting experience to cross the Ben Hai River at the seventeenth parallel and be welcomed into the Republic of South Vietnam (PRG). Operations at the border crossing are very formal with a passport control and customs station. A separate visa is required to enter the PRG-controlled areas of the South.

In the PRG we were hosted by a beautiful, gentle schoolteacher who had grown up in the southern mountain city of Dalat, and had traveled for ten days to meet us and show us his country for three days.

For North Vietnam, the war is over and the country is at peace, but civil war still continues in South Vietnam. There were bomb shelters and trenches close by the guesthouse where we staved. An American-made pilotless plane flew over while we were there, and in the evening the sky was illuminated by the fighting which was going on further south. But even in Quang Tri, which had been completely destroyed in 1972 and is still subject to the war, efforts to rebuild have not ceased.

Because the continuing war makes living underground necessary in many areas, the people have been developing rickets, a vitamin D deficiency caused by lack of sunlight, Nguven van Tien, representative of the PRG in Hanoi, told us. Many persons also have hearing and nervous problems caused by the intensive bombings, and others suffer from blindness and deformities caused by chemical defoliants which are sprayed over the countryside to kill leaves and other foliage and make targets more visible.

The equipment available in the PRG hospitals was far less than that which we saw in the North, but the spirit of the doctors, nurses, and health cadre seemed to make up for it. They laughed when we asked them how much they made in a month - they are volunteers who receive food and clothing from the government. Anything additional comes as gifts from the people they serve.

Because of the ongoing war and the consequent difficulties in communication and transportation, the health care system in Quang Tri is very decentralized and any wounds or illnesses are treated in the village where the patient lives. Even away from the active military front, the danger of injury from unexploded mines and bombs is very real. Dr. Xom, one of our hosts at the Quang Tri Provincial Hospital, spent the last night of our visit operating on a six-year-old boy who stumbled on a previously unexploded guava bomb (manufactured by the Honeywell Corporation of USA) which sent fragments completely through his

Before we left Quang Tri we were invited to meet with the Venerable Thich Thien Hoa, a Buddhist monk who is a member of the Central Committee of the National Liberation Front of the Republic of South Vietnam. He greeted us warmly and thanked us for the medical supplies sent to his country by Medical Aid for Indochina. He explained that while Vietnam has a tradition of fighting against any foreigners who try to control their country, as the Chinese and French have done in the past, Vietnam also has a tradition of welcoming foreigners as friends as soon as they cease fighting. He was optimistic that someday soon the United States would stop sending arms to Vietnam and the United States and Vietnam could again be friends.

The Homeland

When I was just a little boy, I spent my days at school.

I learned to love my country through the pages of my hooke

Who said the life of a buffalo boy is hard?

I would dreamingly listen to the birds singing above. Sometimes I would skip school to catch butterflies near the small pond bridge.

When my mother caught me, I would cry even before she would start beating me.

There was a small girl in my neighborhood who would look at me and smile.

Then came the revolution,

and the long resistance

The invaders covered my country.

I said good-bye to my mother and went away.

The neighborhood girl once again met me and smiled.

I loved her black round eyes.

I could not say a word to her, but as my unit passed by, I looked back.

It was raining, but I felt a warm glow in my heart.

Today I received news I could not believe.

The enemy killed my little neighbor and threw her corpse away.

This, because she was a guerrilla.

Oh! my dear. Now I must suffer.

Before, I loved my country because of its flowers and butterflies.

I loved my country because of my mother's beatings when I skipped school.

And now, I love my country because its soil contains part of you.

- Ojang Nam, Vietnamese prisoner

A Sunday Evening Antidepressant

by Duane Beck

We would like to share how the Spirit moved our congregation to grapple with its Christian education needs and develop a program that excites us. In mid-August, 1973, the newly elected adult Sunday school superintendent came to me and said, "I reluctantly allowed my name to be placed on the ballot. Now that I'm elected I have to only two weeks to find teachers, material, and to have the whole organization in operation. It's bad organization; nothing creative can happen in that length of time. It think we ought to do something so this doesn't happen again." That frustration was the stimulus needed to think about change.

There were other problems besides late elections. The Christian education program lacked overall planning and direction; there was inadequate communication among educational leaders. Teachers were becoming harder to find for some adult classes. Many people weren't committed to study. Moreover, educational malnutrition was apparent; in other words, Sunday school had a minimal impact on producing changing, growing people. I must hasten to add, however, that our Sunday school probably is typical of many. Along with the Uniform Lessons, we have had elective classes, and have used dramas in our opening exercises.

Process of Meeting Needs. The above needs were readily seen, but not easily met. If counteracting educational malnutrition is a need, precisely what does that mean? Were there other needs we couldn't see? How were we going to meet our needs?

When needs are discovered the temptation is to impose final solutions quickly. A Band-Aid may be placed on a superficial scratch. A blood transfusion may be given (generate enthusiasm). Or an amputation or organ transplant may be recommended (quickly discard something as non-essential, or replace the dysfunctional part).

Duane Beck is pastor of Bethel Mennonite Church, West Liberty, Ohio.

Rather than impose a solution quickly on our diagnosed needs we decided to examine the problem more carefully. The first step was to call a congregational meeting to develop an overall purpose and objectives for the church. By answering the question, "What do I want to have happen to me this next year?" we were able to explore needs. In small groups people were able to share their responses to the question and listen to others. These small groups began to formulate purpose and objectives to report to the larger group. As small groups shared in the larger group, an overall purpose and objectives began to take shape. It was exciting to see people share their own needs, and grapple with the direction and focus of the brotherhood.

The Christian Education Committee (expanded to include all teachers) saw the purpose and objectives as guidelines whereby they could evaluate present educational efforts and as a man to chart a direction.

As one objective method to test educational effectiveness we gave a Bible knowledge test to all youth and adults. While testing one's knowledge of biblical facts does not provide a totally adequate evaluation of Christian growth and maturity, the test did, however, provide a reading of how well acquainted our youth and adults were with the Bible; some scored extremely high, others extremely low, many in between. An additional value of the exam was that it served to bring educational needs to the attention of the entire brotherhood.

The third step of initial groundwork involved grappling with educational philosophy and projecting possible ways to meet our educational needs. As a starting point the Christian educational committee combed through a brief paper, written by the pastor, that explored a Christian education philosophy, programming based on philosophy, requirements for the learning settings, equipping teachers, and a proposed timetable to make changes. The committee responded to the task and adapted, rejected, and accepted parts of the paper.

Implementation of Program to Meet Needs. The result of the initial groundwork in the planning process was to move in several directions. Two weekend teacher-training workshops were planned: one for teachers of children, the other for teachers of youth and adults. (We have found that many more teachers attend a workshop at our local church than if they need to leave home for a weekend.)

A major proposal came from the Christian Education Committee which has continued to generate excitement. Beginning in September 1974 our Sunday evening programming was entirely focused on Christian education. This "School for Christian Living" provides in-depth studies on a quarterly basis for youth and adults. In the first quarter four electives were offered: Life and Teachings of Jesus, Old Testament Survey, Spiritual Growth, and Church History.

We offer classes nine weeks out of each quarter. This provides flexibility for involvement with community-church programs, and freedom for family fellowship nights. Classes have been lengthened to 1 1/2 hours to provide for a more intensive effort. Teachers are available in the congregation and the community. (Teachers who are not a part of our congregation are paid for their efforts.)

We see a number of strengths in this program. It is flexible and structured to meet the varied needs of the brotherhood. Over a period of time we hope to offer a variety of topics that pertain to Christian living. Possibilities are as varied as congregational needs: family living concerns, the Christian and the use of wealth, Anabaptist history, death and dying, and more in-depth study of Scripture.

Another strength is cross-fertilization of generations. The message of commitment is noised about. People who choose a class are expected to attend regularly, participate, and dig into their material. And finally, all ages, including the children, have something significant. Good efforts have been put forth to make this a meaningful time for them as well. Boys and girls are together in a club program adapted from the Torchbearers material. Small children are also provided for.

Evaluation of Program. It is too early to make a thorough evaluation of our Sunday evening program. Time will test its significance. Besides the above-mentioned strengths, several impressions can be shared.

Those who attended are anxious for the next quarter. Many expressed appreciation for this experience; they learned something! Teachers were excited about their classes, although one rather unfortunate thing happened: the teacher of one class had to discontinue midway through the quarter. Another teacher was found, but it isn't the simplest task to find someone who is willing to begin in the middle of an in-depth study. The result of the midstream change was a lack of interest on the part of some members.

Not every member attends this educational program, indicating that some have chosen other priorities. A few people want the church to provide some other type of Sunday evening experience.

Several side benefits grew out of the yearlong process of evaluation and implementation. Because of the commitment expected on Sunday evening there seems to be more commitment to the Sunday morning educational hour both in preparation and participation. Teachers and superintendents are more aggressive in seeing needs and requesting action to meet the needs.

The idea behind the program is that the brotherhood provides settings to grapple with issues of Christian living concerning self, God, community, world.

*Test booklets and exams may be ordered from Southwestern College, 2625 E Cactus Rd., Phoenix, AZ 85032.

January Theology

recognizes the need for cold,

for dormancy,

for long dark nights,

for resignation,

for pitting oneself against the elements.

It helps us prepare to make the journey

to the far side of despair

where hope and peace are found.

January theology emphasizes the need to begin again:

reconciliation —

being born again —

acceptance of the opportunity which lies within each of us to become a new being.

January is newness -

crystal-clear ice,

untrampled snow

converting imperfections into sculptured beauty, winds which blow away the dust of the past.

January is the pain of biting wind,

stinging sleet, insecure footing,

need for others

January is isolation and taking in stranded strangers.

January is reluctance to leave warmth and fulfillment of surviving a storm.

January theology fortifies the soul, generates gratitude and appreciation, a required course in life's curriculum. — Arline Newton

Menno's Opinion

He came to the Mennonite Sunday school class while church-shopping. Having just arrived in the community, he was spying out the land.

How interesting his reception! In short order the teacher had his pedigree. He knew that the one nibbling on the hook could be a man of importance in the church. The teacher presented him as a possible catch to the class. Their eyes popped and sparkled. One could almost hear their mental cogwheels synchronizing in their separate Mennonite brains: "Brother, if we could land this one, what a trophy he would make!" They saw him mounted and displayed at their church with a little brass plate attached to identify him, giving date and poundage, plus a brief note to the effect that the Berean Class had pulled him in

I watched amused and a bit sick at heart. And, to be honest, a sliver of jealousy quivered and pricked inside. I thought of James 2, about his advice concerning the one who came to your assembly wearing a gold ring and goodly apparel, and then came in also a poor man in vile raiment.

True, my raiment was not vile, and I had been there in that church for some time. Neither of us wore gold rings. But still I felt slighted. And I am not boasting of it. I know the story of the prodigal son, his older brother. Yet when you ache, you should tell the brotherhood. For "several" years I had sat in that Sunday school class. Once I remember that a sister made me feel worthwhile. But only once.

I survived the fuss over our visitor. He did not. He went to a another church where he could be treated as an ordinary person, for that was what he really was, once you stripped off the marble layering that his church position had placed upon him.

Mennonites are great at name-dropping, at idolizing people, at demanding the best, the topnotch, on our Boards and committees. We sift and strain to get the golden nuggets for our conference programs, editors of our church papers, presidents of our institutions. We are selective of whom we listen to, of whom we read, very selective of each. We snot, "So is everyone—it makes good sense."

In a brotherhood? Perhaps we are wrongly named.

I know that life is short, that the demands are strong, that our time is limited, yet it seems to me that we automatically negate much that is worthwhile when we skim off the cream. There is body-building material in the thin milk that gets left.

On our church and conference programs we save the "best" to the last. In our church publication the cover piece is usually by a "name" person. We feed on names. We like to know university degrees and other cultural accomplishments when we consider people for office. Do names dominate us as we pick only articles to read that have been written by the elite, staff committees and church councils with professional people?

Do not little people have something to say also? Can only PhD8 think? Should only seminary graduates preach, public school teachers chair Christian education committees, college presidents tell graduates how to "commence" at commencements? Must only a graduate of the school of journalism from a name university edit our church papers?

We have a tendency to jump at names, to use them as built-in gauges of credibility. Before hearing the committee report, reading the article, before visiting the church, before attending the school, we are prejudiced, sometimes blinded by attached names.

I must confess that the names of J. C. Wenger, H. S. Bender, Paul M. Miller, George R. Brunk, the Augsburgers, and others draw me with a force I scarce can resist. Perhaps I, too, am a worshiper of names.

But if that attraction to names is irreststible, then in the very process of selection, I miss the nobodies, people without names. I may miss the still, small voice of God that cannot be heard in the thunder and the storm. The widow who dropped in her two mites was a nobody, but her sermon has been repeated effectively for 2,000 years.

Should we listen to the nobodies, the anonymous people without a name?

Yes, if they have something to say. It can be good to hear from the unknown. For then I hear, then I listen, then I see, all without the magnification or aberrations due to the name of a person. — Menno B. Hurd

FOR YOUR SHARE IN

A YEAR IN MISSION



PARTICIPATION IN WORLD MISSION

AS WE BEGIN OUR

NEW YEAR





One Great Fellowship of Love

by Arlin Yoder

Lizena Valente, from her late teens to her now midthirties, has exercised unique ministries in and outside of the Brazilian Portuguese Mennonite Church. Quietly prophetic, she is known by Presbyterians, Baptists, Roman Catholics, and many other Christians for her testimony and understanding counsel.

For over a decade she worked with the bookstore in Campinas, Sao Paulo. People would call or come to the bookstore, requesting interviews with her. Often she was found in a side room counseling; perhaps it was a customer with whom she initiated a friendly conversation which led to something deeper.

She was sometimes asked to make calls to homes in spiritual distress. Lizena has traveled to various youth centers, many Catholie, in the states of Minas Geraís, Sao Paulo, and Parana, to tell about the Spirit of God in her life.

She was working with a weekly encounter group for drug-addicted teens until her ministry with persons became so intense and demanding that she decided to leave her home community for a time. She accepted a call to northern Goisa, and is now teaching school at Araguacema.

Lizena comes from a family whose features and customs betray their Italian heritage. When at home she lives with her brothers, parents, and grandmother. They are industrious and respected in their community. Their traditions are strong and noble. Except for Lizena, the family is Roman Catholic. But Lizena is the kind of person who, for the sake of family as well as many friends, can absorb both Catholic and Protestant. Lizena is able to explain in a unique way her transparent faith in Jesus Christ.

Because of her involvement in evangelical ministries and the desire for her family to understand, Lizena often

Arlin and Mary Lou Yoder returned to Brazil early this month for their third term of service in South America with Mennonite Board of Missions. The Yoders and sons Douglas and Kevin are living in Sao Paulo.



The Arlin Yoder family: Arlin, Mary Lou, Kevin, Douglas

invited her co-workers to visit or stay overnight in her home. When I was in Valinhos, I too, received an invitation.

That evening her brothers and I found ourselves reaffirming our friendships, washing our faces together at the side sink in the kitchen-dining room. As the meal was being prepared, all of us sat around on stools in the same room — including Grandma, Dad, and Mom. To this day the memory of those few hours eating and talking together is a point of encounter with God.

The miracle of our experience together that evening, along with similar experiences in other settings, has impressed me profoundly. Genuine intercultural communication is difficult—increasingly so for Christians with U.S. clitzenship. Here I was—a son of a country with great and fearful technology, a pervasive and dominating international industrial complex, a world military force with gigantic destructive potential; religiously we are known for a Protestant orientation mixed with strangely liberal morals and family practices. And Lizena's family: Italian, Roman Catholic, Brazilian, hard-working agri-people, traditional in morals and family codes.

That evening, as they prepared my place to sleep on the living-room sofa, a deep appreciation for the bighearted-ness of this family overwhelmed me. A bit later, as I lay there on my back with my eyes closed but as it were looking up into the face of God, the dream of one international fellowship of low seemed strangely real.

Focusing the Dream. This dream comes through in the words of Paul, "There is neither Jew nor Greek . . . slave nor free . . . male nor female; for you are all one in Christ Jesus" (Gal. 3:28). Similarly, the hymn writer echoed: "In Christ there is no East or West, in Him no South or North; but one great fellowship of love throughout the whole wide earth."



Lizena Valente, member of the Valinhos (Brazil) congregation

In real life, the ideal—neither Jew nor Greek, slaven or free, male nor female, east nor west, south nor noth— is something we do not realize fully. Our social context is such that we hardly dare dream of a day when the constructs of nationality and social geography cease to exist.

Whether in Brazil or in America, few people comprehend why persons leave the Christian witness in a place they know, to witness in a place unknown to them. Christian witnesses, who cross boundaries of culture, race, geography, and belief, dream of one world fellowship of love in Christ. They dream of a day when all the international barriers that divide men cease to exist. They desire now to make that dream incarnate in their flesh and blood.

Because of the impersonal nature of world political agencies, Christian witnesses wish to identify themselves to other peoples, areas, and tasks in a different and personal way. By living in common existence they attempt to be a means, a message with clothes on, by which the dream of a global fellowship of love in Christ can be brought into focus.

Speak Little and Live Symbolically. Because of the American cultural overhang (the image to which I earlier alluded) the Christian witness who leaves the United States to go to another land must speak little and live symbolically. His approach to another people needs to be basic and low-key. A radical prophetic voice will likely not be heard. Simple symbolic living may open doors of homes and hearts, as in the case of Lizena's family.

This dream has also occasionally become real for me through various forms of Christian work. Consider the following threefold objective as basic to Mennonite witness in Brazil:

- 1. Evangelism and church-planting. Nothing is more fundamental in the mission of the church than sharing the good news and joining believers into Christian fellowships.
 - 2. Training leaders for these new fellowships. In the

Pauline tradition, this is a corollary to evangelism and church-planting and is indispensable to the disciplining function.

3. Assisting in developing fraternal relations. New fellowships need other believers in their area, region, nation, continent, and worldwide in order to see the supranational character of the church and be challenged to their own missionary obligation.

Nothing is more basic than sharing faith in Christian fellowship, developing leaders, and building fraternal relationships as a means toward experiencing a global fellowship of love in Christ Jesus. I have found most rewarding my work in planting or bringing together a new church.

We have often tried to work out in a simple, human, one-to-one, unstructured way, the ideal of sharing the total fact of Jesus. Mrs. Johnni Johnson idealizes what I suggest here by asking the questions: Can you think of anything more important than for a community to be warmed and blessed by the devoted labor of someone who lives with sympathy for human suffering and hunger for Jesus' sake? Can you imagine anything more urgently needed than for a community—any community, every community—to be influenced by a few who enter into its life deeply enough to persuade men and women there to meet Jesus Christ?

Serve. Love. Forgive. We have experienced the miracle of intercultural fellowship also through service. One of our pastors just out of seminary was having difficulty in his new pastorate. A colleague humbly asked him what he thought about the possibility of just trying for a while to do what the people wanted him to do? You know, often the people have what might be called a sixth sense. The stance here is: promote not your thing, your idea of society, your idea of church, administration, or structure for mission, or finance; insist not on your expectations. Try to realize what your colleagues expect and want of you—their expectations, what their people are reaching for. Serve, love, and forgive one another.

I often discuss specific ways that we have tried, however imperfectly, to be "service and identity Christians": (1) in the way Brazilians go about planting churches; (2) in the way Brazilians look at church administration and fiscal responsibility before church and state; (3) in discovering Brazilian understandings and applications of principles such as forgiveness.

José Honorio Rodrigues, a Brazilian social historian, said Brazilians have never been fearful of strangers. They are not against anyone; they are for themselves and those who partake of their aspirations, those who come to lend collaboration or merely to share in a common existence.

It is upon these premises that we, both biblically and socially, may on specific occasions realize the dream—one global fellowship of love in Christ Jesus with our brothers and sisters in other lands. Speak little and live symbolically. Share faith and create fellowship. Serve and identify as members of one family.

Faculties to Look at Congregational Responses

"Is it asking too much for professors to be committed to the values of congregations and the church?"

"For too long we as church people and school people have looked over our noses at each other. We need to keep communications open; we need to help each other."

These quotes reflect some of the spirit and substance of Education Thrust Weekends which took place throughout the fall 1974 in nine communities across the Mennonite Church in North America. The weekends brought together school people and church people who looked at what Mennonite schools should be doing in terms of the total mission of the Mennonite Church—and how congregations are part of that task.

In the next two months faculties of the ten Mennonite high schools, three colleges, and two seminaries will be holding "seminars on campus" to deal with what the people in the congregations have been saying about the educational task and institutions of the Mennonite Church. The faculties will give serious consideration of this feedback from the brotherhood.

The Thrust Weekends and the seminars on campus are two elements of the Churchwide Thrust on Education, a special emphasis in the Mennonite Church in the 1973-75 biennium designed to refocus the church's educational task.

The first seminar on campus is slated for Jan. 30 and 31 at Eastern Mennonite High School, Harrisonburg, Va. The dates for the three Mennonite colleges are as follows: Eastern Mennonite College, Harrisonburg - Feb. 11; Hesston (Kan.) College - Feb. 17; Goshen (Ind.) College - Feb. 27. Goshen Biblical Seminary, Elkhart, Ind., is reserving Feb. 26, while Eastern Mennonite Harrisonburg, is participating with EMC on Feb. 11. Christopher Dock Mennonite High School, Lansdale, Pa., has scheduled Feb. 17; Bethany Christian High School, Goshen, Feb. 27. The other high schools are still in the process of selecting dates.



Informal dialogue continued for nearly an hour after the close of the Thrust meeting in Salem, Ore.

The nine Thrust Weekends, spanning early October to early December, took place in the following communities: Goshen, Ind.; Kalona, Iowa; Kitchener, Ont.; Harrisonburg, Va.; Salem, Ore.; Orrville, Ohio; Belleville, Pa.; Souderton, Pa.; and Lancaster, Pa. Approximately 1,400 persons participated directly in Thrust Weekend activities, while many times that number took part in congregational services centering on issues raised by Thrust Weekend discussions.

In each of the nine communities local planning groups shaped the weekend experience, working with the Mennonite Board of Education. Faculty from Mennonite high schools, colleges, and seminaries were present at all the weekends, as well as Board of Education directors and staff. According to post-weekend evaluation questionnaires, most respondents felt that the school representatives were more interested in listening than talking.

At least three additional Thrust events are scheduled for late winter: Illinois Conference (four locations)—February 15, 16; Waynesboro, Va., area — February 23; and Archbold, Ohio — sometime in March.

Different kinds of feedback have come from the nine Thrust settings so far. Seventy evaluation questionnaires have been tabulated. Data also comes from notes by faculty and Board of Education



Ann and Vernon Bishop (left) talk with John Henry Hess, psychology professor from EMC, Harrisonburg, Va.

staff, in addition to responses from individual congregations who have reported concerning their discussions.

Following is a summary of what school people have been hearing from congregations concerning the church school task. This (and additional) information will serve as the primary input for the seminars on campus to be held soon. The feedback is listed in two categories in order from "most frequently heard" to "less frequently heard."

Recommendations for Schools

Only as there is more communication between schools and churches can peoplehood education become a reality. The Thrust concept of listening to the churches is a good start, but only a start. Both schools and congregations must take

seriously what is heard.

- Schools' resources must become more available to all in the church - adult education, especially in parenting and cutting edge issues; school profs in congregations more; short-term courses in Mennonite communities, especially in Bible study and the meaning of the believers' church: high schools might gear down and eventually close as those dollars and personnel are gradually transposed into a conference-wide, all-ages educational endeavor . . . with and without walls.

- Church schools are not different enough from secular institutions: should be more believers' church emphasis.

- Home and family are important in education: faculties should more fully offirm this

- What happens at a school needs to be oriented toward congregational goals and purposes.

- Church school faculties must be committed Christians and clearly relate their faith to the classroom - in all subjects (not just Bible).

- More technical/vocational training is needed as a Mennonite school option.

- Church school education is too ex-

- There should be more emphasis on the Bible in church schools; what is being taught is at times unsound Christian or Mennonite doctrine.

- Experience in a secular school setting is also valuable and valid - either as a student or a teacher.

Recommendations for Congregations

- Congregations should develop financial aid plans so that all young people are able to attend Mennonite high schools. colleges, seminaries.

- The congregation should be an important setting for discerning with young people concerning their gifts, interests, job possibilities, and school choices

- Congregations should clearly define their goals and purposes, then communicate them to the schools.

- With schools, congregations must work at ways to meet the needs of the vast majority of young people who do not attend a church school (e.g., 84 percent of Mennonite young people did not attend a Mennonite college in 1974: 17 percent of those attended a non-Mennonite college or university).

There should be more and better education, at all age levels, in the con-

gregational setting.

In the coming months, in preparation for Assembly 75, the Thrust evaluation process will be continuing as additional responses come in. By late spring 1975 a complete Thrust report will be available on a churchwide basis.

Currently, the lanuary issue of the Mennonite Educator contains a detailed summary of the first nine Thrust Weekends. All pastors of the Mennonite Church are receiving a copy of this issue as a catalyst for congregational discussion. Particularly, congregations not involved in a Thrust Weekend are encouraged to

initiate dialogue on educational issues, then report to the Mennonite Board of Education.

Resources, including the Mennonite Educator and a discussion-starter filmstrip, are available at no charge from the Mennonite Board of Education, 1700

Ten Congregations Will Study and Act on Poverty

S. Main Street, Goshen, IN 46526.

At least ten congregations in the Mennonite Church and General Conference Mennonite Church will participate during 1975 in study and action on the issue of poverty and affluence.

The project will begin with an orientation session, Feb. 16-18, in Washington, D.C., to which two representatives from each congregation have been invited. During the year the congregations will seek to raise awareness of poverty-affluence issues, consider the economic implications of the gospel for their lives. and develop models for dealing with these issues which would be used by other congregations. The project will close with a joint evaluation session by the congregations next November or December.

Cooperating in the project are the commissions on Home Ministries and Education of the General Conference and the Mennonite Board of Congregational Ministries. Part of the funding will come from a Mennonite Mutual Aid grant.

We hope this is a process by which we can learn how or if congregations become involved in poverty issues and how we can be helpful to them in providing resources," said Frank Ward, COE executive secretary and moderator of the orientation session.

Participating congregations are Tabor Church (Newton, Kan.), West Swamp Church (Quakertown, Pa.), Alberta Community Church (Portland, Ore.), and Grace Church (Regina, Sask.) from the General Conference: Portland Church (Portland, Ore.), Grace Chapel (Saginaw, Mich.), Hawkesville Church (Hawkesville, Ont.), and Plains Church (Lansdale, Pa) from the Mennonite Church; and Akron Church (Akron, Pa.) and South Side Fellowship (Elkhart, Ind.) which belong to both conferences

Answering Questions at Ridgeview

More than 100 persons met at Ridgeview Mennonite Church on Jan. 11 for a consultation on Mennonite publications. Sponsored by the Nurture Commission of the Ohio Mennonite Conference Eastern Region, the meeting provided for congregational leaders throughout the region to meet with editors of Mennonite Publishing House to discuss questions of mutual concern.

Representing Mennonite Publishing House were the directors of the Book, Periodical, and Congregational Literature divisions, along with staff persons from each of these divisions. Persons from the churches were invited to submit questions about any aspect of the publishing work. These questions were sorted and given to publishing representatives for comments.

They tried to answer as many as they could as well as they could in a short time. Probably more valuable than the answers they gave was the opportunity for sharing of faith and convictions. Editors were reminded that listening is an important part of their work. Congregational leaders were able to see the faces behind the publications. Both became more aware of a common task and a need to work together.

As a wholly church-owned organization, Mennonite Publishing House is effective only if it provides literature which the Mennonite Church can use. For a brief time at the Ridgeview meeting representatives of church and staff worked together to clarify what this is. The editors would be eager for similar meetings in other areas.

Work to Begin on Canadian History, Volume II

The Canadian Mennonite Historical Society, which since its founding in June 1974 has picked up the sponsorship of the history-writing project which resulted in the book Mennonites in Canada 1786-1920, by Frank H. Epp, has agreed to move ahead with the research and writing for a companion volume which will cover the period from 1920 to the present.

A precise target date for the second volume was not set by the historical society board, which met in Winnipeg on Dec. 6, but Frank H. Epp estimated that the research and writing would take about four to five years to complete.

Funding for the second book is expected to come from the conferences and MCC (Canada), just as it did for the first volume. A 10-cent per member annual contribution for the next three years will be requested.

In other business the board of directors approved a budget of \$24,800 for 1975 and decided to hold off incorporation proceedings until spring, by which time it was hoped the B.C. and Manitoba historical societies will have joined the Alberta-Saskatchewan and Ontario societies in approving the Canadian organization's provisional constitution.

A newsletter is being compiled by the society's secretary, T. E. Friesen, with input from people in each of the provincial societies.

New Orleans Hosts Health Assembly

Mennonite health and welfare workers will hold their annual convention in New Orleans, Mar. 9-13, in conjunction with the Protestant Health and Welfare Assembly. Known as Menno-

nite Health Assem-



bly, the inter-Men-Charles C. Edwards

nonite group includes nurses, doctors, chaplains, hospital administrators, and others active or interested in services offered by Mennonite health and welfare institutions.

The annual assembly is intended as a time for persons to exchange program ideas, secure refreshment to face new challenges, fellowship, receive spiritual renewal and break from daily routine," said H. Ernest Bennett, MHA executive secretary, in outlining the planned program for registrants. Gene Kanagy, administrator of Lebanon (Ore.) Community Hospital, serves as 1974 president,

The Mennonite group, in addition to participating in forum and plenary sessions, will consider "doctor-nurse-chaplain-team relationships" and "ethical decisionmaking," including consideration of death and dying, in two seminars; visit the only leprosarium in continental USA: deal with issues relating to Mennonite institutions; and hear an address, "New Directions in Health Care Delivery" by Charles C. Edwards, until recently U.S. assistant secretary for health.

Other addresses include new directions in health care in education, services to the aging, and the church in health care services. Joint sessions of MHA and Brethren Association of Homes and Hospitals are planned for these addresses. A fellowship banquet will conclude the Mennonite Assembly annual meeting.

Information may be requested from H. Ernest Bennett, Mennonite Health Assembly, Box 370, Elkhart, IN 46514; tel. (219)

522-2630.

Year-end Meeting for Mission Board

The directors of Mennonite Board of Missions, meeting Jan. 15, 16, approved a contributions budget for its fiscal year beginning Feb. 1 of \$2.887.600, reviewed planning for funding and relocation of Board offices to Greencroft Center, and reviewed the work of its Information Services Division

New, above-budget estate allocations approved for program totaled \$96,000, leaving an estate fund balance of \$228,460. Eleven-month contributions totaled \$2,080,990, reported Treasurer David Leatherman, leaving a balance of \$514,000 needed in January to meet the contributions budget.

Paul Kraybill reported to the Board on conference consultations concerning information and fund-raising proposals of Mennonite General Board

In other business:

- The Board gave general approval to inter-Mennonite program committee memherships

- Approved a participating grant toward funding a half-time staff person in Region I (Canada) to advise and assist churchwide Boards all of whose home offices are located in the U.S.

- At the request of Mennonite Broadcasts and home office staff, reviewed the earlier approved salary increase of 10 percent, lowering it to 7 1/2 percent raises, effective Feb. 1.

- Reviewed budgets for 1976 and 1977. to be submitted to Mennonite General Assembly, allowing for 9 percent and 8 percent inflationary factors.

Vocational Institute to Open

The Mennonite Vocational Institute in La Ceiba. Honduras, will open in March, reported Herman Bontrager, Eastern Board missionary, during his recent visit to Pennsylvania. Designed to accommodate 150 students the Institute will offer training in the building trades, auto mechanics, home economics, agriculture and Bible

Seventeen faculty members will be needed to operate the Institute. Half of these will be supplied by Eastern Board from North America. Honduran Christians hired locally will make up the rest.

Herman explained that efforts are being made to support the Institute from funds contributed within Honduras. The government and private organizations are being requested to make grants.

Herman said the purpose of the Institute is not only to teach pastoral skills but also to teach students a trade

whereby they can support themselves The Institute buildings which are nearing completion served a very useful purpose as a place to store many tons of relief goods sent to Honduras after Hurricane Fifi last September

Christian Education Leaders Explore Resources

Seventy Sunday school superintendents. Christian education workers, pastors, and spouses attended the 1975 annual Sunday School Superintendents' and Teachers Seminar at Laurelville Mennonite Church Center, Jan. 3-5. These persons came from congregations in the Allegheny, Conservative, Franconia, Indiana-Michigan, Lancaster, Ohio, and Virginia con-

During the weekend, workers explored the variety of resources available to them in planning their congregational Christian education programs for adults and children

Featured resource person was Jason Martin, pastor of the Olive (Indiana) Mennonite Church. Martin led in a biblical study on the theme of "How a Brother-hood Community Decides." He emphasized that a congregation needs to be clear about three basic affirmations before it can meaningfully participate in the decision-making process. Congregations must be able to say (1) we will be God's people and no one else; (2) we will be God's people in utter submission to the Word of God; and (3) we will be God's people with the gift which we alone can exercise. According to Martin, once these affirmations are clear, congregations can move ahead to deal with issues in their common life.

Martin shared these insights out of the context of the Olive congregation's experience of refocusing their program in order to better carry out their life and ministry.

In small-group, miniversity settings participants explored a variety of issues. Through an exploration of the need for adult education and resources, it was noted that adults should not all be lumped together in one group. They have different needs and these are often best met in a variety of ways.

One person now sees his Anabaptist heritage in the perspective of many hundred years rather than one or two generations. Another was impressed by the observation that we learn about 20 percent of what we hear but 90 percent of what we say as we do it. It was noted that the Sunday school superintendent is a key person in that he reflects the attitudes and spirit of the Sunday school.

In exploring the source and nature of values, participants noted that unless you follow through on your principles, they are worthless. Several persons reviewed the inner workings and contributions of the Congregational Planning and Resource Guide. Several superintendents were interested in seeing whether this tool could help them in their work.

Finally, the insight "Make programs to suit the people and not the people to suit the programs" emerged loud and clear when making decisions in congrega-

tional planning.

The seminar ended on a future note. The rate of change today makes it impossible to educate for the future, thus the focus of Christian education needs to be on tools for living faithfully today. To this task these brothers and sisters committed themselves to Christ, the church, and one another as they make their way back to their congregations.

The seminar was jointly sponsored by the Mennonite Board of Congregational Ministries, the Congregational Literature Division of Mennonite Publishing House, and Laurelville Mennonite Church Cen-

ter.

Stronger CO Provisions in "Labour Act" Requested

Mennonite Central Committee (Man.) has urged the Manitoba government to guarantee the rights of persons who are conscientiously opposed to membership in labor unions.

The province's present labor legislation appears clearly to permit a person to opt for nonmembership if "by reason of his religious beliefs he is by conscience opposed (a) to joining a union and (b) paying dues to a union. .." But the Labour Board has been turning down all applications for exemption. Among the eight or so cases heard by the Board during the past months have been three Mennonites.

The MCC (Man.) position, however, is not to ask for special privileges for Mennonites. It wishes all conscientious objectors to be recognized.

A delegation of three persons – Peter Peters, MCC (Man.) chairman; Harold Jantz, the drafter of a twelve-page statement on the issues involved; and Diedrich Cerbrandt, a member of the MCC (Man.) peace and social concerns committee — met with Russell Paulley, the provincial minister of labour, Dec. 17, to discuss their concern.

Mr. Jantz said after the meeting, "While our meeting did not result in a firm commitment from the government, we did have the impression of considerable sympathy for our concern."

Soybean Cooking Interests Bengalis

To promote the use of soybeans in the local diet, a four-person team traveled around the Noakhali District of Bangladesh cooking up tasty soybean foods and showing and explaining to people how to use soybeans as food. The demonstration team consisted of P. C. Sharker of Save the Children Federation, Mrs. P. C. Sharker, Ramona Smith Moore and Duane Moore, both of Mennonite Central Committee.

During the first ten days of December, 22 hour-long demonstrations were given to farmers, village women, schools, cooperatives, and other groups. At each of the demonstrations, people saw the preparation of soy milk, soy nuts, soy chutney (a relish), and soy chapaties (flat bread) made with 20 percent soy flour, and fritters made with 20 percent soymilk residue.

After watching the different soy foods being made, everyone was treated to a small sample of each product. The response to the soy foods was enthusiastic.

All preparation and cooking was done using two kerosine burners and other locally available cooking equipment. The demonstrations illustrated how to make the commonly eaten foods of Bangladesh with soybeans. All preparations could be made in the average home without special equipment or high-priced commodities.

Heifers Flown to Jordan



Henry E. Shenk, chairman of the Lancaster Conference Relief and Service Committee, and Verna and John Yost with one of the 50 purebred Holstein-Friesen heifers which were airfreighted to Jordan.

Fifty purebred pregnant Holstein-Friesen heifers arrived safely in Jordan five hours ahead of schedule on Jan. 5. The plane departed from the Harrisburg, Pa., airport on Saturday and made one stoopeer in Shannon. Ireland.

Accompanying the cattle were John and Verna Yost of Route 2, New Holland, Pa., who recently retired from the dairy business. Sent by Mennonite Central Committee, they will remain with the cattle for six months to a year to see that they adjust properly to the new climate and to demonstrate livestock care techniques. John Hubert, MCC agriculturist in Jordan, will also be relating to the cattle project.

The Relief and Service Committee of Lancaster Conference Mennonite Church was in charge of soliciting and collecting the heifers, and absorbed the costs of purchasing the animals and the health papers and shots necessary for them to travel. Several animals were donated and some owners sold at reduced prices. Heifer Project International (HPI) assisted with preparation of the animals, handled the shipping arrangement, and negotiated with the Agency for International Development in Washington, D.C., which paid almost \$50,000 in air freight costs. Without such assistance from HPI the shipment would not have materialized.

The inside of the plane which carried the heifers was a large open area divided into pens made of metal pipe which were portable and could be removed when no longer needed. Three or four heifers were placed in the smaller pens at either end of the plane, while seven to eight fit into the middle pens.

In Jordan the herd will be located at the government's Deir Allah research station in the Jordan Valley on the East Bank. According to an agreement made between MCC and the Jordanian government by Urbane Peachey, MCC Jordan director, the herd will form the nucleus from which calves can be distributed to Jordanian farmers at average prices.

Seven Graduate from Merged Institute

The large Boqueirao Mennonite Brethren Church in Curitiba, Brazil, welcomed a festive crowd to witness the graduation of seven students in the Instituto Seminario Biblico dos Irmaoes Menonitas (ISBIM) on Nov. 24, last year. Director of the school is Iacob August.

The service was bilingual, German and Portuguese. The school serves students from the Portuguese and German conference, as well as students from the Regular Students from the Baptist conference, Himar Fuerstenau, vigorously supported the institute in its function to help those who enter with an immature faith based only on experience to a mature faith which holds firm in times when there are blind spots. Walter Remoles sook in Portuguese.

The Portuguese and Cerman conferences are jointly supporting the institute and there is a growing amiability in the two-culture, two-language groups working together. Mennonite Church students are also attending.

Music Programs. Separate from the graduation, but belonging to the closing exercises, were the vocal recital for music students and the music programs. These latter were divided into two groups, one Portuguese and one German, which seems to contradict what was said above about the two groups working well together. However, last year a program was given in two languages and it was not too successful, so this new format was tried. The program featured a band, a string orchestra, and a rendition of Henry Purcell's "Te Deum," with choir and orchestra. John Boldt, from St. Catharines, Ont., is the gifted music director for the

ISBIM Deputation. Essential in Bible Institute training is the practical work program. Jacob August and John Boldt packed up students and instruments for a visit to the mission stations in the Krauel area, where once the Mennonites pioneered. Stops were also made in Blumenau and Joinville. Particularly gratifying was the meeting they had in Massaranduha a small town between Blumenau and Joinville. Thrust Evangelism team member Gerhard Ott, a missionary here, had gathered a good-sized audience in the dance hall! That was an interesting scene. On the main floor the students played and sang their gospel songs and gave their testimonies, while on the side people drank at the bar. Interest was excellent - in the program!

mennoscope

David Augsburger, currently professor of counseling at Northern Baptist Theological Seminary, Chicago, served as resource person during Christian Life and Renewal Week, Jan. 13-17, at Goshen College. Speaking each morning on the theme of "Celebrating the Thrust of Life," Augsburger gave messages on anger, will, love, responsibility, and sexuality. The Augsburger messages at Goshen were brought to the campus through a grant from the Thomas F. Staley Foundation, New York. The Foundation launched the Distinguished Christian Scholar series in 1969.

An Eastern Mennonite Seminary professor recently left for Latin America to present a series of lectures. David Ewert, professor of New Testament, spoke in various Mennonite churches in Paraguay, Jan. 1-10, and taught a minister's course in Brazil, Jan. 11-30, for Mennonite Church leaders from several countries. Ewert, a member of the EMS faculty since 1972, was formerly a professor and administrator at Mennonite Brethern

Bible College in Manitoba, Canada.

In an effort to improve communications between North American and Egyptian Christians, Mennonite Central Committee in cooperation with Church World Service has invited Bishop Athanasius of the Coptic Orthodox Church and Samuel Habib of the Coptic Evangelical Church to meet with church groups in North America. Arriving during the first full week of January, the two church leaders will spend about six weeks traveling in the United States and Canada. Habib is the general secretary of the Coptic Evangelical Church and is also the director of the Coptic Evangelical Organization for Social Services.

A Spiritual Life Retreat for men and women, all ages, is scheduled for Feb. 21, 22, at Harvest Drive Farm Motel east of Lancaster, Pa. Samuel Janzen, pastor of the Harrisnoburg Mennonite Church, will be sharing on the theme "Prayer, Communicating with God." Advance reservations are necessary. For information write Clara M. Smith Box 153.

Willow Street, Pa. 17584, or phone (717)

The Eastern Mennonite College library has received a 28-volume Bible commentary set from the Loizeaux Brothers publishing company of Neptune, N.J. The books were written by H. A. Ironside, a noted Bible teacher and author during the first half of the 20th century. Over one million copies of his 43 commentaries and other books have been sold since the publication of the first volume by Loizeaux Brothers in 1905. James O. Lehman, director of libraries at EMC, said that the gift was made possible through the estate of Paul Keachie, a Detroit businessman who died in 1973.

"The cost of living in Vietnam has increased about 100 percent since January 1973." EMBMC missionary Luke S. Martin reported from Saigon. He said the loss of the free-spending Americans has been a sharp blow to the economy. Vietnam is basically an agricultural economy and high unemployment in the cities is forcing many people to return to the countryside for survival. Luke pointed out that more farmers on the land will eventually mean increased production and greater national self-sufficiency. "Today, however, thousands of people are barely existing and their frustration is contributing to social unrest." he said.

Elam K. Stauffer from the Kauffman congregation, Manheim, Pa., was ordained to the ministry on Dec. 6, in Managua, Nicaragua. Paul G. Landis gave the ordination charge following a meditation by Donald Jacobs. Elam and his wife, Doris, are serving with the Conservative Mennonite Board of Missions.

Mennonites in southeastern United States are planning a weekend retreat, Mar. 14-16, at the Baptist Assembly Crounds, Atlanta, Ca. Don Jacob; Landisville, Pa., will be the resource person. The retreat is an attempt to acquaint Mennonites in this area with each other and to encourage dialogue on a more frequent basis. The theme of the conference will be "Communication Within the Body of Christ." The direction the discussions take will depend on the interests of those attending. Write Ray Maynard, P.O. Box 5201, Atlanta, Ga. 30307, or call (1404) 688-0594.

Eastern Mennonite College's second annual student-sponsored youth convention will bring 500 high schoolers to campus Apr. 4-8. The weekend event, geared especially for church youth groups, will feature a series of presentations on "Walk the Talk—in Faith, Obedience, and Love" by educator-counselor Wayne C. Augustine. Other activities will include "interaction groups," workshops, seminars for youth group sponsors, and

recreation and entertainment.

Mr. and Mrs. R. S. Lemuel, a Mennonite Brethren couple from India, were ordained and commissioned on Dec. 15 for service in Bangladesh. The commissioning was held in the Calvary M.B. Church, Mahbubnagar, India P. I. Malagar, secretary of Asia Mennonite Services, gave the commissioning charge. The Lemuels were ordained to the ministry of the church by the Governing Council of the M.B. Churches of India. The Lemuels will move to Calcutta for language study prior to entering Bangladesh. Asia Mennonite Services was organized in 1973. It is a joint mission venture of the Asian Mennonite churches and the North American Mennonite churches

Paul Roth, counseling pastor and Home Bible Studies director for Mennonite Broadcasts, will hold spiritual life meetings from Jan. 29 to Feb. 2 at the Blough Mennonite Church near Hollsopple, Pa. A dedication service will be held Sunday afternoon on Feb. 2 for the remodeled

church building

The Canadian Mennonite Bible College of Winnipeg, Man., is offering a twoweek institute for church workers at its campus in Winnipeg, Feb. 17-28. The institute will offer courses in preaching, youth work, Bible study, counseling, and church history. Applications should be sent to Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, Man. R3P 0M4. Tuition is paid by the Conference of Mennonites in Canada



Mrs. Priyawati Gopal, head of the Dhamtari school of nursing (left); M. Bhover (right)

Lena Graber, retired Mennonite Board of Missions nurse, has returned to her home in Elkhart, Ind., after a four-month visit in India and Nepal. She was invited to the nursing school she helped to start in Dhamtari, India, in 1949, to share in the 25th anniversary celebration. It was a thrill, said Lena, to be present at Dhamtari Christian Hospital School of Nursing graduation ceremony and to participate in the capping of a new group

of students. A total of 263 nurses have now graduated from the school. Lena described the crowded conditions in the school's student living quarters. "There are sometimes five nurses to a room, she said. Plans for a new student nurses' duplex are now awaiting funds to back them up. The first of a series of children's missionary projects at Mennonite Board of Missions will raise funds for building the new duplex.

With baptism of three believers on Dec. 8, the Ponce, Puerto Rico, church is becoming a reality. Missionary Gladys Widmer reported: "Since the group has no pastor, we appreciated the pastoral help of Raul Rosado, Lester Hershev, Sergio Rosario, Enrique Ortiz, Hector Colon, as well as the presence of over 40 in the afternoon service, many coming from other churches." Following baptism the congregation celebrated the Lord's Supper and shared in foot washing.

Voluntary Service workers in Richmond, Va., bid good-bye to their houseparents. Frank and Sue Keller, by composing a three-stanza poem in their honor. The Kellers, who spent ten years in service with Mennonite Board of Missions, returned to their home community in Telford. Pa., to care for a brother-inlaw. During their stay in four different units they became friends of many VSers, most of them young enough to be their grandchildren.

The Mountain Anthems Mixed Chorus of Salisbury, Pa., under the direction of Menno Beachy, has recorded music for a sixth record, "Grace Enough." The new stereo album contains 14 a cappella selections, including "Sweet, Sweet Spirit," "Thank God I Am Free," "This Is Just What Heaven Means," Gott Ist Die Liebe," and "Grace Enough" - a song and title which grew out of a broken ankle experience by Director Beachy. Alive Recordings of Mennonite Broadcasts produced the master tape. The new album will be available from: The Mountain Anthems, R. 1, Salisbury, PA 15558

Joseph Haines, serving with Mennonite Board of Missions as a hospital chaplain in Nazareth, Israel, is interim pastor of an Anglican (Episcopal) congregation. At the request of the Reineh parish church, in the first village out of Nazareth on the road to Tiberias, Joe leads worship and preaches in Arabic three Sundays each month. He also meets weekly with parish young people for singing and fellowship. "We want to remain sensitive to local needs and the Spirit as to how best we can be of service," Joe wrote. "We consider it an honor to have been asked to share in stopping the gap while the regular pastor is in Beirut for an extended leave

William Pannell, assistant professor of

evangelism at Fuller Theological Seminary in Pasadena, Calif., and well known in the Mennonite brotherhood, was awarded the honorary degree of doctor of divinity degree by Malone College, Jan. 6. This was done because of Pannell's "dedication to Jesus Christ and the ministry of evan-

Herta Funk, director of adult education and women's concerns for the General Conference Mennonite Church, is calling for biographies of women, with an Anabaptist-Mennonite background. have made a contribution to church and society." Anyone interested in submitting such should write to her at 722 Main Street, Box 347, Newton, KS 67114.

The election of Doris Longacre, Akron, Pa., to the Goshen Biblical Seminary Board of Overseers was announced recently by Tilman R. Smith, acting executive secretary of the Mennonite Board of Education Mrs. Longacre is a mem-



Doris Longacre ber of Akron Mennonite Church, where she is currently congregational chairperson. Both her experience as a home economics teacher at Hesston College (1961-63) and her years with Mennonite Central Committee in Vietnam contribute to her present work of writing educational materials related to the world food crisis for MCC.

The First Mennonite Church of Canton, Ohio, has announced a family life series to run every Sunday from Jan. 19 through Feb. 16. Already in process, the series is designed to provide resources for improving relationships in the family. Orrin Eichelberger, a probation officer; Paralee Compton, a human relations consultant; and Don Yoder, youth minister for the Ohio Conference are the speakers yet to contribute to the series.

A VS Unit, sponsored by Mennonite Board of Missions, Elkhart, has been living on York Street, Philadelphia, Pa., for four years. Because of their involvement with the community, the Franconia Conference purchased a house three doors from the unit house and the VSers renovated it for a community center. They can give only limited time to the Center because of their work in house repair and in the local junior high school as teacher aides. Community interest and expectancy is high. A director is urgently needed for the Center. Interested persons should contact either Franconia Mennonite Conference, Box 92, Souderton, PA 18964, or John Lehman, director for personnel recruitment, Mennonite Board of Missions, Box 370, Elkhart, IN 46514.

Thus far, nearly \$8,500 has been received for the 1974 Christmas Sharing Fund at the Mennonite Church General Board office. Churchwide agencies (schools, mission boards, etc.), district conferences, and congregations in need of funds for projects that relate to "Leadership and Literature Needs of Emerging Mennonite Churches" may apply for these funds. Grants will be made on the basis of the nature of the project, its potential for church growth, and the need for financial subsidy. Applications are to be made by Apr. 1 to Mennonite Church General Board, 528 East Madison St., Lombard, 1L 60148.

New members by baptism: fifteen by baptism and two by confession of faith at Tavistock, Ont.

Change of address: Elvin V. Snyder from 1217 W. Scott St., to 1820 W. Scott St., Milwaukee, WI 53204. Elvin J. Sommers from 6737 Perry Pike, to 14242 St. Rt. 161, Plain City, OH 43064. W. Wallace Kauffman, from Exeland, Wis., to Apt. 102, 4433 University Ave., N.E., Minneapolis, MN 55421 (effective through April 1975).

readers say

Submissions to Readers Say column should comment on printed articles.

I love the "Holy Land Poems" by Carol Duerksen (Dec. 31, 1974). They are simple, vivid, incisive. Let's have more! - Stanley C. Shenk, Goshen, Ind.

It's great to have read some meaningful articles recently. I refer to: "Worldly-Mindedness" by Jeanette Bueno (Dec. 31), "The Lamp Without the Light" by Lorie Gooding (Jan. 7), and "A Churchwide Trust" by Mary Ann Halteman

I am thrilled to know that these expressions are from women. In comparison to articles written by men, women have real "heart" and sensitivity in communicating things spiritual. Not that men can't do the same. They could if they'd sacrifice some of their big and cold intellectual vastness, then snuggle in for a warm relationship with God and overflow with praise. — Glenn H. Martin, Mount Joy, Pa.

The article, "Hooked on Church Growth," by Mr. DePuy in the Dec. 31 issue of Gospel Herald spoke to me and I thank you for sharing it with us. While DePuv seems a bit harsh on Dean Kelly and perhaps unfair (fallacious, sloppy assumptions, etc.) the article is one we need badly. How often we discuss in our church councils and similar meetings this matter of decline in membership and receipts and inevitably someone refers to the tabernacle across town or even next door and says, "What do they have that we don't have?" and we all feel uneasy and even our pastors seem to be put on the spot. DePuy tells us what they have and why they have it and we should benefit from it. It's all the more convincing since he considers his church one of the so-called mainline churches

which puts integrity before physical growth.

The danger in a quick reflection on this article is that we here have a ready excuse for remaining defensive in our church outreach

when quite the opposite should be true. We all know we are not taking our various church programs as seriously as we ought as evidence much decline in Sunday school attendance, rec-reation and pleasure priorities on Sunday morning, and decreased evangelistic verve. In spite of the big church, big edifice complex which many of them have and indeed we too glory in our large physical plants, let's be about our task with renewed dedication in "faith, hope, and love." When we see those Sunday school busses pass our doors and those eye-catching church ads with their boasts of numbers," it should be a signal to increased vigor on our own unique witness. - Denton Croyle, Wadsworth, Ohio.

I thought Carl Kreider's article on world hunger was interesting and informative. People may think that eating 10 percent less food will put more food into the mouths of those who are starving in famine-stricken countries. I would like to suggest to those who are doing this, that they give the money they are saving by eating less to their church agencies who send food to the hungry people. Otherwise you cannot be sure that just because there should be more left over to sell to those countries, that it will end up there. It will probably end up in the hands of the speculators.

However, eating less will simply mean less demand for farm products in this country, and with the present low farm prices, farmers will simply produce less, if in fact they can afford to plant crops at all, considering the doubled and tripled costs of fertilizer, seed, and insecticides. Far better would have been not to allow the greatly increased imports of dairy and beef products that our government allowed to enter our ports last year in answer to the consumer complaints about high food prices When import quotas were suspended, the U.S. imported 265 million pounds of dried milk powder in 1973 compared to 2.8 million pounds in 1972, and 100 million pounds of cheddar cheese in 1974 compared to 10 million pounds in 1973. How much better to have made our own (it closed many of our powder and cheese plants down) and let the poorer countries buy the food we imported to satisfy our own spoiled customers? We are still eating for about 16 percent of take-home, after-taxes pay.

As for going to all-cereal diet — what would we live on if there was unfavorable weather one year? Beef cattle are a natural resource in that they consume much of what could never be used for human consumption. For most of their lives they roam the pastures on land that is unsuitable for growing grain. Only for the last few months are they fattened on the feed lots with grain. If Americans would be satisfied with less tender cuts of meat, this amount of grain could be reduced.

Thank you also for your editorial in that same issue. — Mrs. Alvin Detweiler, Doylestown, Pa.

births

'Children are an heritage of the Lord" (Psalm 127:3)

Barkman, Melvin and JoAnna (DuVall), Goshen, Ind., second child, first son, Dallas Wayne, June 4, 1974.

Beachy, Gerald and Carol (Gingerich), Darien Center, N.Y., second son, Michael Ray, Dec. 9,

Benner, Galen and Eileen (Miller), Mt. Joy, Pa., sixth child, second daughter, Noel Joy, Dec. 23, 1974.

Cooprider, Doug and Diane (Stewart), Hutchinson, Kan., first child, Eric Douglas, Oct. 6,

Douglas, Wayne and Ruth (Gordon), Kitchener, Ont., second child, first daughter, Kimberly Rose, Jan. 2, 1975.

Erb, Peter and Joyce, Liverton, Ont., first son, Christopher Scott, Dec. 3, 1974. Esch, Vaughn and Judy (Kneller), Phoenix,

Ariz., first son, David Dean, born on Dec. 19, 1974; received for adoption on Dec. 23, 1974 Graber, Aaron and Betty (Crossgrove), Phoenix, Ariz., first daugher, Gina Marie, born on

Dec. 10, 1974; received for adoption on Jan. 2. 1975. Howard, Edmond Zane and Barbara lean (Stidham), Rowdy, Ky., second child, first son,

Michael Edmond, Dec. 27, 1974 Hunsberger, Le Roy and Judy (Mast), Goshen, Ind., second son, Jon Mark, Dec. 2, 1974.

Kipfer, Galen and Debby (Hess), Alden, N.Y., second child, first son, Joshua, Dec. 22, 1974.

Lengacher, Ray and Cindy (Melson), Phoenix Ariz., first daughter, Shannon Rene, Dec. 24,

Litwiller, Wayne and Diane, Hopedale, Ill., third child, second son, Dexter Ryan, Dec. 30,

Mast, Floyd and Theda (Yoder), Goshen, Ind., second child, first son, Eugene La Mar, Nov. 22, 1974 Miller, Joe and Ruth Ann (Reschley), Goshen,

Ind., first child, Kevin Joseph, Oct. 23, 1974. Miller, Rollin and Jean (Bieber), Fayette, Ohio, third child, second daughter, Nancy Lou, Dec.

Miller, Wade and Linda (Swinburn), Hartville, Ohio, second child, first son, Leonard Wade,

Jan. 4, 1975. Miller, Willard and Winona (Troyer), Goshen, Ind., fourth son, Steve Allen, Dec. 23, 1974

Nafziger, Roger and Cindy (Barton), Minier, Ill., second child, first daugher, Holly Jo, Dec. 28, 1974. Owens, Charles and Mary (Bontrager), Shipshewana, Ind., first child, Julie Diane, Dec. 20,

Sommers, Darrell and Karen (Laidig), New Paris, Ind., first child, Kris Ann, Dec. 20, 1974. Taddeo, James and Debbie (Stuckey), Akron, Ohio, first child, Jaelithe Christine, Dec. 23,

Yoder, J. Lorne and Wanda (Zook), Belleville, Pa., third child, first son, Craig Jay, Dec. 27,

Yoder, John M. and Joyce (Yoder), Mill Creek, Pa., third child, second son, Matthew, Jan. 2, 1975.

Zimmerman, Leon H. and Martha (Landis), Mt. Joy, Pa., fourth child, second daughter, Karen Louise, Nov. 30, 1974.

marriages

May the blessings of God be upon the homes estab-lished by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officialing minister.

Bumstead — Reser. — Dan Bumstead, Riverside, Callf., Christian Center, and Regina Ingues Language, Dec. 14, 1974.

Cassel — Burd. — Jerry L. Cassel, Mt. Pleasant, Mich., Midland cong., and Lia Burd. Longview. Tex., Bapitis Church, Dec. 20, 1974. Fair — Musselman. — Nell Fair and Liada Musselman, both of Cettyburg. Pa., Bethel cong., by Nobert Lee Shriener, Sept. 21, 1978.

Haddix — Stidham. — Bradley Haddix, Bulan, Ky., and Pauline Stidham, Rowdy, Ky., Buck-horn Creek cong., by Eldon Miller, Dec. 14, 1974

Handrich - Smucker. - Anthony Dean Handrich, Belleville, Pa.; and June Eileen Smucker, Harrisburg, Ore., by Louis Landis, Dec. 21, 1974.

Harper - Gerig. - Gregory Harper, Albany, Ore., United Methodist Church, and Karen Gerig, Albany, Ore., Bethany cong., by David Groh, Dec. 28, 1974.

Herr - Roth. - John Herr, Harrisonburg, Va., Corning-Elmira Fellowship, and Laurie Roth, Harrisonburg, Va., Alden cong., by John Herr, father of the groom, Dec. 28, 1974.

Kauffman — Graber — Gerald Lee Kauffman, Monterey cong., Leola, Pa., and Joan Graber, Prairie cong., by Russell Krabill, Aug. 17, 1974.

Kuhns — Woodrum. — Donald Kuhns, Omaha, Neb., and Vicki Woodrum, Golden, Colo., by Lee Williams, Dec. 28, 1974.

Landis - Ragan. - Michael Landis, Telford, Pa., and Margaret Ann Ragan, Telford, Pa., by Richard C. Detweiler, Nov. 8, 1974.

Lewis — Blosser. — Glen Alan Lewis, Nappanee, Ind., and Cheryl Ann Blosser, Goshen, Ind., Yellow Creek cong., by Aden Yoder, Dec. 14, 1974.

Luckado - Harbold - Donald Luckado, Mt. Sydney, Va., and Phyllis Harbold, Harrisonburg, Va., Bethel cong., Sept. 15, 1974.

Miller — Headings. — Ben L. Miller, Berlin cong., Berlin, Ohio, and Mary Lou Headings, Sharon cong., Plain City, Ohio, by Paul Hummel, Nov. 30, 1974.

Miller - Showalter. - Lynn Miller, Goshen, Ind., Midland cong., and Darlene Showalter, Goshen, Ind., Pleasant View cong., by Lloyd Miller,

father of the groom, Jan. 4, 1975.

Morrison — Wyse. — Reginald Morrison, Morrison, Ont., and Louise Wyse, Midland, Mich., Midland cong., by Lloyd R. Miller, Dec. 21, 1974.

Noll - Thomas. - Herbert H. Noll, Lancaster, Pa., East Chestnut St. cong., and Becky H. Thomas, Lancaster, Pa., New Danville cong., by David N. Thomas, Jan. 4, 1975.

Nussbaum - Snyder. - Larry Nussbaum, Fisher, Ill., East Bend cong., and Cheryl Snyder, Hesston, Kan., Whitestone cong., by Jerry Weaver and Irvin Nussbaum, Dec. 28, 1974. Potsander — Reschly. — Dennis James Pot-

sander, Wellman, Iowa, and Rachel Kim Reschly, Keota, Iowa, Wellman cong., by Ron Kennel, Dec. 24, 1974.

Selzer - Rankin. - Kenneth Selzer, Protection, Kan., Menn. cong., and Goldie Susan Rankin, Methow, Wash., Methodist cong., by

Laurence E. Trim, Oct. 5, 1974. Selzer - Stevens. - Marvin Selzer, Protection, Kan., Menn. cong., and Cynthia Lou Stevens, Ashland, Kan., Baptist Church, by

Rev. Relyea, June 8, 1974. Shank — Russo. — Leland Shank and Antoinette Victoria Russo, both from Hanover, Pa., Bethel cong., by Robert Lee Shreiner,

Sept. 28, 1974.
Stoltzfus — Byler. — John Mark Stoltzfus, Kennedyville, Md., Beachy Amish Church, and Ruth Byler, Greenwood, Del., Laws cong., by

John F. Mishler, Nov. 23, 1974. Stoltzfus - Handrich. - Vernon Y. Stoltzfus, Denver, Colo., First Mennonite cong., and

Carla J. Handrich, Denver, Colo., Marais cong., by Willard Handrich, father of the bride, Dec. 25, 1974.

Stoltzfus — Stoltzfus. — Mervin Stoltzfus,

Lancaster, Pa., Ridgeview cong., and Ruth Ellen Stoltzfus, Morgantown, Pa., Rockville cong., by Jay C. Garber, Dec. 28, 1974.

Stucky - King. - Kent Dale Stucky, Berne, Ind., First Mennonite cong., and Linda Ann King, Edmonton, Alta., Holyrood cong., by George Varghese, Dec. 28, 1974.

Wingard - Martin. - Paul J. Wingard, Jr., Wilkes-Barre, Pa., Thomas cong., and Colleen B. Martin, Wilkes-Barre, Pa., Catholic Church, by Aldus Wingard and Art Smoker, Oct. 26, 1974

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bachman, John Murer, son of Andrew and Bachman, John Murer, son of Andrew and Mary (Murer) Bachman, was born at Milford, Neb., Nov. 21, 1895; died of heart failure at Kalispell, Mont., Dec. 17, 1974; aged 79 y. In 1916 he was married to Rosella Shetler, who preceded him in death on Feb. 3, 1966. On Apr. 11. 1969. he was married to Louise S. Sticker, who survives. Also surviving are one son (Karl), one stepson (August Shaver), 4 grandchildren, and 3 great-grandchildren. He was a member of the Mountain View Mennonite Church. Funeral services were held at the Johnson Chapel on Dec. 19, in charge of H. Peder Waldum; interment in Glacier Memorial Gardens.

Heatwole, Calvin Timothy, son of Solomon D. Heatwoie, Caivin Timothy, son or solonion D.
and Susanna (Weaver) Heatwole, was born at
Dayton, Va., May 5, 1887; died at Harrison-burg, Va., Jan. 2, 1975; aged 87 y. On Nov. 6,
1913, he was married to Effie Rebecca Barnhart, who preceded him in death on Feb. 14, 1974. He is survived by 2 daughters (Mrs Lola Showalter and Wilma - Mrs. Jennings Layman). 3 grandchildren, and one great-grandchild. He was a member of the Weavers Mennonite Church, where funeral services were held on Jan. 4, in charge of Alvin C. Kanagy and Samuel Janzen; interment in Weavers

Church Cemetery.

Kauffman, Boyd, son of Bennett and Elizabeth (Anstead) Kauffman, was born near Richfield, Pa., Aug. 28, 1902; died at the Geisinger Medical Center, Danville, Pa., Dec. 25, 1974, from injuries received in a car accident on Dec. 8; aged 72 y. On Oct. 12, 1926, he was married to Lydia Wert who died on Dec. 27, 1974. Surviving are 4 children (Anna Mary, Raymond. Thelma - Mrs. Laban Kauffman, and Ferne -Mrs. Marcus Lehman), 17 grandchildren, one brother (Oscar), and 2 sisters (Mrs. Effie Auker and Elda - Mrs. Roscoe Frymoyer). He was preceded in death by one son (Robert, May 1974) and a son and daughter (twins) in infancy. He was ordained to the ministry in 1951 and to the office of a bishop in 1951. He was a member of the Bethel Mennonite Church, Mt. Pleasant Mills, Pa. Double funeral services were held at Lauvers Mennonite Church on Dec. 28, in charge of Melvin Horst, Clyde Beidler, Harvey Mast, and Henry Martin; interment in the Lauvers Mennonite Cemetery.

Kauffman, Lydia, daughter of Henry and Katie (Musser) Wert, was born near McAlisterville, Pa., Nov. 9, 1900; died at her home on Dec. 27, 1974; aged 74 y. On Oct. 12, 1926, she was married to Boyd Kauffman, who preceded her in death on Dec. 25, 1974. Surviving are 4 children (Anna Mary, Raymond, Thelma -Mrs. Laban Kauffman, and Ferne - Mrs. Marcus Lehman), 17 grandchildren, one great-grand-child, one sister (Anna - Mrs. John Zendt), and 6 brothers (Michael, Paul, Henry, Jacob, Boyd and Earl). She was preceded in death by one son (Robert, May 1974) and a son and daughter (twins) in infancy. She was a member of the Bethel Mennonite Church. Double funeral services were held at Lauvers Mennonite Church on Dec. 28, in charge of Melvin Horst, Clyde Beidler, Harvey Mast, and Henry Martin; interment in the Lauvers Mennonite Cemetery.

Martin, Christian E., son of Benjamin and Magdalena (Oswald) Martin, was born near Hopedale, Ill., Dec. 1, 1881; died at the Hopedale, Ill., hospital on Dec. 20, 1974; aged 93 y. On Sept. 12, he was married to Lina Roth, who preceded him in death in July 1970. Surviving are 3 daughters (Mrs. Verena Litwiller, Mrs. Ruth Springer, and Mrs. Ina Troyer), one son (Willard), 16 grandchildren, 28 great-grand-children, and one brother (Art). He was a member of the Hopedale Mennonite Church, where funeral services were held on Jan. 2, in charge of Don Kauffmann and Elmo Springer; interment in the Hopedale Mennonite Cemetery.

Miller, Henry, son of John H. and Elizabeth (Grieser) Miller, was born at Pettisville, Ohio, Jan. 22, 1893; died at Northcrest Nursing Home, Napoleon, Ohio, Jan. 1, 1975; aged 81 y. On Jan. 28, 1915, he was married to Amanda Short, who preceded him in death on Feb. 26, 1972. Surviving are 9 daughters (Alta - Mrs. Harley Sauder, Bessie - Mrs. Cornelius Short, Lois — Mrs. Orval Riegsecker, Vesta — Mrs. Harold Stamm, Bernice — Mrs. Charles Mc-Dowell, Alice, Arleta — Mrs. Carl Unzicker, Marilyn, and Phyllis — Mrs. Clark Gerber). one son (Delmar), and one brother (Uriah). One daughter (Almeda) died in infancy. He was a member of the Tedrow Mennonite Church, where funeral services were held on Jan. 4, in charge of Carl V. Yoder and Roy Sauder; interment in the Pettisville Cemetery.

Showalter, Luke, son of George B. and Lizzie (Blosser) Showalter, was born at Broadway, Va., Ian. 8. 1898: died of emphysema and complications at Harrisonburg, Va., Oct. 7, 1974; aged 76 y. On June 16, 1924, he was married to Lydia Kauffman, who survives. Also surviving are 4 children (Kenneth, Harold, Barbara Crider, and Alta Rohrer). He was a member of the der, and Alta Hohrer). He was a member of the Trissels Mennonite Church. Funeral services were held on Oct. 9, in charge of Michael Shenk, J. Ward Shank, and Norman Yutzy; internment in the Zion Mennonite Church

Stoltzfus, Jacob S., son of Jonathan and Elizabeth Stoltzfus, was born on Aug. 1, 1900; died at Harrison Nursing Home, Christiana, Pa., Nov. 19, 1974; aged 74 y. He was married to Rebecca Stoltzfus, who survives. Also surviving are 3 sons (Norman, Ezra, and Roy), 4 daughters (Gladys, Della, Violet, and Anna), 15 grandchildren, one great-grandchild, one brother (Christ), and one sister (Lizzie). He was a member of the Maple Grove Mennonite Church, where funeral services were held on Nov. 22, in charge of Aaron F. Stoltzfus and Abner Stoltzfus; interment in the Maple Grove Ceme-

Zook, Anna, daughter of David and Elizabeth Stoltzfus, was born in Union Co., Pa., June 6. 1884; died at Belleville, Pa., Jan. 4, 1975; aged 90 y. On Sept. 11, 1923, she was married Frank Zook, who preceded her in death in Dec. 1941. Surviving are 3 sons (Floyd F., Loren E and Paul S.). 2 daughters (Lois - Mrs. Mark King and Pauline — Mrs. Byron Peachey), and 2 sisters (Mrs. Belle Yoder and Rachel — Mrs. Eldon Snyder). She was a member of the Maple Grove Mennonite Church. Funeral services were held at the Baggus Funeral Home on lan. 6. in charge of Paul H. Stoltzfus; interment in the Locust Grove Cemetery.

Cover by Doug Hostetter; pp. 57, 58 by Eric L. Wheater: p. 69 by Daryl Byler.

calendar

Western Ontario Conference annual session, Feb. 28 to Mar. 2. Ohio and Eastern Conference annual session at Cedar

Grove Mennonite Church, Greencastle, Pa., Mar. 6, Ontario Conference annual session, Mar. 7-9.

Summer Bible School Superintendents' Seminar, Laurelville Church Center, Mar. 21-23. Homecoming, Eastern Mennonite College, Harrisonburg. Va., Apr. 25-27.

Va., Apr. 25-27.

Rocky Mountain Mennonite Conference Annual Meeting, Pueblo, Colo., May 2-4.

Franconia Spring Conference Assembly in Conjoint Meeting with Eastern District General Conference,

Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.

book shelf

No Place to Stop Killing, Norman Wingert. Moody Press, 1974, 125 pp., \$1.95. Maybe you don't wish to read about

killing. But maybe you should. This is a story of our time to our time. It shows how evangelism and social concern meet. It is both a prayer and a call to prayer that killing in Africa cease, for there is genecide in progress, 20th-century-style.

Burundi and Rwanda, with 7 million people, is an area sandwiched between Zaire, Uganda, and Tanzania. The story is about Hutu people who attempted in the early 1960s and again in the early 1970s to dislodge the racially different minority group, the Tutsi. The attempts have failed, but the Tutsi, the ruling class, have answered with grim reprisals. Since April 1972, 200,000 Hutus have died. The seventh peak of violence came over a year ago in 1972.

It is the story of author Wingert and his wife, Eunice, Brethren in Christ relief workers for the Mennonite Central Committee in Germany, Japan, Hong Kong, and Burundi, who after retirement in 1970 in Reedley, California, went for a second time to Burundi in 1973 at personal sacrifice to help their adopted people.

The book is something of a cross between a political scientist's research paper, a journalist correspondent's report for a wire service, and an appeal from the heart of St. Paul to the church. The telling documentation at the end of the book is from Newsweek, The Chicago Tribune. The New York Times, and a 1970 history. Rwanda and Burundi, by Rene Lemarchand. The readable style is the work of an author who is part poet and who knows how to make words count. There is also humor. But the story of tribal animosity and intrigue and power plays by leaders could be sensational or melodramatic were it not for the compassion that flows from the heart and from the pen of the author. With restraint he tells of persons he knew in 1962 missing on Christmas, 1972, due to tribal killing.

Descriptions of martyrdom incidents, datelined 1972, are hard to. believe. Should such occur in our time, African against African, and that in a place where a third of the African population has turned Christian? So as not to jeopardize the safety of Christian workers, the author has not detailed the heavy lead-ership losses in the African church there. In some areas as many as 75 percent of the pastors have either been killed or have field. The Christian cause

has been set back 30 years, say some, an additional reason for prayer.

While some may fault the book for occasional preachments, this reviewer can only endorse statements such as, "I plead for a love and compassion that a carries us to where the need is, both across the street and across the seas. I, plead . . to have done with selfish pursuits, give ourselves, our Savior, our stuff to others. . "Could the author also have included more specific courses of a action for Christians to take? His own example may be example enough.

One could wish that the Mennonite Church youth would be open to the kind of ministry described. One could envision many evangelicals joining in prayer, and joining too in greater numbers and with greater coordination to bring a halt to the killings and in the meantime to minister to those who suffer and also to those who inflict the suffering. The book and the cause are warmly recommended. — Elmer A. Martens, Mennonite Brethren Biblical Seminary, Ferson, Calif.

Cry of the Northland, Kenneth Eagle, as told to Virginia Crider. Christian Light Publications, 1973, 122 pp., \$1.25, paper.

This is the first book in a projected series of books "dealing with the spiritual adventures of a fiesh and blood individual whom I have chosen to call Kenneth Eagle," says the author. Although the name is fictitious, the story is factual, and it has been checked by some whose experiences make up the story.

Kenneth Eagle has been a part of the Northern Light Gospel Mission, in the region of many lakes in far western Ontario. His life is such a fascinating story that I could hardly stop reading until I finished the book. Places and incidents are real, which makes it especially interesting to anyone who has been to this region. The book gives an authentic picture of the work among the Ontario Indians, but much of the story is about the early life of Kenneth Eagle, which happens in the hills of eastern Pennsylvania. This story shows how God prepares individuals and leads them into His service. It will encourage younger persons as they recognize God leading in their own experiences. But it is fascinating reading for both young and old. -C. I. Ramer

Call the Witnesses, edited by Paul M. Robinson. The Brethren Press, Elgin, Ill., 1974, \$2,95.

This is a helpful paperback on evangelism. It gives a good picture of the stance of the Church of the Brethren in relation to evangelism. It does not represent an official stance necessarily but gives a sort of mosaic of evangelism expressions and theological understanding.

The book consists of 13 chapters in addition to the introduction, with each chapter written by a different author. The writers have written out of their own experiences and encounters. It is not an "ivory tower" presentation but rather an authentic expression growing out of personal involvement. Several chapters are especially helpful to persons in the Anabaptist free church tradition. I refer in particular to Chapter 9-"The High Cost of a Cheap Faith" by C. Wayne Zunkel; Chapter 10 - "Lav Witness - Road to Renewal" by David Young: and Chapter II - "Called to a New Community" by Art Gish.

The booklet gives excellent perspectives on evangelism as experienced in the Church of the Brethren and is indeed true to its title, Call the Witnesses. It is to be highly commended to Mennonite readers. — Howard J. Zehr, associate secretary, Mennonite Board of Congregational Ministries

. . . And the Criminals with Him . . . , Will D. Campbell and James Y. Holloway, (Ed.). Paulist, 1973, 115 pp., \$1.25, paper.

This is a compilation of 12 articles written by various persons about their prison experiences, with one article by the editors. These were originally published in the 1972 winter-spring issue of Katallagete, Journal of the Committee of Southern Churchmen. The first-person accounts are not vignettes as much as commentaries on penal institutions. The institutions range from prison camps to maximum-security prisons. The offenders range from schoolchildren who boycotted a busing desegregation program to a Klansman. All the accounts reveal sharply the failure of incarceration. Rehabilitation is lost in the shadow of security. The political prisoners, such as the university professor of nursing, and the draft resister, are eloquent in painting the failure of correctional institutions.

The editors get the thesis "release for the prisoners" from the text Jesus used in Luke 4:18. Jesus became a prisoner with other prisoners to bring freedom to all prisoners. Society makes prisoners; the gospel alone can free them. A good substitute for being there is to read this book. — Wilbur Mosteller

Zaire Outlaws Religion Teaching in Schools

Zaire's ruling political party, under the chairmanship of President Mobutu Sese Seko, has outlawed the teaching of religion in the country's schools and univer-

kinshasa Radio said President Mobutu and his Popular Revolutionary Movement had adopted a series of measures designed to strengthen state control over the nation's economy and other aspects of Zairean life. It said that university theological faculties would be closed down from Jan. I, and that religious instructions in the country's schools would be replaced by "civic education and political studies."

About half of the country's 23.8 million are Christian.

Amish Bar Immunization

Health officials fear that an outbreak of whooping cough in Lancaster County may turn into a minor epidemic due to the refusal of Amish parents to let their children be immunized.

Health authorities have warned that whooping cough may lead to brain and lung damage, but have been unable to persuade Amish parents to allow their children to be immunized.

Sell Car, Give Away TV

A clergyman in London, in his "old age," has offered some words of wisdom on austerity to England, including the suggestion to "sell your car" and "give away that telly (TV)."

In a letter to the editor of the London Times, Rev. Richard Cavendish of Kent

gave these recommendations.

is no public transportation.

"2. Cut out 90 percent of those awful meetings where all is talk and little done.

"3. Cut out the telephone. Msgr. Knox [a Catholic from a famed Anglican family] refused to use this modern form of torture.

"4. Give away that telly. A good book is worth a hundred transmissions.

"5. Use your garden and thank God you have such a luxury.

"6. Educate your own children. They will learn more in a year than they will in three years at most schools.

"7. As for six days a week you are master of your own time, stop pretending

you need a holiday.

"8. Never rattle your own begging bowl, and keep your independence. In short, stick in your own parish and tend to your own sheep."

Distillers Challenged

to Cut Production

The alcoholic beverage industry has been urged by the president of the National Women's Christian Temperance Union (WCTU) "to cut its production by one half so such conserved grain might be sent to starving millions abroad."

In her New Year's message, WCTU leader Mrs. Herman Stanley also challenged the American public "to resolve to abstain from all alcoholic beverages for six months."

Mrs. Stanley said that recent studies showing sharp rises in alcohol abuse by teenagers "should have a sobering effect on all Americans for it is upon these young people that the nation depends.

young people that the hatolited penus.

"This industry, more than any other in the nation today, not only uses the grain so important to feeding our own poor, but which could also help the world's starving peoples. Its product creates industrial absenteeism, shoddy production, and the need for rehabilitation from alcoholism, at a cost of more than \$25 billion a year. These costs do not include the broken homes and emotional disasters created by the product to whole families."

Plea for Russian Baptist

Eight prominent U.S. churchmen have endorsed an appeal to Leonid I. Brezhnev calling for the release of imprisoned Baptist leader Georgi Vins in the USSR.

The plea also called for "full freedom of religious belief and freedom to leave the Soviet Union which are guaranteed by Soviet law and which have been aborgated by local Soviet authorities, especially in the Ukraine and in the Lithuanian Soviet Socialist Republic..."

3-Point Plan for

World's Starving

A three-point program whereby Britons can help meet the needs of the world's starving people was outlined by the new Archbishop of Canterbury, Dr. Donald Coggan, in a message to the nation over the British Broadcasting Cor-

poration network.

First, he said. "We can write to our Member of Parliament, urging him to work towards increase in food aid for Third World countries. The fact is that the rich countries of the world, with less than one third of the world's population, eat more than half the world's food."

Second: "Most of us in England eat and drink too much. We can cut down a bit, and give what we save to relieve those who are on the edge of starvation."

Third: "We can support one of the relief organizations."

Largest Ethical Issue

Facing Church

The relationship of maleness to femaleness is the "largest ethical issue facing the Christian church," according to the new president of Luther Theological Seminary, St. Paul, Minn.

In an address at his installation Dr. Lloyd Svendsbye said the sexuality issue "exists among liberals and conservatives, among all income levels, in all vocations, among all races, and on all continents."

In some places, he said, "there is still enmity between the man and the woman and we don't always know how to deal with that enmity. History is full of examples—indeed, our own lives may have ample illustration—of how we might have preyed on one another, especially on the women. And we are just starting to work our way out of that confusion."

Free to Worship God, But Not Publicly

A high-ranking official of the Russian Orthodox Church in the Soviet Union said that although Russian citizens are free to believe in God, they are severely restricted as to public display of their faith.

nan interview in Kottayam, India, Metropolitan Filaret Denisenko of Kiev and Galacía pointed out that Article 124 of the Soviet constitution provides for freedom of belief or disbellef. "Citizens have the right to choose any religion or none," he said.

However, the churchman added, a believer must confine any public expressions of his or her faith to "places of worship."

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A Cure for Stubborn Stupidity

"Look carefully then how you walk, not as unwise men but as wise. . . . Do not be foolish, but understand what the will of the Lord is" (Eph. 5:15, 17).

Wayne North addressed a question to a meeting I attended last fall—"What depresses you?" he wondered. At the moment I could not say, but some time later it came to me: human stupidity! It seems that God has provided the best possible world, but men are determined to waste and spoil it. There are endless resources in human personality and myriad expressions of love, but they go often unexplored and unexpressed because people restrain rather than develon. hate rather than love.

In the Bible this attitude is called sin. One of the most vivid figures of speech for sin is "missing the mark." This way of viewing sin does full justice to its perversity: there is no cure except a complete redirection. To be saved in the biblical sense is to accept this redirection. Salvation is a cure for humanity's stubborn stupidity.

Alas, not all see the need for cure or are willing to accept it. When things go well, many feel that they can save themselves. And the hard-times equivalent of satisfied prosperity is apathy and despair. Today is a time of apathy when many feel that nothing can be done.

Apathy is a psychological crutch, a way of persuading oneself that he need not repent or try to change the order of things. Sigmund Freud had a theory that humanity is propelled by a combination of pleasure principle and death wish. The use of harmful drugs is a good illustration. One systematically destroys himself while he experiences the physical and emotional thrills of the drug's highs or lows.

In contrast, the message of the Bible is that we can be saved from stubborn stupidity and then live a life which is reasonable and enriching. Christianity is a life-affirming faith. In a time when many seem ready to be defeated by death, anyone working out his salvation in righteousness and holiness will be marked as different. This differentness is not incidental but grows out of his having accepted the cure for his own stubborn stupidity.

Two recent writers have noted the apathy by which people accept problems of our time which ought to be resisted. James A. Lovell wrote in the New York Times (Jan. 12, Sec. 5, p. 2) about the way Americans complain of health hazards such as radioactive weates for which they have no responsibility and cannot solve, while refusing to solve some that are in their hands. But these solutions require denial of the pleasure principle/death wish.

For example, he says, everybody wants to see a cure for cancer. Physicians have assured him that the best current cure for cancer would be for everyone who smokes eigarettes to stop it. This is not the kind of cancer cure people are seeking. While they wait for scientists to perform a miracle in the laboratory, a source of salvation is near at hand, but they refuse it. The same is true of overweight and its related health problems.

Colman McCarthy in Newsweek (Jan. 13, p. 11) makes the same point on a broader basis. People adjust too easily to problems they ought not to accept. A sense of outrage and willingness to change is lacking. Sugar is bad for teeth as seen by the annual dental bill, yet the average person uses 120 pounds of sugar a year and shows little interest in change.

Shall we multiply examples? Pollution? War and crippling defense budgets? Famine? The world is burning, but people fiddle, no doubt because they have not disciplined themselves to do anything better. They have become so comfortable with the way of death that the discipline to go toward life is too much. It is easier just to die along with the rest.

Something like this is probably the way it goes when a civilization crumbles. People lose the will to strive, to complain, to struggle against principalities and powers which keep them from fruitful living. In the end they embrace the death wish.

But it is not necessary. For God loved the world and sent His Son. Action in His name is a life-affirming move to bring people to growth and wholeness instead of stubbornness and stupidity. — Daniel Hertzler

Gospel Herald

February 4, 1975



How to Lose a Farm

by John H. Rudy

I was startled as I drove between the fields of corn and beans. I had a horrible thought: How will my Mennonite brothers and sisters eventually lose their farms?

I saw a lot of good farmland valued at \$1,500 an acre. Some has sold at \$2,000 or more. I wondered if these successful farmers realize they are worth several hundred thousand dollars — or more. Do they comprehend the tax consequences? Are they aware of their new problems? Have they clarified their objectives lately?

In hard times a farmer can lose his farm to his creditors. But I wasn't thinking about this. I was thinking of other ways to "lose" a farm.

A farmer can lose his farm to Uncle Sam. Estate taxes can take a big bite, maybe 875,000 or \$150,000. Because farm estates often have little cash, some of the land might have to be sold just to pay the taxes. And the government John H. Rudvis director of the Wennomite Foundation. Goshen. Ind.

winds up being a chief beneficiary of the estate.

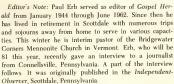
A farmer can lose his farm to his children. To legally avoid estate and inheritance taxes, he can make lifetime gifts of farmland to his children. By carefully planning the transfers, federal gift taxes can be greatly minimized or avoided entirely.

A farmer can lose his farm to the church. He can reduce estate and inheritance taxes by including church causes in his will. And he can make lifetime charitable gifts of farmland which provide him with income tax deductions and help him avoid capital gains tax. Lifetime income can even be retained.

What's the best way for a farmer to "lose" his farm? My work in the Mennonite Foundation has convinced me that some careful planning often is required. And then those fields of corn and beans—and the others, too—an be "lost" for a good cause.

Paul Erb: A Man for All Seasons

by Marcia Levine



If by chance you should leaf through a copy of Who's Who in America, you will have a pleasant surprise in store for you when you come to the "E" listings, for among the names you will find there is a Scottdale resident—Paul Erb.

Born in Newton, Kansas, in 1894, Erb came to Scottdale in 1945 with his wife, the former Alta Mae Eby, and their two children, Winifred (Mrs. Milford Paul) and J. Delbert, to serve as editor of the Gospel Herald, the official orgaof the Mennonite Church. Serving in that capacity for eighteen years, he was appointed book editor of the Herald Press in 1963—a position he held until his retirement in 1965.

Had a Helper. The individual most responsible for helping him on the road to becoming an illustrious American was his father, Tillman M. Erb. The elder Erb had migrated with his parents from Lancaster County, Pennsylvania, to Newton, Kansas, in 1881, when he was 19, becoming a part of a mass migration of Mennonites to that area beginning in 1872.

There, Tillman Erb established a creamery, as well as serving as a minister to as many as a dozen congregations at one time. He ultimately became a bishop.

Although he was mostly a self-taught individual, Tillman Erb recognized the need for a formal education for his children. But, as a devout man, he believed that educa-



Paul Erb, editor of Gospel Herald from January 1944 through June 1962

tion had to be carried out in a religious setting. And so, in 1909, he and a group of other men who shared his educational philosophy' founded a high school in Hesston (seven miles from Newton) called the Hesston Academy.

Later, the academy became Hesston College, one of many institutions of higher learning to be founded by the Mennonites. Lacking a formal education, the elder Erb could not become an instructor at the institution: instead, he became its business manager, holding that position until his death in 1929.

By 1910, the younger Erb was old enough to attend

- Gospel Herald ----

How to Lose a Farm John H. Rudy	7
Paul Erb: A Man for All Seasons Marcia Levine	7
Not Liberated and I Love It Cena King	8
Walk in the Light John Henry Yoder	8
The Story of Cain Elmer F. Suderman	8
Theology: A Layman's Challenge Carl S. Keener	8

Daniel Hertzler, Editor David E. Hostetler, News Editor
Volume 68 Number 5

The Gospel Herald was established in 1086 as a successor to Gospel Witness (1905) and Herald of Truth (1986). The Gospel Herald is a religious periodical published weekly by the Memorator Publishing House, 60 Weekly religious periodical published weekly by the Memorator Publishing House, 60 Weekly following Thuskeying the Company of t

his father's academy. He became an English instructor there in 1917 while working toward a Bachelor of Arts degree at Bethel College in Newton. In 1923, he received a Master of Arts degree in English from the University of Iowa.

Many Positions. At Hesston, Erb served not only as an instructor but also as acting dean (1924-1929), registrar (1929-1933), and finally, as dean (1933-1940). Leaving Hesston College in 1940, he became professor of English and chairman of the Language, Literature, and Fine Arts Department at Goshen College in Goshen, Indiana, where he remained until coming to Scottdale.

Ordained to the ministry of the Mennonite Church in 1919, Erb has taken an active part in religious life, including helping to write the Mennonite Confession of Faith in 1963. First written in 1632 in the Netherlands, the Confession of Faith is the creed of the Mennonite religion.

Combining his knowledge of religion with his writing talent, Erb has authored many religious works.

What It Means to Be a Mennonite, Old Testament Poetry and Prophecy, The Alpha and the Omega, Don't Park Here, Our Neighbors South and North, We Believe, and Orie O. Miller. His most recent contribution to religious literature (published last October by the Herald Press) is South Central Frontiers. This book traces the development of the Mennonite Church in South Central United States.

He has also edited From the Mennonite Pulpit, a collection of sermons written by various Mennonite ministers, and has served as chairman of the Publishing Committee for the Mennonite Encyclopedia, a four-volume, comprehensive survey covering 450 years of Mennonitism.

Loves Poetry. His love of poetry recently resulted in a recording, entitled "Paul Erb Reads His Favorite Poems."

Asked what he believes the goal of education should be, he replied: "Being a Christian with a basic religious philosophy, I see the purpose of education as helping people to understand themselves in the light of God's purposes."

And, is this goal of education being fulfilled? "No," states Erb, "I feel that education is devoted too much to merely helping people make a living and meeting their immediate needs. I would like to see education do more in developing the total personality. Man is more than a body, he's more than a mind, he's a living soul."

Of course, Erb is aware of the legal ramifications involved in religious instruction in public schools. That is why he believes that if the total personality of man is to be developed the home and the church must do their share.

Paul Erb credits his long life to three things: obedience to God's laws, simplicity in living, and helping his fellowman. He believes that modern man dwells too much on the material aspect of life and not enough on the spiritual one. As for progress and the changes it has brought during his 80 years. Erb states:

"I see change as normal—change as good. And so I have accepted changes as they have come. I've not fought them." He is a man who strongly believes in dynamic living—and change is a part of such living. If he has a bone to pick with today's world, it would not be with change but with the source of this change—science and technology.

Curiously enough, Erb wrote an editorial some years ago on man's search for life on Mars — a search that will become a reality beginning this year when two Viking spacecraft will be launched from Cape Kennedy. Entitled "Not Mars, But Earth," the editorial reads, in part:

"How odd it is that human beings who can hardly wait to discover life on Mars have so little curiosity about life on the earth."

This bit of wisdom threw itself at the author and his wife as they were enjoying together the book, *Journey into Summer*, by Edwin Way Teale (Dodd, Mead, 1960). It is a rebuke to an age which has gone space wild.

"We should not utterly discount the value of space exploration. It is thrilling to know that even within a few years we may have a definitive, descriptive answer to the old question as to whether there is life on Mars. We would even admit that this question may conceivably be worth the millions it will cost.

"But for most of us it will be an academic matter. We will never go to Mars. We will never see its life forms, beautiful or strange as they may be.

"And why should we deplore our being earthbound? Why should we speculate about Martian biology, and be oblivious of the wonderful plant and animal world all about us? Why wish for a ticket on the express to Mars, when a few dollars' worth of gas, or even a spring-day walk into the woods, can lay out before us myriad biological forms that we have not seen as yet?"

Indeed, Erb's admonition to explore this world first, rather than another, comes from experience, for he himself has visited many countries in Europe, Asia, Africa, and Latin America, as well as the United States.

Erb is both poetic and practical when he discusses the topic of old age. In another of his editorials—"Growing Old in Christ"—he writes:

"There is a beauty and a blessing in maturity. Leaves do not fall because they are frozen, but because they are ripe; their work is done. Autumn, with its final blaze of color, is not tragedy. Even winter in its white radiance is a thing of beauty, especially with its promise of spring to follow.

"All of us grow old," continues Erb. "In childhood we do it eagerly, in young adulthood with satisfaction, but too often in the later years with regret." He adds: "Old age is a beautiful vestibule to the throne room where we shall see our Lord as He is."

On the practical side, Erb believes that old age may be a time for retiring from certain responsibilities — but not from the human race. He outlines some suggestions for the aged, especially for those over 70 calling those years "bonus years."

First, he suggests that these years should be spent in further learning. As he puts it: "These are the golden years for reaping the harvests of thought." And one type of study he highly recommends is that of the Bible, explaining: "This is a time for cramming before we meet the Book's Author."

Second, he said, the golden years can be spent profitably in such creative pursuits as writing, painting, and composing, commenting on this suggestion: "Some can write books which are the rich harvest of a lifetime of thought. A grandma Moses can paint pictures. Some musicians have done their best work after they were seventy." He further states: "The creativity of the mind need not grow weaker with the body. Even if no one reads what we write, or

uses what we make, the creation itself may be richly rewarding."

Third, Erb suggests that the elderly invest their time in serving their fellowman. He lists missionary work, working with young people, and visiting the sick as but a few examples of the type of services the elderly can render.

Lastly, "the bonus years call for better being," says Erb. "The years of major doing may be in the past, but being is still on the upgrade." This last suggestion clearly illustrates his view of old age. For Paul Erb, "the bonus years give promise of something still better."

Robert Whittinton, a contemporary of the saintly Sir Thomas More, once called More "a man for all seasons" because of his vast knowledge and varied activities. He called More witty, serious, gentle, humble, and amiable all the qualities that Paul Erb is truly a modern-day man for all seasons.

Not Liberated and I Love It

by Cena King

From what I heard about the woman being liberated—I guess I'm not! I should have been rebellious from the day I was born because my parents wanted their fifth child to be a son after having four daughters, and my older sisters wanted a brother and definitely not another sister. I wasn't—but I never wanted to be a boy. Farm life gave me the privilege of holding newly hatched chicks, milking cows, and helping make hay, even if I was a female. I could also bake, iron, sew, and play baseball.

I'll admit that in my courtship days women's liberation wasn't in the news, so I could, with undivided opinions, bask in the happy thought that I was a young lady being sought after and courted — by far the more desirable role! When a truly noble young man of sterling character asked me to share life with him, I was blissfully happy! I felt a real thrill of pride to write Mrs. before my husband's name. It gave me equal status and in no way did I feel that I was losing my identity—I still had my own name and his too. After our wedding day I continued teaching school. Some students called me by my maiden name and some by my married name—I was the same person—the same me.

Because I so deeply loved this man with whom I was sharing my life, I was most happy when over a year later I felt the faint stirring of a new life within my womb.

I experienced a surge of ecstacy when I realized that my husband, the man who loved and cherished me, had fathered the unborn infant and it was my body so wonderfully made, that cradled his child. I feel a little sorry that man can never know this exhilaration of a new life— — it belones to women alone!

The women's liberation movement speaks much about jobs and earning ability. When our children were small and the family was growing up I met the challenge of homemaker while my husband met the challenge of provider. Neither of us counted hours to see who put in the longest day. Neither one of us felt the money belonged more to the one than the other. Never was I made to feel that my position was an inferior one because there was no pay envelope with it. We have a joint bank account and trust each other. Because my husband cares for me he bought household conveniences to make my work lighter and because I care for him I tried to make a cheerful, happy place for him to hurry home to.

Sharing life has multiplied some of our interests. We both enjoy wild life, birds, music, and reading, but while my husband likes to hunt and fish, I enjoy writing and sewing. And he lets me be me and makes it possible for me to take courses and pursue my interests.

When I think again about being liberated, I can't think of anything to be liberated from! What should I ask for? I guess I'm just not liberated — and I love it!

Walk in the Light

by John Henry Yoder

It is a rare parent who has not needed to reassure his child frightened by a strange noise or unfamiliar shape in the dark. Sometimes these experiences are so vivid that the child becomes afraid of the dark itself. Familiar shapes and sounds become strange and frightening. The imagination becomes superactive and to the childish mind it seems entirely likely (if not reasonable) that a bear is lurking under the bed or a lion hiding in the corner.

Perhaps the thing that makes the dark so unnerving is that one can't really be sure of what's out there. The sense upon which most of us depend most in the light—sight—is not dependable in the dark.

As adults, darkness doesn't frighten us so much as it hampers and restricts. Things that are simple enough in good light can become very difficult in the dark. Without being able to see clearly most of us become awkward.

Darkness seems to have a psychological effect, too. There is no time when despair and helplessness are likely to be more real or pressing than when alone in the dark. A storm or a sick child always seem worse at night. Dawn and the morning seem to bring new hope and courage.

Against this background, Jesus' statement, "I am the light of the world" (Jn. 8:12), takes on added meaning. The illumination of Jesus' life and teaching on the human experience can bring both the individual and his surroundings into sharper awareness and clearer perspective. In the light of Jesus the enigmas of human existence and the meaning of life begin to resolve. The uncertainties and unanswerable questions take on a new perspective, and by faith, one begins to discover the possibility of purpose in apparent chaos. The uncertain footing becomes a pathway and random movement becomes meaningful design.

We Can See Ourselves. In the light we can see ourselves. We begin to see our self-centeredness and pettiness, our prejudice and hatred. At the same time we can see within us, for the first time, a face of the Divine—the distorted and barely distinguishable image of the Creator Himself. We begin to see the possibility of relation with the Creator and sense something of the unlimited potential of this relationship. We begin to see that true humanness comes through relation with the divine.

John Henry Yoder is from Crewe, Va.

In the light we begin to see our surroundings. We begin to notice fellow travelers. Suddenly we see them in a totally new way. We see in them those things we recognize in ourselves—the petitiness and meanness as well as the loneliness and hurt. But as we move closer we can see there too the faint reflection of the divine image.

Together, in the light, we begin to discover brotherhood. The closer we move to the light the more we stand revealed to ourselves and to each other. With our own selves revealed so clearly we can't help but accept our brother—imperfect though he may be. We do not ignore each other's faults but support each other as we deal with them. In mutual acceptance and forgiveness we find healing and love. As our facades begin to crumble we discover together the freedom and release of living honestly.

Many of Jesus' contemporaries—the thinkers and religious leaders of His day—refused to see the light. They felt threatened by its exposure. They were afraid of the selfishness and inconsistencies it might reveal. They tried to extinguish the light. They were afraid of what they might see, so they kept their eyes tightly closed and moved away.

We also are too much afraid of the light. Oh yes, we pay lip service to it, but we are afraid to move too close. We are afraid of what the light might reveal even to ourselves, let alone others. So we stay in the shadows. We are uncomfortable in the darkness, but we are more uncomfortable in the light. We fear the light more than we fear the darkness. And so we stay near the edges—just near enough to keep from being in total darkness but far enough away so that the light doesn't shine directly on us.

Warmth and Freedom Replace Fear. But the light keeps shining. Those who find the courage to come near the light find that warmth and freedom gradually replace the fear and they want to draw even nearer. Those who live in fear on the fringes adjust to the semidarkness. It seems the lesser of the evils. They forget that staying too long in the twilight will gradually, almost imperceptibly, bring total blindness.

"... and men loved darkness rather than light ... [but] ... the light shines on in the dark, and the darkness has never mastered it" (Jn. 3:19; Jn. 1:5, NEB).

The Story of Cain

by Elmer F. Suderman

Cain hasn't changed much. He has been around a long time, but from a distance, he looks twenty, maybe younger. But when you look at him more closely, you know he must be at least thirty-five, maybe forty, and late at night, after a hard day of work, he looks more like fifty or sixty.

Nobody knows how old he is. If you ask him he invokes the Fifth Amendment. He's pleasant about it, but he won't talk about his age. People who know him best — not many know him well — can't remember when they first met him, they seem always to have known him.

It isn't hard for him to keep his age secret because he has moved so much. Just as he won't talk about his age, so he won't reveal much about his past. He started as a farmer somewhere near a place called Eden. He's quite sure Eden doesn't exist anymore.

He will tell you that he raised some pretty good crops in his early years. One of them may have something to do with his name. "I was a good farmer, but then something happened"—he's very tightlipped about what—"and after that, well, the farm just wouldn't produce. About the only good crops we raised were rocks, sandburs, and Russian thistles," and then he adds, sardonically, "you can't eat sandburs: they are hard to chew and cut your gums, and Russian thistles don't make good soup. So I lelt."

Obviously he's done better lately. He lives well in a suburb called Euphoria. He and his wife have expensive tastes. One example: they have a carpet that makes you feel that magic carpets are back. As the advertisement says, the carpet is for those who want a little realistic magic in their lives, and apparently Cain and his wife do.

Some of the magic carpet syndrome is in his blood too. He's been around, still gets around. The company he works for is multinational. They transfer Cain often, and he doesn't mind, moves gladly, in fact, as if he has the wanderlust and is driven by forces that have destined him always to be a wanderer on the face of the earth. He is often restless, in a hurry as if he's wanted somewhere else, on the way to catch a flight to some far corner of the world. He has lived in Rome, Berlin, Stockholm, London, New York, Boston, Philadelphia, Chicago, Minneapolis, Denver, Los Angeles, among others.

The hardest story to believe is that Cain was once a member of the Mennonite Church, but that seems unlikely since he does not have a traditional Mennonite name. That doesn't prove anything, however, since nobody knows if Cain is his real name. He has at times a certain furtive look which makes you wonder if he's hiding something, but he is too sociable and convivial to put much stock in such suspicions. It is hard to believe that he was a failure once; he is so sensible, so practical (though unimaginative), so dependable. It is even harder to believe that he once had a bad temper: he is so good-natured and cool-headed.

Even when controversial topics come up, for example, rising welfare costs, a guaranteed national income, the third world, integration, conservation of nonrenewable resources, inflation, or war, he remains remarkably calm, unmoved. No one knew whether he was dove or hawk on Vietnam. He never discussed it. He fought in a war, Korea probably, but some say World War II and World War I, also, but that is part of the legend. The same people say he fought with General Grant, with George Washington, and with King David against the Philistines.

Actually he abhors violence, certainly has no more violent temperament than you or 1, except the violence of indifference—that highly sophisticated modern violence that is without passion but is indifferent to and oblivious of conditions which allow violence to occur, a violence which is so much more subtle and acceptable than anger because it means that a person is not involved and thus is rarely recognized as violence at all. Indeed, Cain's indifferent violence keeps him unaware of his complicity in any violence at all. Cain has developed that indifference to an extraordinary degree.

He never reads editorials, and on TV he watches sports or programs where there are either no issues at all or where good and evil are simple and clear-cut. He hasn't read a book since he was in college. Sometimes, with just a touch of pride, he admits that he didn't read one in college either, and still doesn't know where the library is. "I knew more about bars than books, and still do."

In spite of all efforts to remain untroubled, however, there are times when Cain becomes unsettled by the large problems of our time: the terrible power of the hydrogen bomb, the energy crisis, inflation, pollution, worldwide hunger. He is not entirely insensitive. Often in these pensive moods which come most often in the late hours when even Sominex won't help him sleep, and sometimes in church, though not so often there, he hears a voice, a quiet but insistent voice asking old questions, simple but penetrating questions: "Where is your brother?" "What have you done?" Able to live so well in this complex world, so able to succeed, he has never been able to silence these hard questions.

He tries, and mostly succeeds. His world has thousands of diversions. He knows that some people never hear the questions. He envies them. He cannot entirely silence them.

At times, when the questions come, they anger him, and he mentally screams, "What brother? I don't have a brother and even if I did, am I my brother's keeper? What have I done? What every other decent person has done." At other times the questions perplex as well as anger him: "If the starving, naked Indians, Africans, Asians are my brothers, as my softhearted, muddleheaded unrealistic preacher tells me, what have I done? Nothing really. What can I do?"

"Helping my brothers, if they are my brothers, is unrealistic, almost as fantastic as the idea that I am supposed to turn my other cheek, to walk two miles with him who forces me to go one mile, to give when I am asked, to love my enemies, and pray for those who hate me. Almost as foolish as the money wasted in some colleges on peace education when students should be preparing to earn a living. There have always been wars, always will be. I wonder why I go to church. Thank goodness most sermons don't ask about my brother or intrude into my affairs to ask what I have done.

But Cain does go to church, quite often, hoping to celebrate, to hear words of comfort, and achieve peace of mind rather than hear sharp questions that cut deep. I understand Cain reads Gospel Herald, but that's probably a myth too.

No one knows who he is. No one knows where he is. Or do we? Sometimes he looks like me, sometimes like you!

Theology: A Layman's Challenge

by Carl S. Keener

The appeal of the Apostle Paul's vision of the church in 1 Corinthians 12 is that we cherish the gifts of each other. The church as the body of Christ is more than a clever analogy. It is a glimpse into the structure of that body—Christ as its mind and we as interrelated members.



theologian-teachers among us. To be sure, each of us is a theologian in that each of us has some vision of God and His nature. Nevertheless, we are not all equally skilled in doing theological work.

What other questions should our theologians help us answer in our common task of constructive theology? While it is presumptuous for me, a layman with other gifts, to tell the theologians what questions to work on, I should nevertheless like to suggest three problem areas.

The nature of the church. What are the implications
of the Pauline "body of Christ" motif for congregational
life in the twentieth century, especially since modern
views of reality see the cosmos more like an organism
(Whitehead, Hartshorne) than as a finely tuned machine
(Newton, Kant)? How does the central Anabaptist-Mennonite motif of discipleship reinforce the Pauline vision?

2. Biblical interpretation. How are we to interpret and apply the biblical message to tough ethical issues in our time? We Mennonites want above all to be faithful students of the Word, yet few of us know how to study the Bible to enrich our relationships to fellow members.

3. Philosophical theology. Although many Christians have little interest in this area, I think we have much hard work to do in reconstructing a faith (a "vision of reality") adequate for our times. In this skeptical age of seemingly unresolvable dualisms we need help in integrating biblical insights with modern science, in developing a holistic view of the cosmos, and in grasping a satisfying vision of the nature of God and of His agency in the world. £3



Carl S. Keener is a biology professor at the Pennsylvania State University and a member of Mennonite Board of Education.

Crash Course on World Hunger Provided by Johnstown School

How does one really get at the problem of world hunger? The Johnstown (Pa.) Christian School did more than just study the facts and consume information. They, along with two students from Bethany Christian High School, Goshen, Ind., took three days between semesters to travel as a student body to the Laurelville Church Center, Mt. Pleasant Pa., where they had a 70-hour retreat that stimulated their minds on the theme of world hunger.

By moving out of the classroom context into a retreat setting, emphasis was placed on group dynamics, sharing, "teamness," and how this relates to being the people of God now. Personal masks fell as students began to see collectively what being committed to a Christlike life-

refugee meal was organized. Each person drew a last name from a hat, which represented a vocation, as well as a class of people. A small percentage (three persons) was served the best with all the trimmings. Six persons had an average American meal, while 20 students represented the Third World and its type of diet. True feelings of hostility took on new dimensions as they were experienced.

Another example of powerlessness was demonstrated when it was announced that the snack shop would be opened at a certain time the first day. It didn't open that afternoon and students, after waiting over an hour outside of the locked door, felt they were "ripped off." They were, but the point was made that many people in



Students' "Is this all we get?" reaction during a simulated refugee meal.



Miss Becky Yoder, Goshen College Peace Society, pictorially explains the Gross National Product as it compares to the population of each country

style meant in their united witness in their homes, community, congregations, and high school.

Curricularizing the Real Thing, Less food and cheaper menus were served to deal with the feelings which went along with the problem. Though all had enough, if not more than needed, they were at least made aware of what some people may feel like in a hopeless situation.

In addition to six major sessions on the subject, there were Bible studies that related to the input. Singing, crafts, tobogganing, water fights, and a tour of Mennonite Publishing House (MPH) were also a part of the experience.

The refugee meal, where 66 percent of the students had only rice, water, and stale bread, was meaningful. Halfway through the experience, an evening the Third World are given only promises. Definition of Terms, A concerted effort was made to clarify terms: Third

World, gross national product, supply and demand, embargo, interdependence, uninflation, per capita income, affluence, world grain reserve, and population growth. An overview was important just to be-

gin the learning process, which is vital to developing awareness first and then the action which follows.

Resource Materials Available. A new appreciation was expressed for what Mennonite Central Committee (MCC) and other help groups are doing to face the problem seriously. Via excellent films and articles printed in our church papers, the students were made aware that a prob-

lem exists and that some people are seeking ways to work at the problem. Articles and editorials in the Gosnel Herald and the "Hunger Packet," a collection of re-source materials on the world food situation put together by MCC, provide a very good beginning point for students and adults who desire an awareness.

But What Am I Going to Do? Following the last session, participants evaluated their experience and projected some immediate and long-range goals they want to work on individually and corporately. Here are what the students said they want to do as an outgrowth of the mini-crash course: "I hope I can make others a little more aware by sharing a bit of what I've learned. . . . I want to keep the world situation in mind as I prepare for the future. . . . I am going to eat more responsibly to discipline myself to a more compassionate lifestyle. Work with people around me personally

in community . . . take an active part in promoting missions . . . cut down on fuel and energy consumption . . . study, prepare, for a service-oriented life. . . Three students from the Peace Society

of Goshen College led the discussions with helpful input from MCC and MPH emplovees. - Terry Burkhalter

Church News People to Meet

Print and news people working in Mennonite Church organizations plan to meet in Kansas City, Mo., in conjunction with the Mennonite Council on Mass Communications

The council, an inter-Mennonite consultation of media people and persons interested in use of media for Christian communication, will hold its annual conference Mar. 20 and 21.

Media subgroups, including drama, print, public media and film, are planning special-interest sessions before or after the MCMC program, which begins at 1:00 p.m., Thursday. Conference theme is "Media's Influence."

The print and news group is planning a get-acquainted fellowship for Wednesday evening, Mar. 19 and a morning session on Mar. 20 on topics, including "The Care and Handling of Church Bureaucrats," "Gobbledygook: Telling It Like It Isn't," and "Interpreting the Action." Agency news writers or editors, media students, and others interested in the professional aspects of church news reporting are invited to participate.

All activities of the MCMC meeting will be held at St. Pauls School of Theology. Program and registration details may be secured from David Thompson, MCMC chairman, Box 1018, Harrisonburg,

VA 22801.

Annual Meeting Wraps Up Self-Study, Adopts \$6.2 Million Budget



Lee Roy Berry, Mennonite Church, raises a question; Adam R. Martin, Lancaster Conference; Newton Gingrich, MCC-Canada; Harold Bauman, Mennonite Church; Atlee Beechy, Mennonite Church

Discussion of follow-up actions to the Mennonite Central Committee Self-Study and review of 1975 program projections for 50 countries held major spots on the agenda at the MCC Annual Meeting in Winnipee, Ian. 16-18.

Although the worst blizzard since 1966 immobilized the area four days earlier, all but two of the 33 MCC members met for the three-day sessions. The meeting followed on the heels of the MCC-Canada annual conference in Ontario

In response to concerns uncovered duiing the self-study directed by Robert S.
Kreider, the members approved structural
changes to define better the role of MCC
Voluntary Service and to reflect more
clearly working relations between Canadian and U.S. Mennonites.

The suggestion to broaden the MCC statement of purpose to include sharing the gospel raised some concern that MCC not become another mission agency.

"We want to encourage our volunteers to remember the verbal proclamation aspect," clarified H. H. Dick, Mennotite Brethren member from Fresno, Calif. "But that doesn't mean MCC does the church-planting work of the mission boards."

The members agreed that personnel should freely share their faith through supportive ministries to churches.

Lively discussion surrounded approval of three primary structural changes: creation of a new Department for U.S. Ministries to deal with domestic Voluntary Service; reorganization of the Peace Section into a U.S. section and a Canadian committee, with annual joint meetings; and an increase in executive committee membership from eight to nine, with the specification that three are Canadian.

Although a number of Canadians strongly suggested that what is really needed is an MCC-U.S. so that domestic issues need not be handled by the North American MCC body, others felt that setting up an MCC-U.S. with little grass-roots support would be premature.

"We are prepared to get U.S. items from the transnational agenda," explained Elmer Neufeld, CC member from Ohio. "But be patient with us about trying to organize a total logical structure on our side of the border."

Many agreed that because of the historical development of conferences in the U.S. the Canadian model does not fit the present U.S. situation

"We need to give our brethren in the U.S. the freedom to develop structures the way they want them," noted Newton Gingrich of the Structures Review Com-

The members did agree to facilitate the development of U.S. regional groups which a few hope may eventually emerge into an MCC-U.S. Bylaws for the West Coast MCC, the first of such groups requesting recognition, were accepted.



"I don't want to exaggerate the involvement of women in Seripture, but to lift them out," Dorothy Nyce told MCC members. "Why do we so often speak of the Paul-Timothy ministry, hut seldom of the teamwork of Paul and Priscilla?"

Program Directions. With 1974 cash and material aid expenditures up 44 percent over the previous year, and constituency and contributions especially for foodrelated programs strong, MCC members adopted a \$6,229,000 cash budget for 1975.

Largest growth spurts are planned for India and Chad, where food distribution and agricultural development work are priorities. MCC will terminate its work in Sierra Leone and Afghanistan.

Noting that in 1974 expenditures in most areas were up but personnel placements down, one member suggested that MCG strengthen personnel recruitment and services. Lowell Detweller, personnel services, reported that new assistance for personnel who are terminating and a study assistance plan are being developed. "In keeping with the emphasis on meeting

needs of a hungry world, we hope to place 30 trained agriculturists and 30 persons in nutrition, home economics, and family planning in Third World countries during 1975." Detweiler said.

The committee also approved a new staff position in offender ministries. Search for a skilled person to help re-lease community resources will begin immediately. Deciding whether to lodge the program administratively with Mennonite Mental Health Services, the Peace Section or the new Dept. for U.S. Ministries will be delayed until the new section is or sanized.

Questions flowed freely:

How much of the \$200,000 Self-Help Crafts income goes to the craftsworkers? \$171,000.

Is MCC getting too many funds designated for food? No, but contributors should be encouraged to give MCC discretion in using food and famine funds where most needed.

What is MCC doing in family planning? Personnel in 11 countries are involved in family planning education and referral to medical centers. Sensitivity to the feelings and thinking of local people is stressed.

Couldn't MCC make a significant contribution in food storage and processing in Third World countries? Perhaps. Some is being done in Bangladesh, Paraguay, and Hattl. Administrators are open to exploring what else can be done.

More Women in Leadership. Following a special presentation by Dorothy Yoder Nyce, Mennonite Church member from Goshen, Ind., the committee moved to encourage MCC to review its employment practices and to provide increasing opportunities for women in leadership.

Briefly reviewing the involvement of women in biblical history, Nyce emphasized that all people are created in God's image and likeness and that men and women "sin together and are redeemed together." MCC can tap the resources of many more women, Nyce said, and being a church institution, it should be an example of true intredependence of



In celebration of the 450th anniversary of the founding of the Anabaptist Church on Jan. 21, David Habegger from the Peace Section closed the meeting with a historical account of the first Anabaptist baptisms

men and women. What are our presuppositions about women and work? she asked. How do women with leadership gifts fit into MCC?

Two of the 33 MCC members are wom-

Although Lee Roy Berry, Mennonite Church member from Goshen College, affirmed the report, he noted that MCC has also not been successful in recruiting full-time minority people for staff positions. "We must remember that white women are also part of the privileged class," he said.

Siegfried Bartel, MCC-B.C., also cautioned that MCC remain sensitive to local congregations who are not ready to deal

with the issue

Special Guests. Highlighting the evening public meetings when nearly 600 local Mennonites joined members and staff were Samuel Habiib, general secretary of the Coptic Evangelical Church, Synod of the Nile in Egypt; Volker Horsch, chairman of the International Mennonite Organization, a service agency of European Mennonites; Hans Niessen, a German pastor working with new Mennonite emigrants from the Soviet Union; and a series of speakers on the theme "Confronting World Hunger." The congregation viewed hunger and Christian responsibility through the eyes of John Kliewer, Mennonite Brethren worker who assisted MCC in Chad; Richard Kremer, a Goshen college student: Leah Sonwani, exchange visitor from India; and Peter Dyck of MCC staff. Edgar Stoesz, food and rural development director for MCC, also reported on the first year's implementation of the Hillsboro resolution on food and population concerns.

Horoshi Yanada, Mennonite pastor and student at the Elkhart seminaries, shared the meaning of the Anabaptist peace tradition for Japanese Mennonite churches that had previously seen Christianity tied to bloodshed.

Elections: No New Faces. Reelected as executive committee officers were H. Ernest Bennett, chairman; Elmer Neufeld, vice-chairman; and Roy Sider, secretary. No new members joined the executive committee or the larger MCC membership.

The meeting approved a two-year appointment of William T. Snyder as executive secretary, including a one-year leave for rest, study, and reflection beginning in June 1975. Paul Longacre will serve as acting executive secretary during his ab-

Members sent greetings to the families of C. N. Hostetters and Orie Miller, life members of the MCC.

In celebration of the 450th anniversary of the founding of the Anabaptist movement, Jan. 21, 1525, Peace Section member David Habegger from Goshen, Ind., closed the meeting by reading an account of the first baptisms.

The 1976 annual meeting will be held in Lancaster County, Pa.

Ernest E. Miller: Era of Expansion

Ernest E. Miller, eighth president of Goshen College, died on Jan. 11, at the age of 81. Funeral services were held at College Mennonite Church the following Tuesday.

A man of vision, he had a way of dreaming dreams for the college and for



Ernest E. Miller

its future growth and service. The late John Umble wrote, "Fortunately, somewhere in his office he seemed to have the Aladdin's lamp to make these dreams come true." He was president from 1940 to 1954.

Miller, in public school education, served as Shipshewana (Ind.) High School principal from 1914 to 1916, and as school superintendent from 1917 to 1918. His first overseas assignment was in 1918-1920 as a relief worker in Turkey, Syria, and Mesopotamia. From 1921 to 1937 he was a missionary in India, and served as principal of Mennonite Mission High School and the Christian Academy, Dhamtari, India, and in other positions.

In 1939 he joined the Goshen College faculty as associate professor of education and became its first director of personnel. In 1940 he assumed the college presidency.

As president of the college, Miller retained charge of the school's personnel department. In strengthening services to students, he devised a plan whereby all faculty members were academic counselors for students.

Under his leadership, the college's application for accreditation in the North Central Association of Colleges and Secondary Schools was given on first application, something that happened only once before in the history of N.C.A. When the college was inspected for accreditation by the American Association of Colleges for Teacher Education, the examiner pronounced GC's department one of the fixest.

When military-training programs threatened the peace churches, he called a meeting of the presidents of Mennonite and affiliated colleges and of colleges of the peace churches, and proposed and gave leadership to a program to train persons for civilian service in lieu of military training

The program was launched at Goshen and was the first step for several international programs in years to come.

mennoscope

A 1975 Ecumenical Prayer Seminar will feature interaction with able, experienced, and dedicated leaders about the power of prayer in life and the life of your parish or congregation is being sponsored by Laurelville Mennonite Church Center. There will also be small-group experiences, worship, guided self-examination, recreation, opportunity for personal interaction and periods of silence. Registration begins Monday morning, Apr. 14. The seminar will conclude with lunch on Thursday noon, Apr. 17, 1975.

Nursing professors are needed at Goshen College for permanent teaching positions in Medical-Surgical/Leadership and in Community Health starting the fall trimester of 1975. Both are team positions in integrated curriculum. Contact Orville Yoder, Coshen College, Coshen, IN 46526, or telephone (219) 533-3161, extension

In a letter, Irene Bishop of eastern Pennsylvania made this report: "Recently while in Europe (Nov. 17-Dec. 24) for TourMagination I made a special trip to Zürich, Switzerland, to present a picture of Felix Manz to a descendant of his, Sister Helene Manz! I met Sister Helene in Algeria. She is an RN and was, at that time, working at the Methodist Mission in Ouadhias in the Kalylia Mountains of Algeria. She is now retired and at the "Methodist Deaconess House Bethany" on Tablerstrasse in Zürich. When I handed her the container with the rolled-up picture, she still did not know what it was all about - neither did she when she unrolled it until I told her who it was and how it came about. Her first comment was: "I must show this to my brother!" To my knowledge she and her brother are the only remaining relatives. This gift made her so happy. Happy like I never saw her before!

Mennonite Board of Missions has received a bequest of \$959 from the estate of Percy and Artie Miller, who lived in Shipshewana, Ind. Percy served as pastor of Shore Mennonite congregation and secretary of Indiana-Michigan Mission Board. From the estate of Barbara Mast, who was a member of the Walnut Creek (Ohio) Mennonite congregation, the Mission Board received \$3,000, to be used for "general missions."

The Lapa Mennonite congregation, Sao Paulo, Brazil, was host to Vila Guarani Church for the baptism of four members received into the sister congregation in late December. "As is common among us, we had a fellowship meal together following the baptism," reported Margaret and Cecil Ashley. Several members from Moema and Vila Prudencia were present, including Alice and Peter Sawatsky. Both Ashleys and Sawatsky, serve in Sao Paulo state with Mennonite Board of Missions.

Famine also strikes Somalia. Roy L. Brubaker, EMBMC teacher in Somalia, reported that 100,000 people are being fed in refugee camps set up in the four areas hardest hit by the famine. He said nine of the fifteen regions in the country need help. Rainfall in Somalia has been below average during the past four years. People and livestock are moving southward and threatened overgrazing could worsen the drought situation throughout the entire country, Brubaker reported, "The estimated number of persons needing to be fed and rehabilitated could be up to 700,000 or more; this could easily be 20 percent of the total population. he said.

A Christian school steering committee, composed of historic peace churches in the Hagerstown, Md.— Chambersburg, Pa., area is seeking applicants for the role of principal for a proposed Christian school. Write the Christian School Steering Committee, R. 6, Box 9, Hagerstown, MD 21740. All replies will be kept strictly confidential.

A two-year teacher aide program is planned for those who have an interest in elementary education. The curriculum is designed to prepare men and women to serve as teacher aides in kindergarten through eighth grade. The two-year plan at Heston can be used as direct entry into employment or it will serve as the first two years of a four-year elementary education program. The design includes a minimum of one term in an actual class-

Through Christmas International Homes, sponsored by the Home Ministries and Evangelism Department of Eastern Mennonite Board of Missions, 75 internationals in all—53 adults and 22 children—from 16 different countries visited 32 different families in Lancaster this year. Christmas International Homes is part of the interdenominational Christmas International House program centered in Nashville, Tenn.

Fifty-four artists from 17 states and two Canadian provinces, who are of Mennonite background, have been invited to contribute works to the "Mennonite Contemporary" art exhibition which opened at the Goshen College art gallery on Feb. 2. The exhibit will remain open through Mar. 16 and is part of the college's 450th anniversary celebration of the beginnings of the Anabaptist-Mennonite movement. According to gallery director Abner Hershberger, the show is the first-known attempt at bringing together words of contemporary Mennonite artists who either make a living through the production of art or hold a master's degree in studio art.

Bishop P. J. Malagar wrote from Dhamtari, India, Jan. 4: "As far as the famine situation is concerned things are deteriorating each day. Rice and essential commodities are becoming very costly. For a kilo of rice (just over two pounds) we now pay nearly three rupees -almost what a laboring man is paid for a day's work - on the controlled market. Those without ration allotments pay even more on the open market. So it is becoming extremely difficult for the poorer section of our churches to buy rice. Mennonite Central Committee has given relief funds, and work has been started at 11 places, but at each place demand is so great that funds are fast spent. The worst days are ahead. There is also scarcity of drinking water in many vil-

Ella May Miller and Eva Stauffer of the Heart to Heart staff are serving as resource persons for Keystone Bible Institutes, Feb. 3-7, in Mount Joy, Pa. Their courses are "The Family, A Witness to Jesus and "Christian Parenthood and Discipline."

From Brussels, Belgium, Mrs. Olga Grikman sent the following note to Mennonite Board of Missions at the end of 1974: "Would you relate to the staff and friends of the Mission Board my appreciation for the fine fellowship and financial help which you have given me these many years. The many years of cooperation in the refugee work has made me feel a member of your missionary family. I am happy with the spiritual fellowship with Robert and Wilda Otto and other Mennonite missionaries who are doing missionary work here in Belgium. I am also happy for the close fellowship with the three young Mennonite Paxmen working at the International Foyer, one of whom is studying the Russian language and has an interest in our Russian work,

... I continue my usual work among the dear Slavic refugees of our community. Most of them are old and ailing and I am glad to give them love and encouragement and spiritual help."

The Floresta Mennonite congregation, Buenos Aires, Argentina, is providing partial support for Delbert Erb to give more time to pastoral ministry. Delbert has served on the pastoral team during 1973 and 1974 on marginal time. "We have tried to help the congregation to a new awareness of brotherhood, especially in a large city like BA, where we don't see each other too much during the week," he wrote. "At the insistence of the congregation we have accepted partial support for one year. Pray for us."

Last year 395 students participated in a Hesston College interterm experience during January. This year there are 451 enrollees. Sixty-6ve percent of the students are on campus while the other 35 percent are in such diverse places as Switzerland, Jamaica, Arizona, Denver, Chicago (Markham), England, Colorado Springs, Louisiana, Texas, Georgia, and Washington, D.C.

Eighteenth Annual Christian Life Meeting, Columbia Mennonite Church, Feb. 16. Instructors are J. Donald Martin and Daniel D. Leaman

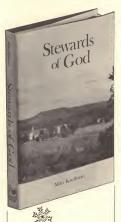
Harold Miller and Shadrack Opoti both of Kenya, spent Nov. 10 to Dec. 3 in Ethiopia at the request of Meserete Kristos Church to review the church's agricultural development program. Harold is an EMBAC missionary working with the development department of the National Christian Council of Kenya. Shadrack Opoti is a Kenyan expert on rural development.

The Associated Sewing Circles of the Lancaster (Pa.) Mennonite Conference area received a framed award "in recognition for their many years of dedicated service on behalf of the mentally ill hospitalized in state and local hospitals and living in aftercare homes in the community." The Lancaster County Mental Health Association at its annual dinner on Jan. 14 presented the award to Mrs. Elizabeth Sauder, New Holland, Pa., president of Associated Sewing Circles. The award was recommended by Harrisburg State Hospital. Gordon E. Mintz, volunteer resource coordinator, said the recommendation was made on the basis of the women's "tireless efforts in mending . . . clothing each year, making drapes and curtains for ward areas, making special-type aprons and . . . hundreds of bibs for geriatric patients, and assisting our nursing staff on the ward bathing and dressing residents." There are 146 sewing circles in the association with a membership of 2.636 women.

Kenneth Nissley, EMBMC associate secretary for overseas ministries, left the States on Jan. 17 for a six-week deputation trip to Africa. He plans to visi Studan, Ethiopia, Kenya, Tanzania, Somalia, and Swaziland. Harold Reed, currently based in Kenya, will join Kenneth in Ethiopia and accompany him on the remainder of the trip. An informal consultation of mission and church representatives

from eastern African countries will meet in Nairobi Feb. 12-14.

Five persons were baptized last Novem-



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ber into the fellowship of First Deaf Mennonite Church, Lancaster, Pa., reported Wilbur Bauman, chairman of the church council. Raymond Rohrer is pastor of the deaf congregation and Paul Zehr is minister of the Word for the hearing congregation.

Anna Loucks, daughter of Aaron Loucks, founder and general manager (1908-36) of Mennonite Publishing House, Scottdale, Pa., died on Jan. 12, in Riverside, Calif. She served Mennonite Publishing House in 1908-9, 1911, and 1922-36. From 1922 to 1936 she served as office editor of Christian Monitor and from 1925 to 1936 as editor of the Primary Lesson Ouarterlu.

On Jan. 21, William Hooley, superintendent of Bethany Christian High School and Roy Hartzler, Mennonite Board of Education staff, participated in the Christian Education Week Celebration at Calvin College, Grand Bapids, Mich Hooley served on a panel discussing "Baptist, Reformed, and Mennonite Visions of Education." In another session, Hartzler and Hooley provided input and discussion on "Working on Values in Mennonite Schools."

Mennonite Business Associates, a fellowship of business and professional people in the various Mennonite groups related to Mennonite Central Committee, plan to sponsor a seminar on Christian business relations in Sarasota, Fla., Feb. 21-23. These sessions are scheduled to be held in Tuttle Avenue Mennonite Church, 1500 South Tuttle Avenue, and are open to all business and professional people, active or retired. Donovan E. Smucker, minister and teacher at Conrad Grebel College, Waterloo, Ont., will serve as the inspirational speaker and Bible teacher for these sessions. For further information concerning the seminar and MBA write to: Executive Director, R. 5. Box 145. Mount Pleasant, PA 15666. Other regional seminars are in the process of being planned for eastern Pennsylvania and Ohio.

Allegheny Conference Teacher Improvement Program seminar will be held at Springs Mennonite Church on Saturday, Feb. 15, from 9:30 a.m. to 3:00 p.m. Presenting the keynote address will be Jan Gleysteen, Scottdale, Pa., on "Our Christian Heritage." There will be 13 cluster groups for teachers of nursery through adult, as well as groups for superintendents, pastors, boys and girls' clubs leaders.

Black Hills Bike Hike (120-frame filmstrip with 14-minute sound track on cassette tape, rental—\$2.00) was produced by the Mennonite Board of Missions to portray the essence of an Out-Spokin bike hike. An actual hike and experiences were used in masking the filmstrip.

The filmstrip may not answer all the questions that the audience has about Out-Spokin' so it would be well to have some additional information in relation to Out-Spokin' available. Because of the brevity of the filmstrip, you may want to show it twice.

Experiencing the music and visual arts of London and England, from the Renaissance to the present, will be offered in "Fine Arts in London" this coming summer. The course, led by Mary Oyer, professor of music at Goshen, is part of the "Goshen College in Europe" program seathers are considered in the control of the "Goshen College in Europe" program wanting more information may contact the Coshen College registrar.

Eastern Mennonite Board of Missions for the first time in history went over the 22 million mark in total receipts. Treasurer Norman Shenk reported to the Board in session on Jan. 15 that total receipts in 1974 for missions, relief, and Voluntary Service were \$2,366,900. This is a 15 percent increase over the receipts for 1973.

Jan. 15 was designaited as Martin Luther King, Jr., Day by some denominations, according to Hubert Schwartzentruber, Mennonite Board of Congregational Ministries. It is meant to be a call for racial justice. Continuing examination of racial attitudes and injustices and exploration of ways to promote deeper understanding, social change, and reconciliation is necessary, suggested Schwartzentruber. A new film, Legacy of a Dream, is available from the Martin Luther King, Jr., Center for Social Change, 671 Beckwith Street, N.W., Atlanta, GA 30314. The

cost is \$50 for two days. The five Mennonite Disaster Service regions and various units within those regions will cosponsor productions of the musical Thanksgiving May during the end of May and the beginning of June. "We are really enthused that MDS units will be picking up the play at a local level," commented I. Merle Good, playwright. Good wrote the musical for performance last summer at his Dutch Family Festival, east of Lancaster, Pa., which is aimed at interpreting the Mennonites to tourists. Music was written by Dean Clemmer of Elkhart, Ind. "I feel very good about the theme of 'Thanksgiving May' - a Mennonite family helping another family suffering from a natural disaster," said Nelson Hostetter, executive coordinator for MDS. "This is grass-roots and person-toperson MDS.

Concern is increasing over food shortages in Halti, which persist in spite of efforts to lessen them, causing the United Nations to place Halti on the list of 32 nations around the world where famine is a stark reality. "Many of the causes of the shortage seem to be beyond our grasp for the time being," reported Mark Tijelfor the time being," reported Mark Tijelmeland, Mennonite Central Committee agricultural development worker in Haiti. This year marked the fourth straight year in which the seasonal rains have not followed their timeless pattern.

During the past few years Mennonite Central Committee's Peace Section has been supplying libraries throughout the world with books about peace. Combinations of books from a list of 27 have found their way to almost 40 libraries in 28 countries. "We try to place these books through Mennonites either in a college or seminary library or in an MCC or mission board unit library," explained Ted Koontz. acting executive secretary for Peace Sec-'The purpose of this project is to provide a tool for reaching out with the peace witness to people who don't share this view," Koontz continued. Many of the books went to Africa, with 15 libraries in 11 countries receiving books. Six countries in Latin America and seven in Asia received books. Other books were sent to four schools in the Middle East.

New members by baptism: three at Pike, Elida, Ohio; six by baptism and two by confession of faith at Bethel, Gettysburg. Pa.

Change of address: G. Maurice Long from R. 2, Box 208, to 56586 Ash Road. Osceola IN 46561

readers say

Submissions to Readers Say column should comment on printed articles

I very much enjoy reading your editorials and I would like to comment on the editorial "Who Is Yahweh?" Jan. 14, 1975.

Your subject is indeed an interesting study; yet I would that you had expounded further. Although I am not sure how the Lord feels about the statement: "So today it is not as important to know what you call God as it is to know that you speak with reverence and commitment

Today, as in the past, there are many gods. I want to be sure I am serving the right God, the true God, and not a false god or one that will lead me to hell. Some say there is only one God. Well, I know that I once served other gods - money, power, intellect, education, etc. They were number one, I served them well; in fact, I used to think I was a god.

God's name can not be God. Who does God sav He is? What does He call Himself? Who is He? Each one should study this for himself. Or should ask Him. That is what Moses did. He said His name was "I AM." Just plain "I AM." Before this time He was known as "the God of - the God of Abraham, Isaac, Jacob. There was no name, just "the God of

was no name, just the God of....
This is when the name YHWH began to be used. YHWH, or Yahweh or Jehovah, is to be translated from the Hebrew "I AM," the pronunciation of which is lost, due to the lack of usage because of the reverence, holiness, and fear of His name. Also "Hallelujah" does not mean "Praise the Lord" but means "Praise I

There is so much more, but the most important question to our eternal security is: "Who is Jesus?" Who does He say He is? I implore you Jesus? to seek this out thoroughly. I am not able to elaborate on this. Jesus cautioned Peter to tell no man who He was, as the Father in heaven reveals this. It is better that way. - Howard E. Cann, Jr., Westover, Md.

I've been meaning to write to the Gospel Herald for quite some time to say thank you for all the good reading you place at our fingertips.

And now James Stauffer's article, "Please Don't Cancel My Subscription," has spurred me on to write that letter. I want to say 'Amen" to it; it's exactly what I've been thinking and he said it all so beautifully.

I don't always fully agree with everything printed in the Gospel Herald, but how naive I would be if I felt that a magazine, which covers the entire Mennonite constituency, would always agree with my particular line of beliefs.

God's best to all of you and may you keep on stimulating and challenging our thinking. — Loretta Lapp, Kinzers, Pa.

marriages

May the blessings of God be upon the homes estab-lished by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Albrecht - Miller. - Robert A. Albrecht, Eureka, Ill., and Karen Miller, Kalona, lowa, by Henry D. Miller, Dec. 28, 1974.

Bender - Hawes. - Kenneth Alvin Bender, Whitewood, Sask., Lutheran Church, and Carolyn Joy Hawes, Broadview, Sask., Sharon cong., by James Mullet, Dec. 27, 1974.

Garcia - Davila. - Lupe M. Garcia, Elkhart, Ind., Calvary cong. (Mathis, Tex.), and Ramona Davila, Corpus Christi, Tex., Church of God, by Armando Calderon and Paul Conrad, Dec. 28. 1974

King — Rettig. — Jerry King, Wauseon, Ohio, Central cong., and Stephanie Rettig, Archbold, Ohio, Lutheran Church, by Alan Siewert, Jan. 11, 1975.

Landis - Bishop. - Larry H. Landis, Telford, Pa., Blooming Glen cong., and Beverly Ann Bishop, Sellersville, Pa., Lutheran Church, by Sheldon Burkhalter and H. Lee Hebel, Nov. 9,

Lehman - Brenneman. - Robert Dale Lehman, Columbiana, Ohio, Midway cong., and Rita Ann Brenneman, Elida, Ohio, Central cong., by T. H. Brenneman, Dec. 28, 1974.

Miller - Allen. - David L. Miller, Strasburg, Ohio, and Brenda L. Allen, Navarre, Ohio, by Melvin Leidig, Nov. 23, 1974.

Stutzman - Stutzman. - Kent Stutzman, Milford, Neb., and Cindy Stutzman, Milford, Neb., Milford cong., by Milton Troyer, Jan. 3,

Weaver - Newkirk. - Galen Weaver, Pontiac, Ill., Waldo cong., and Jeanette Newkirk, Chenoa, Ill., United Methodist Church, by Robert Harnish, Dec. 21, 1974.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Birky, Howard and Anna Beth (Unruh), West Chicago, Ill., third daughter, Sara Louise, Dec. 25, 1974.

Birky, Kent and Betty (Albrecht), Goshen, Ind., first child, Jason Kent, Jan. 15, 1975.

Breneman, Christian K. and Ruth (Siegrist).

Manheim, Pa., fourth child, first daughter, Judith Elaine, Jan. 15, 1975.

Breneman, Melvin and Doris (Reist), Lancaster,

Pa., first child, Rochelle Marie, Dec. 3, 1974.

Buckwalter, Everett and Martha (Gravbill). Vineland, N.J., fourth daughter, Julie Ann, Dec.

Gingerich, Willis and Rolene (Snyder), Goshen,

Ind., first child, Ryan Ray, Jan. 12, 1975. Handrich, Philip and Charliss, Fairview, Mich. first child, Kip Ryan, Jan. 4, 1975. Herr, John L. and Joann (Metzler), Lititz, Pa.,

fourth child, second son, Jansen Mandel, Oct. 27, 1974

Hockman, John and Norma (Wood), Perkasie, Pa., first child, Douglas John, born Sept. 9, 1974; received for adoption Dec. 14, 1974 Kurtz, Gerald and Elaine (Weber), Morgan-

town, Pa., first child, Michael Ryan, Jan. 7, 1975 Martin, Terry and Kathy (Beck), Goshen, Ind., first child, Jessica Renae, Jan. 6, 1975.

Mast, G. Dale and Wanda (Lambright), Lakewood, Colo., first child, Susan Emily; born Nov. 12, 1974; received for adoption, Dec. 20, 1974. Miller, Richard and Janis (Ramseyer), Republic de Zaire, Africa, first child, Brian Pierre, Dec.

Moon, Bob and Bonnie (Martin). Glendale. Ariz., first child, Alyssa Denise, Jan. 5, 1975.
Nafziger, Larry and Cathy (Good), Wakarusa,
Ind., second child, first daughter, Collette Mich-

elle, Dec. 27, 1974.

Randolph, Sam and Myra (Shetler), Sarasota, Fla., third child, second daughter, Barbara

Carleen, Jan. 4, 1975. Schmidt, Gerald and Phyllis (Hoffman), Bres-lau, Ont., first child, Travis Scott, Nov. 7, 1974.

Short, Larry and Elaine (Nussbaum), Wauseon, Ohio, first child, Melissa Jo, Jan. 10, 1975.

Troyer, Lauren and Verba (Schweitzer), Milford, Neb., eighth child, sixth son, John Martin,

Dec. 25, 1974. Woods, Keith and Carol (Shoemaker), Elora,

Ont., first son, Travis Lee, Nov. 18, 1974. Yoder, John Henry and MaDonna (Miller), Crewe, Va., third child, second son, Daryl Jon, Nov. 14, 1974.

Zehr, Richard and Brenda (Teman), Sarasota, Fla., second son, Brandon James, Dec. 31,

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Buckwalter, Irvin Benjamin, son of Samuel M. and Susan Etta (Kreider) Buckwalter, was born in Lancaster Co., Pa., Jan. 30, 1904; died of a heart attack at Escondido, Calif., Nov. 26, 1974; aged 70 y. He is survived by one daughter (Mrs. Alice Marie Wilson), 2 grandchildren, one sister (Mary - Mrs. Jacob Roth), and 3 brothers (John, Amos, and Allen). Two sisters preceded him in death. Funeral services were held at Draper Mortuary Chapel, Ontario, Calif., Nov. 29, in charge of Alvin Burkholder; interment in Bellevue Cemetery

Dietzel, Elma C., was born in Evart, Mich., Aug. 6, 1887; died at Scenic Convalescent Home, Pigeon, Mich., Jan. 9, 1975; aged 87 y. On Aug. 31, 1910, she was married to Samuel H. Dietzel who preceded her in death on Apr. 3, 1969 Surviving are 6 sons (Alfred H., Loren Arnold J., Reuben S., Carlton O., and Harlan A.), 2 daughters (Mrs. Helen Loewen and Mrs. A.), 2 daughters (MIS. 11each Lenora Sempira), 24 grandchildren, 16 greatgrandchildren, one sister (Martha - Mrs. Clare Zielstra), and one brother (Stanley Stein). Three brothers and 3 sisters preceded her in death. She was a member of Pigeon River Mennonite Church, where funeral services were held on Jan. 13, in charge of Luke Yoder; interment in Pigeon River Church Cemetery.

Gross, Clayton Overholt, son of William and Hannah (Overholt) Gross, was born in Bucks

Co., Pa., Sept. 25, 1905; died of a heart attack at Grand View Hospital, Sellersville, Pa., Jan. 6, 1975; aged 69 y. On June 23, 1928, he was married to Lydia K. Ruth, who survives. Also surviving are 2 sons (Clyde R. and Vernon R.), 9 grandchildren, one brother (Henry), and 4 sisters (Martha Hendricks, Hannah Rush, Emma Derstein, and Ruth Moyer). He was a member of Blooming Glen Mennonite Church, where funeral services were held on Jan. 11, in charge of David Derstine and Sheldon Burkhalter; inter-

ment in adjoining cemetery. Lasam, Patricia Carol, daughter of Thomas and Thelma Cochran, was born July 19, 1941; died in an automobile accident near Waynesboro, Va., Jan. 3, 1975; aged 33 y. She was married to Sonny Lasam, who died in the same automobile accident. Surviving are 2 sons (Sonny Jr., and Scott), her parents, one brother (Richard Cochran), and one sister (Elizabeth Daos). She was a member of Mt. Vernon Mennonite Church. Funeral services were held at Covington, Va., Jan. 7. A memorial service was held at Mt. Vernon Mennonite Church, Jan. 8: interment in Covington, Va.

Lasam, Sonny, son of Mr. and Mrs. Paul La-sam, was born in the Philippines on July 23, 1938; died in an automobile accident near Waynesboro, Va., Jan. 3, 1975; aged 36 y. He was married to Patricia Carol Cochran, who died in the same automobile accident. Surviving are 2 sons (Sonny, Jr., and Scott), his parents, and 7 brothers and sisters. He was a member of Mt. Vernon Mennonite Church. Funeral services were held at Covington, Va., Jan. 7. A memorial service was held at Mt. Vernon Mennonite Church, Jan. 8; interment in Covington, Va.

Longenecker, John, son of Elmer and Emma (Snyder) Longenecker, was born in Lancaster Co., Pa., Dec. 25, 1898; died at Landis Retirement Home, Lititz, Pa., Dec. 21, 1974; aged 75 v. On Jan. 15, 1925, he was married to Emma Herr, who preceded him in death on Oct. 31, 1972. Surviving are 2 daughters (Ruth — Mrs. John L. Weaver, and Alma - Mrs. John Shertzer), 2 sons (Ralph H. and J. Melvin), 10 grandchildren, 2 brothers (Lee S. and Martin S.), and 3 sisters (Emma, Mary, and Mabel). He was a member of Bossler Mennonite Church, where funeral services were held on Dec. 26, in charge of Harlan M. Hoover and Martin R. Kraybill: interment in Bossler Mennonite Ceme-

Lyndaker, Paul H., son of Christian and Lena (Yousey) Lyndaker, was born in Croghan, N.Y., June 28, 1897; died of cancer at his home in Castorland, N.Y., Dec. 5, 1974; aged 77 y. On May 21, 1924, he was married to Catherine Widrick, who preceded him in death on Sept. 28, 1961. On Oct. 14, 1967, he was married to Florence Behney, who survives. Also surviving are 6 daughters (Lena - Mrs. Gerald Yancey, Gladys — Mrs. Gerald Schweitzer, Alta — Mrs. Judson Noftsier, Catherine — Mrs. Renford, Dannan, Dorothy - Mrs. Elmer Zehr, and Helen-Mrs. Loren Unruh), 5 sons (Howard, Kenneth, Norman, Christian, and Paul, Jr.), 39 grandchil-dren, 4 great-grandchildren, one sister (Ruth — Mrs. Elmer Widrick), and 2 brothers (Amos and Ednor). One son, David, preceded him in death. He was a member of Croghan Conservative Mennonite Church, where funeral services were held on Dec. 8, in charge of Richard Zehr; interment in church cemetery.

Martin, Oma, daughter of David S. and Eva (Loucks) Wenger, was born in Olive Twp., Ind., Mar. 26, 1891; died at Elkhart General Hospital, Jan. 4, 1975; aged 83 y. On Nov. 19, 1910, she was married to Oscar Martin, who preceded her in death on Aug. 28, 1913. Surviving are one son (David). 2 grandchildren, 11 great-grandchildren, one great-great-grandchild, and 4 sisters (Martha
– Mrs. Samuel Bixler, Inez – Mrs. Oscar
Weaver, Florence Schrock, and Mary – Mrs. William Miller). She was a member of Olive Mennonite Church, where funeral services were held on Jan. 6, in charge of Willard Conrad; interment in Olive Cemetery.

Miller, Ernest Edgar, son of Daniel D. and Jeanette (Hostetler) Miller, was born in Middlebury, Ind., Sept. 16, 1893; died at Goshen, Ind., Jan. 11, 1975; aged 81 y. On June 20, 1918, he was married to Ruth Blosser, who survives. Also surviving are one son (Donald G.), one daughter (Thelma - Mrs. Weyburn Groff), 8 grandchildren, 3 brothers (Orie O., Wilbur, and Samuel), and 4 sisters (Ida — Mrs. B. F. Schertz, Mrs. Clara Augsburger, Alice — Mrs. C. Oesch, and Mabel — Mrs. William Jennings). He was ordained to the ministry in 1919. He and his wife served as missionaries to India from 1921-1937. He served as president of Goshen College from 1940-1954. He was a member of College Mennonite Church, where funeral services were held on Jan. 14, in charge of J. Lawrence Burkholder and John H. Mosemann; interment in Elkhart

Prairie Cemetery, Goshen. Pletcher, Landon, son of William and Nanc (Schrock) Pletcher, was born in Middlebury, Ind. Oct. 8, 1882; died of a stroke at the Northcrest Nursing Home, Napoleon, Ohio, Jan. 6, 1975; aged 91 y. On Dec. 18, 1904, he was married to Louella Johns, who preceded him in death in 1957. In 1958 he was married to Lavina Frey, who survives. Also surviving are one son (Lester Pletcher), 3 daughters (Letha - Mrs. Harley Yoder, Wilma - Mrs. Etril Leinbach, and Velda - Mrs. Lee Hooley), one foster daughter (Viola - Mrs. Elmer Bowman), 2 stepsons (Ernest Frey and Maurice Frey), 3 stepdaughters (Lucille -Mrs. Roy Nofziger, Dorothy - Mrs. Roger Waldeck, and Shirley - Mrs. Marvin S. Wyse). 14 grandchildren, 27 great-grandchildren, 18 stepgrandchildren, and 27 stepgreat-grandchildren dren. He was a member of Central Mennonite Church. Funeral services were held at Short Funeral Home, Archbold, Ohio, Jan. 9; and at Yoder-Culp Funeral Home, Goshen, Ind., Jan. 10, in charge of Charles H. Gautsche and Keith

Coshen Saylor, Emma, daughter of Henry and Ellen (Baer) Hershberger, was born May 24, 1894; died at Berea, Ohio, Jan. 13, 1975; aged 80 y. She was married to Otto Saylor, who preceded her in death. Surviving are 3 sons (Dwight, Willard, and Paul), one daughter (Elma Shaffer). 22 grandchildren, 28 great-grandchildren, and 2 sisters (Bertha Thomas and Elizabeth Emigh). She was preceded in death by 2 sons (Richard and Charles). She was a member of Blough Mennonite Church. Funeral services were held at Kaufman Church on Jan. 17, in charge of Winston Martin and Elvin Holsopple; interment in

Leinbach; interment in Union Chapel Cemetery,

Blough Cemetery Schmucker, Oliver, son of Amos and Amanda (Wyse) Schmucker, was born near Stryker, Ohio, Apr. 13, 1891; died at Albany General Hospital, Albany, Ore., Dec. 7, 1974; aged 83 y. On Sept. 10, 1916, he was married to Sarah Maurer, who survives. Also surviving are 2 daughters (Naomi - Mrs. Clarence Kropf, and Mary - Mrs. Jesse Grieser), 2 sons (Amos and Ezra), 11 grandchildren, one great-grandchild, 4 sisters, and 4 brothers. Four brothers and 2 sisters preceded him in death. He was a member of Brownsville Mennonite Church, where funeral services were held on Dec. 11, in charge of Lloyd Kropf and Ernest Garber; interment in Fairview

Church Cemetery Shank, Byard, W., son of James Henry and Lydia (Lahman) Shank, was born at Mt. Crawford, Va., Feb. 20, 1918; died at Mt. Crawford, Va., Jan. 13, 1975; aged 56 y. On Apr. 7, 1940, he was married to Anna Ruth Hertzler, who survives. Also surviving are 6 children (David, Henry, Ellen - Mrs. Joe Shetler, Margaret - Mrs. Daniel Lehman, Patricia, and Ray), 10

grandchildren, 5 sisters (Bertha - Mrs. Frank Beery, Mary - Mrs. Walter Beery, Pearl-John Brenneman, Fannie - Mrs. Joseph Heat wole, and Annie - Mrs. Marvin Hartman), and 2 brothers (lames and Boyd). He was ordained to the ministry on Apr. 29, 1951. He was a member of Pike Mennonite Church. Following interment in church cemetery, memorial services were held on Jan. 15, in charge of John Ris-ser, Charles Heatwole, Lloyd Horst, and Menno

S. Brunk. Showalter, Edna Mae, daughter of E. C. and Ida Catharine (Rhodes) Shank, was born in Augusta Co., Va., Nov. 20, 1893; died of heart Augusta Co., Va., Nov. 20, 1985; died of neart failure at Sarasota, Fla., while visiting relatives, Jan. 9, 1975; aged 81 y. On Dec. 31, 1914, she was married to Ira S. Showalter, who pre-ceded her in death on Apr. 24, 1953. Surviving are 4 sons (Winfred, Milton, Leonard, and Ralph), 4 daughters (Marjorie - Mrs. Aaron M. Shank Lois - Mrs. Paul W. Herr, Dorothy - Mrs. Walter Newswanger, and Shirley - Mrs. R. Herbert Minnich), 25 grandchildren, 8 stepgrandchildren, 12 great-grandchildren, 7 stepgreat-grandchil-dren, one sister (Mrs. Ollie Grabill), and 2 brothers (E. Clayton and Russell M.) She was a member of Pike Mennonite Church. Funeral services were held at Springdale Mennonite Church, Jan. 12, in charge of John Risser and Paul Wenger: interment in Springdale Mennonite

Smith, Esther, daughter of C. F. and Gertrude (Hagey) Derstine, was born at Souderton, Pa.; died of a heart attack at the K-W Hospital, Waterloo, Ont., Jan. 9, 1975; aged 61 y. She was married to Alfred M. Smith, who preceded her in death in 1964. Surviving are one son (Robert T. Smith). 4 sisters (Ruth - Mrs. George Hofstetter, Margaret - Mrs. Robert Becker, Grace — Mrs. Paul Brunner, and Yvonne — Mrs. Lawrence Harris), and 2 brothers (Clayton and John Derstine). She was a member of the First Mennonite Church, where funeral services were held on Jan. 11, in charge of Robert N Johnson and Ernie Martin; interment in Woodland Cemetery, Kitchener.

Tanner, Ida, daughter of Jacob and Marie (Pfund) Wanner, was born in Fulton Co., Ohio, Aug. 21, 1893; died at her home, Jan. 13, 1975; aged 81 y. On Jan. 5, 1922, she was married to Theabold Tanner, who preceded her in death on Dec. 28, 1952. She was a member of Tedrow Mennonite Church. Funeral services were held at Edgar Funeral Home, Wauseon, Ohio, Jan. 16, in charge of Carl V. Yoder; interment in Smith Cemetery.

Cover photo by Rohn Engh; p. 85, by Burton Buller.

calendar

- Western Ontario Conference annual session, Feb. 28 to Ohio and Eastern Conference annual session at Cedar Grove Mennonite Church, Greencastle, Pa., Mar. 6, 7. 8.
- Ontario Conference annual session, Mar. 7-9.
 Summer Bible School Superintendents' Seminar, Laurel-ville Church Center, Mar. 21-23. Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 25-27. Rocky Mountain Mennonite Conference Annual Meeting,
- Pueblo, Colo., May 2-4. Franconia Spring Conference Assembly in Conjoint Meet-
- ing with Eastern District General Conference, May 3,
- Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.

New Zealand Envoy Asks: What Happened to Nuns?

New Zealand's ambassador to South Vietnam, Norman Farrell, has initiated formal inquiries into the fate of two Roman Catholic nuns from New Zealand believed to have been in Phuoc Binh when the town was captured by North Vietnamese forces on Jan. 7.

The nuns, Sister Mary Laurence and Sister Mary Dorothy, operated an orphanage and dispensary for Montagnards (mountain tribesmen) in the provincial capital of Phuoc Long Province.

Mr. Farrell has asked the South Vietnamese Foreign Ministry, the international Control Commission, and the Apostolic Delegation in Saigon for assistance in making contact with North Vietnamese authorities in an effort to find out about the situation of the two missionaries.

Self-Reliance in Kenya

In an effort to implement its highest priority - helping churches toward self-reliance - the All Africa Conference of Churches will construct a headquarters building in Nairobi. The structure, a three-story office block, .chapel, and conference center for 200 would relieve the AACC of present high rental and also earn income through leasing accommodations. At the local level, the 112-member churches of the Conference have been urged to reorient existing institutions to ensure that both control and support are in the hands of the local Christian community.

Baptist Growth in Rwanda

Baptists in the African country of Rwanda increased their numbers in the past decade by 1,200 percent, according to Baptist World Alliance figures.

C. E. Bryant, publications director of the international organization, wrote in a special report for Baptist Press that there were 1,491 Baptists in Rwanda in 1964. The 1974 figure is 19,515.

Century, Christianity Today Agree on Top Story

Controversy over the ordination of 11 Episcopal women and increased emphases on evangelism have been selected as major developments of 1974 by The Christian Century and Christianity Today magazines, in separate assessments. In their first issues of 1975, The Christian Century, an ecumenical weekly published in Chicago, and Christianity Today, an evangelical fortnightly published in

Washington, D.C., highlighted these and other stories as having made top religious news last year.

Tribal Rites in Chad

Landlocked in the center of Africa between the Sahara and rain forests north and south, Chad has forced a return to tribal initiation rites in its search for authenticity. President Ngarta Tombalbaye decreed in 1973 that all non-Chadian names be dropped and all tribesmen submit to their traditional secret rites which often mean circumcision and sacrifice to ancestral spirits. Many Christians who felt they could not comply have been severely persecuted, and some killed.

East African Standard, published in Nairobi, Kenya, carried a story on Sept. 21. 1974, written by a reporter following a visit to Chad: "Some (Chadians) object to a return to 'pagan' practices because they feel that they have been educated beyond them. Others consider them irrelevant and at least a good proportion of the Christian population object on a spiritual basis. However, the president has shown no mercy whatever to the objection. More men have disappeared over the past few weeks. Some have been openly killed."

""Living Church" Subscription Price

The Living Church, an independent

Episcopal weekly published in Milwaukee. has explained to its readers why its subscription price is going up. In an editorial in the Ian, 12 issue, the periodical says: .. "We must all bite the inflation bullet together, and the time has come when this magazine must do the inevitable. As of Feb. 15, 1975, the price of a one-year subscription will go up three dollars to \$15.95. Proportional increases in bundleplan subscriptions, multiple orders, and two- and three-year subscriptions will go into effect at the same time.

The Living Church, which has a circulation of 11,922 reports that "for the past several months it has cost us more than \$18 to produce a one-year subscription for which we charge \$12.95. The difference between cost to the subscriber and cost to us has had to be made up by contributions from friends and supporters who recognize that The Living Church exists not to make a profit but to serve the need for a free. objective, weekly newsmagazine serving the Episcopal Church."

The Living Church points out that "in the course of a year the reader receives some 900 pages of material that cannot be cheaply produced. We have no sense of guilt in asking him to pay \$15.95 for it: it still costs us more than that to produce it.'

Methodist Leader Cites National Crisis in Nigeria

Nigeria is caught in a leadership crisis that is a prelude to "disaster," the president of the Methodist Church of Nigeria said in an address before the denomination's annual conference in Ibadan.

Dr. E. Bolaji Idowu warned that the nation is under a "dark and dense cloud" because of "collective irresponsibilities." He described the situation as "a solidarity of chaos."

The Methodist president appealed to government leaders to listen to the wishes of people before acting. The best way to listen, he said, is to guarantee the freedom of the press.

"It is very dangerous to gag the press and not to let people express themselves because then you have bottled up things which will continue to fester."

Tito's Church-State Relations

Church-state relations in Yugoslavia continue to deteriorate, experts in East European affairs say.

They report increased antireligious propaganda in the government-controlled press, and legal measures against the Catholic press and clergy. Both the Roman Catholic and the Serbian Orthodox churches have been accused of engaging in "nationalistic propaganda" and of trying to create centers of "political clericalism.

It is also asserted by observers in the West that the Yugoslav government may be attempting to limit the churches' social and educational activities and restrict them to the sole performance of religious

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Some Anabaptist Principles

The dates of the 1975 Ministers' Week at Eastern Mennonite College covered the 450th anniversary of the Swiss Brethren who came to be called Anabaptits. So the week was titled as "A Celebration of Faith" and the complete program related to illuminating the Christian life through a study of Anabaptism.

The week was a speakers' marathon. There were 21 addresses given by 16 different persons. Speakers extolled the virtues of Anabaptists, analyzed their failings, and pondered the level of our own obedience.

Casette recordings of all addresses can be bought from EMC and a news story will follow later in *Cospel Herdal*. Here are a few principles of Anabaptism which became clearer to me through hearing 15 of these 21 addresses.

Not all of these principles are fully followed in our churches today. Some have been forgotten; others perhaps rejected. We cannot go back and become 16th-century Anabaptists. But faithfulness to our heritage suggests that we should inform ourselves about them and try to understand whether we are different for good reason or bad.

- 1. The congregational principle. The church, as Myron Augsburger noted, can be formed anywhere, anytime, in any culture. This principle grows out of another: the church is free because it answers to Christ alone. It is not limited by race, clan, or national boundaries. This freedom to follow Christ, said Augsburger, means nonconformity to culture and nonresistance in the face of power. Today it presses us to find a valid expression of economic nonconformity.
- 2. Christians meet often. Anabaptists met often in the early days, as many as three to five times a week. The documents do not mention meeting on Sunday, said Marlin Miller, but probably they did. However, they did not call these meetings "worship." Instead they spoke of "coming together" or of "meeting." At such meetings they did many of the things we would call worship, such as prayer, Bible study, exhortation.

Especially important in their meetings was the Lord's Supper. This was held often because it was the center of their meetings. Today, remarked Miller, it is thought we should not have communion often because it requires careful personal preparation, and that takes time and effort. We seem to feel we do not have the energy for this regular discipline. But, he wondered, should we not keep our souls in tune and our relationships clear so that communion

could be held often?

3. Anyone can preach. Admonition in early meetings was not restricted to "ordained" preachers. In fact, there were none at the beginning, though leadership was taken seriously. But as John Martin observed, any member could admonish the congregation and the sermons were extemporaneous.

One reason early Anabaptists quit attending the state church meetings was their impatience with a meeting where only one person spoke, As time went on, however, their preaching became more formalized and eventually some only read sermons which had been written by others.

- 4. Accept salvation, then get on with holy living. Anabaptists differed from Luther, according to Thomas Finger, in that Luther's chief concern was how an unrighteous man can be justified before a righteous God. The Anabaptists, he said, took justification by faith as a starting place and went on to consider how to live a sanetified life. Today, also, he said, evangelical Christianity is much concerned about the fallenness of man and the need for forgiveness. But they should accept this forgiveness and move on to consider how God is calling them to live.
- Rephrase the question. Anabaptists, said John Ruth, were asked, "What is the answer?" They replied by asking, "What is the question?" This is a good strategy, he caid.
- As a boy, John commented, he remembered long discussions about eternal security. Then, he said, it occurred to him to ask, "What difference does it make? We have to follow Christ either way." In other words, he implied, the question for the Anabaptist descendants is not, "Are we ternally secure?" but "Are we doing the will of Christ?"
- 6. You may get killed. Anabaptists lived with the threat of death and many experienced this. That may seem far behind but it isn't. Don Jacobs told of a friend of his in Kenya who was killed for his faith in 1969. His funeral was attended by 10,000 people. One of these was his wife who was injured by the men who killed her husband, but who came with a message from him. Before he died, he asked her to tell his killers that he forgave them. Perhaps this is the most important Anabaptist principle. Daniel Hertzler

Gospel Herald

February 11, 1975



Thoughts on Prayer

by Lorie Gooding

A few years ago I made the statement that "prayer is the realization of the presence of God." Now I would like to begin again. I do not retract that statement, but I would like to amplify, modify; and amend it. Because of some new experiences, and the continuation of some former experiences, I have received and am receiving new insights. Because there have been marvelous answers to prayer, I am convinced of the relevance of prayer to daily living. Because there have been perplexing denials, I would like to take a pilgrimage into that spiritual country where prayer is native and to explore the conditions of effectual prayer. To this end I submit myself to the Spirit of prayer, beseeching His leading in this quest.

It may be proper to begin with my first real experience of prayer. This was after my first reading of the New Testament. While reading this Book, I became convinced of the truth of it and of the lordship of Jesus whom it presented as the Anointed One. Since this cut directly across all that I had believed, and dethroned "science" as supreme, I refused to acknowledge it as truth. This went on for three miserable days.

Then, at the end of my ability to resist, I prayed—really prayed—for the first time in my life. I do not recall the words of that prayer, or whether there were any words, but the attitude of my heart was this: You are

Lord. I have been wrong to deny and resist You. I will do so no longer. Do with me as You will.

I had no idea what to expect. I was fearful. (He might strike me dead; I deserved it!) But then I knew, without knowing how I knew that He forgave me.

My Life Was Changed. The point of this account is that I was not psychologically nor religiously conditioned to this experience for which I then had no name. But my life was changed by it as a landscape is changed by an earthquake. And it established for me the validity of prayer.

Life is not always sunny weather and smooth sailing. Much of life is monotony, some of it is tragedy. We well may wonder if our lives really have any meaning. Do our griefs, or our joys, have any weight at all in God's eternal purposes? But in the light of the fact of God the temptations, the sorrows, the disasters, the successes, the pleasures, the joys; even the monotonies and dullnesses of living, and what we do with them, take on value and depth and meaning.

What tragedy is comparable to that of a sincere soul who prays not only for himself but for others, praying for souls for whom Christ died, but is met with nothing but silence and darkness, with no reason apparent for the silence and no light in the darkness. The conclusion forced upon that soul — that God is after all, indifferent and uncaring; that all seeming answers to prayers heretofore have been coincidental; that He will not, or does not, or cannot answer prayer — is too terrible to accept. Surely the failure must be in the human realm. It is that failure this pilgrimage has been undertaken to discover.

There is not much help in contemporary literature about prayer. The writers of many of these books never seem to miss their connections or lose their way. Fabulous things happen so that they may take long and expensive journeys; that their homes may be equipped with all the latest gadgets; that they may be kept solvent when all around are going bankrupt; that they may be filled with fat of the land while half the world goes hungry; that they may be wrapped in warm blankets while many are sleeping in the streets; that their personal safety may be assured while others die in flames, shipwrecks, and battle; that they may be given a blanket exemption from the ills flesh is heir to; and that they may be dispatched with no discomfort to heaven.

These books make me sick at my heart — books in which the writers (or the main characters, which is to say the same thing) stand by, claiming a monopoly on the grace of God, and saying, in effect, "If you would be like me you would avoid suffering." (The war-torn Vietnamese? The starving Africans? The famished people of India? The people of poverty-plagued Appalachia?) Such books raise more questions than they answer about an alligularity. Providence.

I find my answer rather in the concept of God as Creator, Sustainer, Omnipotent and Omniscient. It is impossible to conceive a Mind or Consciousness which can be aware of all people and all problems at the same time. Yet that is what Jesus was saying when He said that not a sparrow shall fall "without your heavenly Father."

In spite of my own questioning, I do believe God answers prayer. He has answered my prayers too consistently for me to attribute it to coincidence. He has answered in totally unexpected ways. And I am thankful He has had the wisdom to deny me many things.

Reaching Out Toward God. Prayer is the reaching out of the human spirit toward God. God is everywhere present, and theoretically it should be possible to make contact on a complete perimeter. God is the natural environment of the soul and it is impossible to avoid this contact at some point in the perimeter unless the soul is insulated and sealed against it. Selfishness is a most effective insulator and willful sin is a sealing agent.

To be effective, however, prayer must be "without ceasing." It is not an intermission state. The thing desired must be constantly desired. The soul must therefore remain in contact with God and all other facets of life must be subordinated to this. This will automatically exclude from the life everything displeasing to the Lord. Personal holi-

ness of life is an absolute imperative if prayer is to be effectual. Prayer must operate on at least two simultaneous levels. The essential prayer is a flow of worship, praise, and gratitude. Underlying may be the stream of petition and intercession.

Words are useful in prayer only if they are needed by the one who is praying to clarify his thinking. God does not wait for words: He knows the longings and the love and the fears and the desires of the heart before they find verbal expression. The effort to find suitable words to express the deep yearnings, intense desires, and holy aspirations of the heart can become an impediment to prayer. God does not wish for us to be distracted in the lifting of our hearts to Him, and often gives words inspired by His own Spirit that our prayers may be freed from our own limitations. But praying is not "saying prayers."

In the darkest hours of testing no one can help but God. No theory about God can help. Theology and philosophy, even if correct, are empty. There is no strength in education. Shining examples impart no courage. Only God Himself will do, the living, loving presence of the Lord Christ Jesus. Lacking that presence this quest would end in madness or in suicide. There is a longing within me to which neither psychology nor philosophy has anything to say. I cannot stay my soul upon anything less than God.

But deep within me somewhere the Spirit is stirring, assuring me that God is at work in the world, that the answers I seek will be given, that Jesus Christ is Lord of all the ages, that no prayer is lost, and that eternity alone will unwell the mystery of what prayer is.

- Gospel Herald -

Thoughts on Prayer Lorie Gooding	93
Don't Let the World Squeeze You Jean Kuhns Rissler	95
The Soap Man Muriel Stackley	90
The Faceless Generation Anne Neufeld Rupp	90
Concerning the Church J. J. Hostetler	99

Daniel Hertzler, Editor
Volume 68

David E. Hostetler, News Editor
Number 6

The Coppel Herald was enablished in 1008 as a successor to Gospel Witness (1905) and Herald of Tranh (1964). The Google Herald is a religious periodical published workly by the Mennonite Publishing House, 616 Walnut Avenue, Scottdale, Pa., except heirs or second Tuesday in 1014 and the Tuesday Hollowing Thankoping Day Subscription price in U. 5. dollars). 83.75 per year, three years for 82.75 ft. 102. The Part of Part



Don't Let the World Squeeze You

by Jean Kuhns Rissler

In the past, references to the world and its mold have often been associated with dress and other materials aspects of life. But the pressure of the world also influences the way a man views his brother and himself.

Each person has his own gifts which are given by God. All persons are of equal importance in the sight of God. When a person's life is controlled by the Holy Spirit he understands this equality of importance. But when he operates without the guidance of the Holy Spirit, the sense of equality is lost. He may feel that either his gift is greater than another's and mentally elevate himself or feel that his gift is less important and view himself as inferior to others. This belief in the relative importance of gifts is part of the mold into which the world tries to squeeze us.

One can think of a group of people with their Godgiven gifts in terms of a bar diagram. Each person can be seen as an upright bar and all bars have equal widths and equal heights. In God's sight and within the true brotherhood, all people are equally important. But when viewed with the eyes of the world, this equality is lost. The world squeezes each bar from the side in an attempt to change the shape of the bars oit fits to wor mold. One of two things may happen. Either the top rises to a new elevation or the base drops to a lower level. The way it changes depends on the mold. The world views the college professor with a PhD and a gift of communicating ideas well as more important than the small-town grocer who brightens many people's days with his gift of sensitivity and understanding. Each is aware of the mold the world expects him to fill. Under pressure of the world's view, each may find his own sense of importance charging.

The professor mentally adds to the height of his bar to fit the world's mold for him. From his exalted height he then views his grocer brother as inferior. But by yielding to the pressure from the outside he narrows himself. He cannot add to his sift nolly work with what he was given.

The grocer may also yield to the pressure of the world and find the bottom of his bar lowered. From his new base, he looks over and, seeing the bottom of his brother's bar above his, agrees that he is indeed inferior. But the also is narrowed by yielding to the pressure.

When the Holy Spirit is in control, He supports the base of each bar, keeping it from being lowered, and He fills from above, keeping the top from being elevated. This extra support and filling gives strength within to resist the pressure of the world from the sides. Equality of importance in God is restored.

As the professor and grocer accept this help from the Holy Spirit, they regain a sense of their true importance. Able, again, to see each other as equals, they can join their gifts of sensitivity and communication to build the church.

Jean Kuhns Rissler is a teacher in the Somali Democratic Republic

The Soap Man

by Muriel Stackley



A note in the church bulletin for last July 21 read: "SOAP. Mr. J. T. Pauls has a number of boxes of soap ready for the MCC Center. Contact him if you can take these to North Newton."

Upon reading the note that Sunday, I glanced across the congregation until I found J. T. He was leaning forward (his bald head reflecting the overhead light), intent upon listening with the help of a hand-held hearing aid.

After church I shook hands with J. T.'s wife, Helen. "We've been making soap every morning," she said with a broad smile, "and now we're through."

Those words "every morning" gain meaning when you know (I) that for the previous seven weeks central Kansas recorded 10 to 110 degree weather every day and (2) that J. T.—eighty-seven years old and blind in one eye—has turned out in the last five years around two tons of soan a year.

Last April, when we asked if we could come and watch the process, he said, "I hope I get this batch done. All this soapmaking is by special grace from the Lord."

Now, three months later, it was done. It ended, we learned, with a whirlwind postscript to the soapmaking season from Scott City, Kansas, unexpectedly brought seventy-five more gallons of grease. "Helen helped with all her might," J. T. told me. I am increasingly grateful that we saw some of the 1974 "batch" in the making. Here is how it goes:

J. T. protected by a large apron and rubber-coated work gloves, likes to begin with a fitty-fifty mixture of lard and tallow. (Lard is soft — the drippings from cooking; it can be sweet or rancid; and generally needs to be cleaned. tory-colored tallow — this year 147 gallons came from MCC beef canning — is dug out of ten gallon buckets with a sharpshooter). While twelve pungent pounds of this are

melting in a caldron over "not too much fire." J. T. slowly pours a dipper (26 ounces) of caustic soda into 2 3/4 quarts of rainwater (causing it to boil)—this in an enamel container. "Never mix water and caustic soda in glass, stoneware, or aluminum vessels," J. T. instructed us as he stirred the mixture. The soda solution must cool to between 75 and 95 degrees Fahrenheit, depending on the kind and combination of fats used." One-pound cans of lye, from which this recipe was taken, are no longer available.

When the melted fat and the soda solution are both the right temperature, J. T. pours the soda solution slowly into the fat. The thin steady stream must be "slow and even." Too rapid pouring or stirring causes separation. The slow stirring continues for ten to twenty minutes. The mixture gradually takes on the texture of hones, thickening. J. T. peered at us: "When it drips off the stick like webbing in a duck's foot" (he demonstrated several times), "then it's ready."

J. T. then pours the mixture into half-gallon milk cartons (saved for him by the hundreds by interested towns-people) set in a wooden box which is lined with damp cloth "to retain the heat." I found the pouring process phenomenal—J. T. holding the heavy caldron of liquid high enough so that the stream hit the openings, lining up his good eye with the stream, filling carton after carton, spilling not a drop. These filled cartons, then, stand for twenty-four hours, after which they are unwrapped and sliced into three even blocks. The blocks stand for four to six weeks on wooden slotted racks; there must be air space all around. They look like so many cheeses stacked on the shelves in J. T.'s garage.

Mennonite Central Committee provides boxes to specifications. After the drying process is complete, soap blocks are packed in these with ground-up soap used for cushioning. "A filled box weighs fifty-seven pounds," J. T. stated, showing us the soap powder and letting it run through his gnarled fingers. Turning to our young sons (who were not sure they could tolerate the fragrance of melting rancid fat), he said, "You youngsters should learn this so that when I'm gone someone will still make soap."

It was time to rest. (In the past J. T. has enjoyed a host of willing assistants, but he now prefers to work alone or with his wife so he is free to pace his 87-year-old muscles.) Glancing back at the garage—the glowing fire in the specially constructed "stove," the full cartons of hardening liquid, the driving soap blocks—I marveled

that such a primitive-appearing operation could turn out tons and tons of soap, year after year. The secret lies in the man (always watching for the handier method of doing) and his commitment to his Lord who clearly makes each batch of soap possible and to whom J. T. gives all the credit. "Whether or not I do this again next year," J. T. said as we walked to the house, "that's up to the Lord."

"At point of combination, sweet lard or soft fat must be 85, and soda solution 75 soft rancid fat must be 100° and soda solution 80°; half lard and half tallow must be 110° and soda solution 85°; all tallow must be 130° and soda solution 85°; all tallow must be 130° and soda solution 85°.

The Faceless Generation

by Anne Neufeld Rupp

Recently, while traveling to Detroit by train, we sat behind a middle-aged woman who was shepherding her elderly, rather senile father to his next destination. The bitter lines on her face seemed gentle compared to the tirades she hurled at the feeble man beside her. As the cowered in his seat, or became belligerent, I couldn't help thinking that there must have been a time when this father cradled his child, loved her and held her.

At an earlier date, I visited an elderly friend who had arranged her own commitment to a rest home, after suffering a hip injury. Only a year earlier, I had visited her home and feasted my mind on the conversation of this witty, well-read woman. Now the sparkle was gone. She roomed with another woman whose possessions swall-lowed up the living quarters. After years in her own home, she suddenly felt uprooted and disoriented. Although she said very little (she was not the complaining kind), her diminutive form and the sad lostness in her vioce suggested to me that something had disappeared from her life forever.

The elderly in our society face a vast number of problems. This is the first real generation of retired people. Growth-wise, it is also the largest generation of retired persons. Population growth has almost tripled since the turn of the century, but the population of those over 65 has increased sevenfold, today numbering about 20,000,000 in the United States. The Commission on Population Growth and the American Future estimates that the population growth of people over 65 will increase 43 percent by the year 2000. Yet despite this population shift, there has been an ability to negate old age and a failure to provide for its needs - physical, spiritual, and psychosocial.

The three-story, three-generation house no longer exists in our day. Smaller homes don't have room for grandparents, or if they do, grandparents may be unwilling to impose, give up their own independence, or become a part of the mobile society which is their children's world. Two generations living in two different worlds, even when they are living together, compound the isolation which many elderly feel.

Perhaps the most devastating part of the problem is our society's attitude to, and rejection of, those who have reached mandatory retirement age.

No Time for the Elderly. Our century has not had time for the elderly. Our technological era with its youth-oriented culture, its moon missions, and nuclear weapons has had little room for aged wisdom. As a result, the elderly have been too frequently written off as damaged merchandise, the nameless unpersons in our society who do not have purpose or value.

In our culture, old age is not a badge of distinction. People who have retired frequently struggle with a sense of worthlessness. In a production-oriented society, when the age of retirement comes, he or she is pushed off the ladder, ready or not, and someone else begins to climb the rungs. In a male-dominated society, this has been especially shattering for the masculine ego. Sometimes he is as unwanted at home as at work. His wife, who has made the home her castle and finds retirement age less traumatic (having survived the years when the children left home), has reoriented her life and finds satisfaction in being who she is, even after 65. Often she is not ready to have her world shaken or life pattern shifted by this 9 to 5 person who suddenly wants to make himself useful

around the house. As one indignant woman said shortly after her husband retired, "I don't want him under my feet!"

But time may change everything. When she can no longer manage her household tasks, she, her husband, or both, may move to a home for the aged, or the geriatries wing of the hospital. They will smell death, disease, and senility day after day until their own minds disintegrate, unless they learn to shut out the present reality and relive the past, engage in handicrafts, or wait for the occasional visitor.

If they are fortunate, they will have a room to themselves, but chances are they will be crowded in with someone else, perhaps a babbling bed patient. Whenever I have observed a situation like that, I've wondered how long my mind would remain clear and my tongue responsible.

Soon they will notice that those who attend them will talk to them as if they were children. Then between this and the next stage comes that endless period of vegetation, when everything is done to keep the body alive. Could there have been ways of expending equally as much energy in keeping the mind alive?

This sense of worthlessness and depersonalization makes our aged a lost, nameless generation.

Should Be Happy. The years after 65 should be happy years. Finally, after all those years of shouldering responsibility, often doing what they had to do, they should now be free to do that which gives them the greatest source of satisfaction. If they enjoy productive or creative labor, that opportunity should be there. If they want to travel, they should travel. If they've always wanted a new home, why not have one now? If they've always wanted to enter some area of service, but were tied down by jobs, why not do it now? If they want to continue their studies, learn a new trade or skill why not?

For a few this is possible. "Too many, however, of the nation's twenty million aged find their retirement years regimented by lives of isolation, uselessness, and despair, pained by failing health, inadequate housing, and feeble incomes," wrote Paul Francis in "Retirement," Kansas City Star, January 14, 1978. For these, old age is not a pinnacle, but a pit; a struggle for survival with income so pithy that homes begin to fall apart and payments are barely made. I have seen bent little women washing and ironing in an effort to earn a few dollars, not because they wanted to, but because they needed to find some way to supplement their meager income. I have seen a ghetto grandmother warming her hands in a coffee shop because her gas was turned off when she couldn't pay the bill.

How can old age contain dignity when those over 65 are often left alone to struggle for survival, bereft of security?

Age is not beautiful in America. Cosmetic advertisements cajole men and women into concealing the gray and hiding the wrinkles. Age is feared as much as death. Perhaps age is feared because of the fear of death. Smooth skin and unstreaked hair are the symbols of virility, power, and acceptance.

Older people can no longer hide behind the youth facade. Our society rejects old age, believing that after a fixed time, people can no longer develop or make contributions.

Attitudes like this cripple the elderly, stunt their growth, and let them struggle with feelings of inferiority and frustration. This happens by ignoring them or "babying" them. In either case they are treated as if they are not persons. All this leads to a wide variety of personality difficulties, neurosis, and syxchosomatic illness.

It is this idea of old age as an inevitable, incurable sickness, rather than a phase of life as natural as any other, that tends to breed loneliness, despair, and anxiety in the older person.

The problems of the aged may vary somewhat from community to community, from rural to urban areas, or according to vocational backgrounds, but there is one strand of commonness. Americans over 65 are the nameless ghetto of the twentieth century. Only a few enjoy the prestige, wealth, and acceptance that help them retain an identity in today's society. For others, the golden dream of retirement is not a pinnacle, but a pit.

Rabbi Abraham Herschel, in an address to the 1961 White House Conference on Aging said, "The test of a people is how it behaves toward the old. . . The affection and care for the old, the uncurable, the help-less are the gold mines of a culture."

The Church with Good News. Jesus had some incriminating things to say to those who were trying to exploit the elderly or evade responsibility. (Matthew 15:3-9). It seems to me that the church with its message of the good news should be on the forefront when it comes to righting the wrongs in our society. The abundant life should be available to people in the physical as well as spiritual realm.

We as Mennonites have always practiced a concern for our elderly. We are looking for new and better ways to express and implement this concern. Our Anabaptist heritage has placed a high priority on the value and uniqueness of the individual, grounded in an interpretation of the New Testament. Now I'm wondering whether we're willing to carry this concern beyond denominational lines and ethnic boundaries to the ghetto grandmother who has no heat or light, to the aged alien in a small town who does not speak English, to the bedridden elderly imprisoned in overcrowded and inadequately cared for rest homes, or to the one who is, unwanted by relatives and doesn't know who to turn to when illness strikes?

Just how can our faith find its most adequate expression in relating to the elderly, the faceless generation in our society?

Concerning the Church

by J. J. Hostetler

Today there are many denominations, independent churches, and Christian or religious organizations in the world. There are Protestants and Catholics with various shades of beliefs and practices. Many are divided into conservative and liberal groups. Some emphasize one thing, some another. Some are strong on evangelism, some on social action, and others on charismatics. We, as Mennonites, often relate to and work with various groups. Why, then, should we be a separate denomination?

There are many reasons for us to be a separate group, but I would like to present eight basic concepts. Many of the other groups also place these ideas into their creeds and expressed beliefs, but the practice and concept often varies. We do not claim perfection, but our practice and objectivity place us in a unique position where achievement becomes a potential possibility.

Our belief concerning the church:

We believe in separation of church and state.

There can be no official organic relationship between the two.

The state is a secular institution; the church a Christian organism.

The state is all citizens under law; the church voluntary by faith.

(The church witnesses to the state, warns, supports, and prays for the state and seeks to influence it for righteousness.)

There is no place for "God and country" idealism.

2. We believe in a voluntary, adult believers' fellowship.

This is made up of persons capable of believing, confessing, and accepting Christ as Savior and Lord, and experiencing a new life in Christ by the new birth.

Children, prior to the age of accountability, are secure in the provision of redemption made by Christ.

(The problem of "child evangelism" is that it leads children to express a sorrow for evil deeds committed rather than to the acceptance of a Person as their Savior.)

We expect the acceptance of water baptism and commitment to the teachings of the Bible as practiced by the Mennonite Church.

3. We believe in a commitment to following Jesus.

This is to be practiced literally, primarily, and completely; we expect to follow at all costs.

We admit we don't achieve fully, but this is our posi-

Tests of discipleship occur when we are tempted, frustrated, antagonized, used unfairly, and persecuted.

The Sermon on the Mount is our guide.

We must be obedient to His Word and the Spirit.

 We believe in practicing separation from the world in our lives.

This is accomplished by being modest and living with simplicity.

Also we refuse participation in activities, attitudes, and acceptance of anything that may influence others to do wrong or that may lead to separation from or transgression of God and of His Word.

5. We believe in the peace witness of the gospel.

This witness is to the entire world and to the unsaved individual.

The Sermon on the Mount is for the church today.

This calls for a relationship to all people.

We have a concern for the whole man, healing of all hurts.

6. We believe in the love of God as a way of life.

This leads to the cultivation of concern and helpfulness to all.

It includes a reaching out to meet the needs and hurts of all men.

There is self-sacrificing that others may live.

7. We believe in a brotherhood of committed believers. They live with readiness to care and share. This readiness is expressed concretely in service programs of the church and ceremoniously in foot washing.

8. We believe in our history and its implications.

This calls us to be a group with a witness to others in the world:

A faith that leads to action and commitment.

A brotherhood that cares and shares.

A witness that dies for the faith.

A ministry that reaches to all men.

A pilgrimage that suffers to be faithful.

Our family life, relations, and teachings over the generations have demonstrated our history as a people.

The above concepts may need further interpretation for better understanding. We believe that we have a unique calling and witness in the world as a denomination. How well we function and how much we succeed is dependent on our corporate and individual response and obedience to God and His Word in the observance of these practices and ideals. They are a challenge to us and we humbly confess that we have not always been faithful.

J. J. Hostetler is Field Worker, Allegheny Mennonite Conference.

Second All-Canada Consultation on Cooperation

The second all-Canada consultation on inter-Mennonite cooperation, held at Ottawa St. Mennonite Brethren church in Kitchner, Ont., Jan. 8-10, began slowly but soon picked up intensity as the 150 representatives from 11 Mennonite and Brethren in Christ groups got to know and appreciate each other.

Sparking the most intense discussion was the nature of witness to the native people, particularly Indians. The sometimes emotional but highly enlightening dialogue followed a paper by Menno Wiebe, MCC (Canada), native ministries director, in which he gave the present challenge of the church as being "how to generate action that will pull high-flying Christian ideals of servanthood to become incarnated into the earthly reality of the native dilemma."

In his paper on practical discipleship, Henry Poettcker of Winnipeg traced the biblical basis of discipleship and then went on to enumerate some contemporary issues of obedience confronting the

church.

Specific areas in which obedience is called for in today's world, he said, are in the ties to political systems, the witness for peace, use of economic advantage, mutual aid, wages and salaries (especially ministers' salaries), church polity, family life, missions and evangelism.

In a paper, "The Church and the Political Process," John Lapp of Goshen, Ind., said today's dilemma is "to discover a way of living the truth in the midst of

a politicized environment."

Reg Toews, MCC (Canada), director of Voluntary Service, presented a detailed picture of existing VS efforts of Canadian denominations and the relationship of these to U.S. counterparts in conferences and MCC.

In his opening address on Wednesday night, Newton Gingrich, chairman of MCC (Canada), traced many specific areas in which greater cooperation could be realized, and challenged the delegates to talk frankly and openly.

And after a slow start, they did. Many spoke of greater appreciation for each other and for the integrity and dedication they had seen in MCC and in their sister conferences. They agreed to meet annually in a smaller representation and at least every three years on a larger

The gathering concluded Friday noon with a session spent on discussing the role of MCC (Canada). Many words of encouragement were spoken, urging the Canadian organization to move ahead

aggressively.

There were also some words of caution.

Evangelical Mennonite Conference delegates from Manitoba presented a prepared

statement of concern' that cautioned
about involvement with Indians, the
Ottawa Office, peace committee activities,
theological leadership by MCC, and personnel recruitment.

The first such consultation was called by MCC (Canada) in 1973. Conferences each appointed an allotted number of representatives and program was set by conference leaders. — Dave Kroeker

Overseas Committee Calls for Renewed Missions Commitment

The Mennonite Board of Missions Overseas Committee is urging the Mennonite Church to renewed vision and commitment to overseas missions in the immediate years ahead.

Projections prepared for Assembly 75, to be held in Illinois in August, characterize that vision as: a central and indispensable emphasis on church planting; the calling to long-term assignments of persons gifted as church planters and as teacher/equippers; cultivation within the church of faithfulness in prayer and giving to translate the vision into reality.

As one step toward realizing that vision the committee, during its midlanuary meeting, approved a budget of 81,139,148 for the year beginning on Feb. 1. In addition to administration and negeneral program, the budget covers areas support: Africa, \$113,344 (17 workers); Asia, \$339,377 (46 workers); Europe, \$115,862 (14 workers); Lutin America, \$358,144 (64 workers); Lutin America, The committee outlined plans for Bonita and John Driver to serve in an exploratory preaching and teaching ministry in Spain from about April through September as a further step in helping to determine continuing Mennonite witness there. The Drivers served in Uruguay from 1966-1974 and earlier in Puerto Rico.

The Drivers will work closely with José Gallardo and José Lusis Suarez, leaders in the Spanish-speaking Mennonite congregation in Brussels, and the Spanish Evangelical Council, to determine how and where church development should

begin.

The committee authorized a mission forum series interpreting the nature and function of the long-term missionary to-day to be scheduled in Mennonite population centers during the last quarter of 1975. The forum will seek to clarify the more specifically defined missionary vocation envisioned by the committee as essential for carrying forth its next thrust in overseas missions.

Three new long-term workers were appointed to begin service midyear. Jean Smucker, Orrville, Ohio, will be a nursing tutor with United Mission to Nepal; and Janie and Neal Blough, Deshler, Ohio, will be a part of the student ministry team in Paris, France. The Bloughs were seconded by the General Conference Mennonite Commission on Overseas Mission, Newton, Kan.

During their two-day meeting the committee talked with six workers on fur-lough: Bonita and John Driver from Uruguay, Betty and Otis Hochstetler from Brazil, Byrdaline and Willis Horst from Argentina. Hochstetlers are studying at the Overseas Training Center of the Associated Mennonite Seminaries, Elkhart, during a one-year furlough. Horsts are living in Archbold, Ohio, during three-month furlough.

Committee member David Hostetler was asked to carry greetings to brothers and sisters in Brazil during his visits there in February to gather stories for The Foundation Series, the new cooperative Anabaotist curriculum.

MCC Canada Has Good Year

All 28 members of the Mennonite Central Committee (Canada) Board were in attendance at the annual meeting in Kitchener, Ont., Jan. 10 and 11. The Board forged ahead with plans for expansion and increased programming.

The appointment of two new staff members was approved for 1975. It was agreed to hire a full-time peace and social concerns secretary and to appoint a full-time publicity director.

100

Special impetus was given to this year's planning by the tremendous response in financial giving during 1974. Total giving increased about 60 percent over 1973.

The total 1974 receipts were \$2,347,589.84, well over the budgeted \$1,751,140. The 1975 budget is \$2,318,982. Administrative costs have managed to remain under the 10 percent mark.

Not quite so rewarding is the gradual decrease in qualified volunteers—115 placements were made in 1973 compared with 92 in 1974. A need for more personnel was emphasized throughout the meetings. Especially needed are older and more mature volunteers.

In other business, Siegfried Bartel of British Columbia was elected to the executive, replacing Helen Janzen of Winnipeg. The Board also voted to sell its shares in Menno Travel Service and withdraw from that organization. Other discussion centered in reports by Bill Janzen of MCC's Ottawa office, and Menno Wiebe, Native Ministries secretary.

The Peace and Social Concerns Committee, formed one year ago, proposed a set of golding principles and outlined as the golding principles and outlined the continuation of the peace and the peace and

At the Friday night public meeting John Wieler spoke of world food needs; Menno Wiebe gave a brief account of his recent trip to Bolivia; Peter Dyck of Akron, Pa., spoke of the church conference in Moscow, which he attended, as well as emphasizing MCC's urgent need for trained personnel. William Snyder, executive secretary of MCC, gave a brief overview of the worldwide eministry.

The next annual meeting was set for Jan. 16, 17, 1976, in British Columbia.

— Margaret Loewen Reimer

Volunteers Aid Offenders

Opportunities for involvement with offenders are increasing for Mennonite Central Committee volunteers in North America.

Person-to-person counseling with prison inmates about to be paroled and with parolees is expanding in Canada while a few positions for volunteers are opening in the U.S.

In a recently created volunteer's position in Lancaster, Pa., Carl Landis works with the Public Defender's office, the Lancaster Offender Ministries Council, and the Friends Lancaster Bail Project.

In connection with the Public Defender's office, Landis does research and investigation, works informally with district justices lowering ball charges, assists in the explanation and filling out of forms, and makes pastoral-type visits to prisoners.

To help various individuals who have been arrested have their bail lowered to nominal bail (one dollar), Landis interviews the accused offender at the prison, then checks out his information and references with respect to job, family, past record, reputation, and length of local residence. If chances are good that bail may be lowered, Landis contacts the justice of the peace.

The Lancaster Offender Ministries Council of which Landis has been designated staff person/convener works not only to help prisoners, but to sensitize local Mennonite churches to the needs of inmates.



Carl Landis leaves Lancaster County Prison where he visits prisoners as part of his work with offenders.

The group is currently approaching the chaplain, warden, and board of inspectors at the Lancaster County prison in hopes of beginning Sunday worship services with inmates. It also sends representatives to prison board meetings. Landis hopes that the Offender Minis-

tries Council will expand and undertake projects such as helping parolees find jobs, establishing a community treatment center or halfway house for adult of-fenders, following up with the families of parolees, and relating to residents of Barnes Hall, a home for juvenile of-fenders.

An Interpretation of an International Question

The Mennonite Central Committee held its annual meeting in Canada for only the second time in its 55 year history, Jan. 16-18, but the change in venue didn't alter the agenda much. The committee still spent almost as much time talking about U.S. matters as it did about MCC's international program.

Manitoba's Mennonites are strong supporters of MCC, and those who attended the daytime business meetings and the public evening sessions at Portage Avenue Mennonite Brethren Church in Winnipeg echoed their confidence in this inter-Mennonite orsanization.

But among some of the participants there was a disquieting undertow of concern which wondered why there was so little evidence that the issues which were raised at MCG's self-study consultation in Chicago just 14 months ago had been heard. At that meeting it was pointed out that some Canadian Mennonites are becoming increasingly frustrated because they can't relate to American Mennonites through a parallel organization. They urged the formation of a separate MCG in the United States to which MCC (Canada) could relate as an equal, rather than as a jurior partner.

Consider this: Canadian Mennonites, who make up 25 percent of the MCC membership and who provided it with 35 percent of its volunteers and 34 percent make up 150 methods and up 150 methods and up 150 methods and up 150 methods up 1

There was no serious carping at the meeting, though, about the U.S. domination. Some joshed about the elephantmouse relationship. One member reminded the Board during one session that they had again spent all afternoon talking about a U.S. problem. And Canadian board members smiled but offered no rejoinders when some U.S. representatives talked about the nationalistic winds that seemed suddenly to be blowing north of the border.

The structure review committee, which MCC appointed a year ago to look at some of the concerns raised at the self-study consultation, reported to this year's meeting with the following comment: "The structure review committee

recognizes that an MCC (U.S.) should logically energe out of a need for such a structure on the part of the U.S. constituency. At the present time such a need is not felt and therefore there are no recommendations concerning the formation of an MCC (U.S.)."

The Board, which spent most of the first day of the annual meeting dis-

cusing the committee's report, didn't agree unanimously with the review committee. Harold Bauman, Coshen, Ind., stated that the committee's statement did not reflect his thinking. "I see a need for an MCC (U.S.) and I hope the Canadians will be patient with us as we move in this direction," he said. There was no move, however, to amend the committee's stated view.

What was interpreted by some as a move toward the eventual formation of a United States MCC was the establishment of a Department of U.S. Ministries, which for the time being will function primarily in the area of inter-Mennonite Voluntary Service. The recommendation on the new department was the outgrowth of a special consultation on VS.

The structure review committee also recommended some changes in MCC's bylaws. Not all its proposals were accepted, but among those which were adopted were the following: membership on the executive committee will be increased from eight to nine, with a minimum of three coming from Canada. Representation on the Board will henceforth be permitted from groupings of congregations other than conferences. This will enable regional groups, such as the new West Coast MCC in the United States, to hold full-fledged membership.

These bylaw changes now must be presented to the member conferences for ratification. If they raise no objections, the changes will go into effect at next year's annual meeting.

A proposal outlining the principles of againzation for the West Coast Mennonite Central Committee was accepted by the Board. This regional grouping, which was represented by Robert Friesen, will include the Mennonite churches in Arizona, California, Idaho, Nevada, Oregon, Utah, and Washington. Its formation has been cleared with the conferences who have congregations in these states. This new organization will be closely watched, some said, because it might well serve as a model for regional MCCs in other parts of the country.— Larry Kehler

Historians Commemorate A-M Movement

Over 1,000 Lancaster area descendants of the Anabaptists traveled snow-covered roads to Lancaster Mennonite High School auditorium on Tuesday evening, Jan. 21, to commemorate the 450th year of the Anabaptist-Mennonite Church. The meeting, moderated by Myron S. Dietz, president, was sponsored by the Mennonite Historical Associates as the first in their series of programs for this year. Mennonites, Old Order Amish, Beachy Mennonites, Old Order Amish, Beachy

Amish, and Old Order River Brethren of all ages heard John L. Ruth, historian from Vernfield, Pa., discuss "contemporary applications of Anabaptism."

Taking on the mind of Christ involves action as well as creed, he said. We dare not be so quiet in the land that no prophetic voice is heard. Delving into the Bible. 'in the light of Christ' brought our forefathers into direct conflict with the authorities. Questions as complicated as today's also can be approached freshly with the Bible — what a heritage!

"But," warned Buth, "just as we have often sold well-built, ressured family heirlooms in exchange for contemporary knickknacks, so hawe we let a priceless spiritual heritage slip away without emotion, substituting popular trends which may be good for an ego trip during the next five years." He also noted that we like to entertain ourselves by reading opinions on the second coming of Christ

by so-called experts, when we all have access to the same biblical facts.

"How will we react if a disruptive breakdown occurs in our economic order?" challenged Ruth in conclusion, 'In a time of revolution and change, will this mind be in us which was also in Christ?" He encouraged the audience to find a simple alternative to the compulsive consumption of Americanism today.

Ruth's observations, along with German and English hymns of the brother-hood, sung by two choral groups, recreated the solemnity, cost, and joy of that baptismal service 450 years ago.

Two similar services commemorated this anniversary on Sunday evening, Jan. 26. John E. Lapp, Franconia conference bishop, discussed "The Anabaptist Ideal and Mennonite Reality" at Elizabethtown Mennonite meetinghouse, and Jan Gleysteen of Scottdale, Pa., spoke at the Bowmansville Mennonite meetinghouse.



New Recruits for VS

Eighteen young people from Manitoba, Washington, Indiana, and various parts of Pennsylvania got together for a week of orientation Jan. 13-17 at EMBMC headquarters, Salunga, Pa. They had one thing in common—all 18 are entering VS.

The Eastern Board volunteers and their assignments are as follows: First row: (from left to right): Becky Yoder, Middlebury, Ind., LPN, Johns Island, S.C.; Judy Lantz, Ronks, Pa., nurse, Johns Island, S.C.; Jean Beiler, Mohnton, Pa., van driver for senior citizens in Washington, D.C.; Jeanne Mack, Perklomenville, Pa., day care worker, Homestead, Fla.

Middle row (from left to right): Sara Frey, Chambersburg, Pa., teacher aide, Anderson, S.C.; Audrey Lehman, Chambersburg, Pa., nurse aide, Birmingham, Ala.; Clndy Reeser, Pasco, Washington, secretary-bookkeeper, Philadelphia, Pa; Cheryl Good, Mohnton, Pa, nurse aide, Washington, D.C.; Steve DeGeorge, Mountville, Pa, carpenter, Elmira, N.Y.; Rhoda Kauffman, Goshen, Ind., bookkeeper and day care worker, New York City, N.Y.; Beth Reitz, Smoketown, Pa., social work, Elmira, N.Y.

Back row (from left to right): Jim Landis, Millon, Pa, carpenter, Corning, N.Y.; Ray Hamm, Altona, Man, sewing industry belper, Americus Ca; Peter Hege, Landisville, Pa, carpenter, John Stand, S.C.; John Martin, Elizabech-awi, Pa, respiratory therapist, Washington, D.C.; Roy Bender, Belleville, Pa, maintenance man and van driver, Homestead, Fla; Rachel Craul, Strasburg, Pa, LPN, Mobile, Ala; Tom Lehman, Holtwood, Pa, carpenter, Philadelphia, Pa

Special 450th Anniversary Edition

Who would have that believed worldwide brotherhood of Mennonites would emerge out of a small-group prayer meeting held on Jan. 21, 1525, in Zürich, Switzerland? Probably not even Conrad Grebel or Felix Manz, who baptized



each other on that occasion. But here we are - 558,255 of us - 450 years later. The body is growing! And the ideas of voluntary church membership, separation of church and state, love and nonresistance, and a strong missionary mandate which marked the early Anabaptists continue to give focus

to our witness in 1975.

The 66th volume of the Mennonite Yearbook highlights the worldwide nature of brotherhood by including the World Directory of Mennonite and Brethren in Christ Churches, compiled by the Secretariat of Mennonite World Conference. It also features two articles, "450 Years After Zurich," by John A. Lapp, dean of Goshen College, and "The Mennonite Church 1975," by Newton Gingrich, moderator of the General Assembly.

A few changes were made for greater ease in using the Mennonite Yearbook. One of these changes was to centralize basic congregational information in the conference and district directory so that one can open to the name of a congregation and make a phone call or mail contact without moving back and forth to other sections of the book.

One interesting statistic this year is that the North American membership reached an all-time high of 101,747 - up 1.568 from 1974.

The 1975 Mennonite Yearbook and Directory is available now from Mennonite Publishing House and Provident Bookstores for \$2.75.

Biblical Studies Schedule Announced, Hesston

Four major biblical and religious studies programs have been announced by John Lederach, Hesston College chaplain, for spring term. The intense study sessions begin on Friday evening after supper and conclude Sunday afternoon.

Feb. 14-16: John Lapp, dean of Goshen College, will speak on "The Interpreting of World Events.'

Feb. 28-Mar. 2: Phyllis and I. Merle Good will provide a campus experience on creativity and drama in the Christian community. Merle is a poet, author, and playwright. Phyllis edits Festival Quarterly.

Apr. 18-20: Peter Ediger and John Esau will discuss Christian citizenship and civil religion. Ediger is a pastor in the Denver area, while Esau is associate pastor of Bethel College Mennonite Church.

May 2-4: Lawrence Hart will speak on the American Indians in the church. Hart is a Chevenne Christian leader from Clinton, Okla.

For details on registration, lodging, and meals, write to Biblical Studies, Hesston College, Hesston, KS 67062.

Missouri Church **Burns Mortgage**

The Harrisonville (Mo.) Mennonite Church paid the mortgage on their building with a large two-by-three-foot check at their Thanksgiving banquet last year. Then followed a mortage-burning ceremony.

The congregation broke ground for the new building in June 1969 with an old-fashioned walking plow.

Sunday morning attendance now aver-

The church also sponsors a Kinder Kastle preschool attended by 108 children. This year kindergarten, with grades one and two, were added to the program. Hal Perkins is the present pastor. --

Mary Kathryn Yoder

Properties Purchased for New York City Church

The purchase of two properties on Seventh Avenue in New York City was approved by Eastern Mennonite Board of Missions and Charities at their bimonthly meeting on Jan. 16. In October the Seventh Avenue Mennonite Church, along with ten apartments, was destroyed by fire. The congregation has made temporary arrangements to carry on their Head Start and day care program and worship services at three separate locations.

Fire insurance recoverage against the loss amounted to \$48,000. To rebuild the original facility would cost considerably more. So the congregation proposed an alternate course. Investigation showed that an adjoining building, also partly destroved by the fire, could be purchased for \$10,000 and another corner property which can be used without extensive renovation is available at \$30,000. The corner property has twelve income-producing apartments and the ground floor can be used for both Head Start and day care programs, as well as for temporary worship services.

mennoscope

The annual Ministerial Meeting of Lancaster Conference will be held at Bowmansville Mennonite Church on Feb. 18 and 19, with three sessions on Tuesday and two sessions on Wednesday. Paul L. Dagen and J. Otis Yoder will be guest speakers.

The following positions are open at Adriel School: cook and director of development. For more information, write or call Don Hertzler, Adriel School, Box 188. West Liberty, OH 43357; (513) 465-5010.

Norman and Ruth Kraus on leave from Goshen College in Indiana spent the first week of January in the Philippines. Norman shared in a pastors' retreat. James Metzler, Eastern Board missionary in the Philippines, reported that the ten sessions gave new vision to the 20 pas-tors and students who attended. "The words 'gospel,' 'Pentecost,' and 'fellowship' came alive with greater meaning as Brother Kraus talked with us about the community of the spirit." James said. The Krauses have moved on to India. where they will conduct Bible seminars for three months. They will complete their trip after visiting churches in East Africa.

James Metzler, EMBMC missionary in the Philippines, reported that five typhoons in a six-week period caused much destruction to the rice crop in the Abra region, a nine-hour bus trip north of Manila, Meanwhile, the Missions Now group is building two centers for child care projects. The additional rooms beside the chapel in the city of Lumban, south of Manila, will provide space for the Bible training program of which James is a part. The building will also serve as overflow space for the crowded worship services. James reported that while this new construction was under way, news arrived of a generous gift for a revolving building fund from the people of the Metamora (Ill.) Mennonite Church

Quench Not the Spirit by Myron Augsburger is being published in revised paperback edition by Choice Books, in cooperation with Herald Press. The book will be marketed on retail bookracks by

Choice Books.

Ron Yoder, director of Choice Books for Mennonite Broadcasts, met recently with George Hamper, district manager of People's Drug Stores in Ohio, to arrange for the placement of books in the company's 12 stores in the state. The Ohio and Eastern and Conservative conferences' Choice Books programs will service the necks.

The Ohio and Eastern Conference has appointed Orin Eichelberger Choice Books supervisor as of Dec. 1. Orin is director of Probation Services for Stark County, Ohio. He had previously served as Choice Books supervisor for the conference. Margaret Sommers has been employed half time to assist him. They will administer the program out of a new location in Canton, Ohio.

A task force has been organized to review the Choice Books program and to give direction to future expansion. The committee, composed of Delbert Seitz, Charles Shenk, Bernie Loeppky, Orrin Eischelberger, Kenneth J. Weaver, Simon Schrock, Debbie Rittenhouse, Ronald Yoder, and Merrill Moyer, plan their first meeting in late February. The Choice Books program is coordinated by Mennonite Broadcasts for 24 conferences.

Correction: On page 55 of Cospel Herald (Jan. 28, 1975) Earl Martin is identified as a Mennonite Central Committee worker who served in Japan from 1966 to 1969. This should say Vietnam instead of Iapan.

Eastern Mennonite College has added a major in social work to its curriculum, bringing the total number of academic majors offered at the college to 24. The new program is an expansion of the sociology department's "social work sequence" and is directed by Ervin J. Mast, chairman of the newly named department of sociology and social work. The program has been formally approved by EMC's board of trustees and hopes to gain accreditation by the Sumer.

Donald R. Jacobs, director of Mennonite Christian Leadership Foundation, presented a paper entitled "Possession, Trance State, and Exorcism in Two East African Societies" at the Symposium on Demonology, sponsored by the Christian Medical Society at Notre Dame University in Indiana, Jan. 8-11. The 25 evangelical participants included psychiatrists, medical doctors, psychologists, anthropologists, missiologists, and theologians. As people flock to the towns and cities where they live in very close quarters, they must have some way to avoid conflict. "Spirit-possession and witchcraft serve as lightning rods to 'ground' some of the frustration. To hope that this will all pass away in a few years is to hope for snow in the Sahara." Jacobs said.

Mennonite Central Committee (Canada) has received its first matching grant for overseas development and relief work from a provincial government. The province of Alberta recently made a \$20,000 contribution to MCC (Alta.) Half of this amount was designated for goods-in-kind and the other half was a cash contribution for MCC's relief efforts in the Sahel. Additionally, 20 tons of powdered milk costing \$25,000 have

been purchased in Alberta by MCC. A grant from the provincial government to cover this purchase is expected. Both these grants have been negotiated by the Alberta Committee of International Agencies, of which MCC (Alta.) is a mem-

James and Ruth Shank of Lancaster, Pa., returned from a personal visit to churches in Tanzania and Kenya on Jan. 23. The Shanks had spent two terms in missionary service with Eastern Board in Tanzania, terminating there in 1957. "It was a rewarding experience to meet friends after a separation of 18 years and to speak with them in their language," james said.

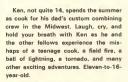
Construction of the new Lancaster Mennonite High School auditorium-gymnasium nears completion, reported J. Lester Brubaker, principal. Completion date is set for early April. Nine months ago, in April 1974, ground was broken during a special student assembly climaxing months and years of praying, brainstorming, and planning, Good fall weather contributed to the accelerated construction pace. It will better accommodate the instructional needs for physical education of LMH's 550 students as well as provide a large auditorium for school and church functions, with seating capacity at nearly 2,000 persons. Region V will hold its 1976 Assembly in this complex.

The Alumnae Association of the La Junta Mennonite School of Nursing, La Junta, Colo., is in the process of publishing the history of the school, which was forced to close in 1958 due to insufficient clinical cases. This history was compiled and written by Maude Swartzendruber, who was associated with the school and hospital during the years 1931 to 1943, as student and faculty member, and from 1943-56, as director of the school and nursing service of the Mennonite hospital. The book, entitled The Lamp in the West, is now being printed. It will include a picture of each of the 420 nurses who graduated from the school during the 44 years of its operation. The story begins in 1902, when several families traveled from Pennsylvania and Virginia to the wide-open spaces in the West in search of a climate that would benefit their health. It should be of interest to students of history and to nurses and prospective nurses. For more information. write to Gladys Grove, Hesston, KS 67062, or Maude Swartzendruber, Schowalter Villa, Hesston, KS 67062.

Special meetings: Philip E. Miller, Chesapeake, Va., at Hartville, Ohio, Feb. 9-16. Dan Yutzy, Harrisonburg, Va., at Maple Grove, Belleville, Pa., Mar. 16-93.

New members by baptism: three at

SISSY KID BROTHER by Amelia Mueller



Hardcover \$4.95; softcover \$2.95.







Warwick River, Newport News, Va.; four at Souderton, Pa.; five at Mountain View, Lyndhurst, Va.

Change of address: Glenn E. Musselman from S. P. Brazil, to Box 449. Hesston KS 67062

readers sav

Submissions to Readers Say column should comment

This being the accepted date of birth of our Mennonite Church, I feel moved to make a few comments, especially after reading and rereading Hubert L. Brown's article in the Jan. 21 issue of Gospel Herald

It appears to me that he has more insight and perception as to what the Anabaptist "herewas and is all about than many of the direct

offspring of Menno.

To employ a little satire — I wonder if their problem back there couldn't have been solved by a little more toleration and some compromise, especially by the sons of Menno, and "let both grow together," rather than the way it was done with its resulting upheavals, hard-ships, and untimely deaths (end of satire).

I verily believe that we have a unique witness to present to the world, and may God grant us the spirit of wisdom and understanding to be able to do this and still remain uncontaminated

by the world.

Unless we remain separate from the world, we have no witness to give and no reason or right to exist. — Albert Eberly, Bay Port, Mich.

I've been wondering for some time if Gospel Herald ought not have some other title. The issue that came today contains not one verse of Scripture that I can find - mostly articles on ancestors and social concerns.

Ought not each issue have some biblical exposition like Decision magazine does, to name one sition like Decision magazine quest to name one title. Christianity Today carries "Layman and His Faith." We do have some good expositors of the Word among us. Could not they be heard more frequently?

I trust I don't sound judgmental. I'm just expressing my observations. - Dean Hochstetler, Nappanee, Ind.

Lareta Finger's article, "A Woman's Place Is in Christ" (G.H., 1/14/75) is to be read and reread as one of the best presentations of N.T. teaching on women. The article is commendable for its biblical content in light of first-century culture. Other teachings on this subject (Gothard theology, for example) seem to be biblical but when examined in the context of first-century culture one discovers to his dismay they are more pagan than Christian. Lareta Finger's article is well written and gets at the heart of the meaning of the liberating power of the gospel of Jesus Christ in the first century. Thank you for printing it.

Your January 21, 1975, issue on Anabaptism certainly was timely and will aid the church in getting off to a good start in this its 450th anniversary year. However, the temptation looms over us to study Anabaptist origins and never get beyond a birthday celebration to the crucial issues of 1975. May I encourage you to prod us beyond the 16th century during this anniversary year to face honestly and sift out the similarities and differences between Anabaptist/Menno nite theology and contemporary North American Protestantism

Could it be that we are more Protestant than Anabaptist today? How do we apply the life of discipleship in the urban world? How do we

experience a brotherhood church in Christ when there is so much racial discrimination and economic exploitation within the Christian church itself? These are hard questions to face, but unless we are ready to live out an Anabaptist theology in 1975 this anniversary year may decline to a mere birthday party and 1976 finds the Mennonite Church joining American Protes-

Let's have more articles on Anabaptism this year - articles that describe the 16th century and articles that lead us to Anabaptist reality in 1975. - Paul M. Zehr, Lancaster, Pa.

tantism in singing "God Bless America.

Somewhere along the line the EMC publicity department came to believe that Ken Reed's play, "Anabaptist!" was commissioned by the Historical Committee. This is not correct, and we would hope that any future references to we would nope that any future reterences to Reed's play as being commissioned by us be deleted from copy going into Gospel Herald. 1 am happy with the coverage you are giving to the 450th anniversary of our brotherhood,

and the applications of heritage to the 1970s already being worked into interpretive articles. Hopefully, this can be strengthened, so that by 1976 we will have prepared our people for the church-state issues. — Leonard Gross, executive secretary, Historical Committee of the Mennonite Church, Goshen, Ind.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alger - Yoder. - Victor Alger, Broadway,

Va., Zion cong., and Judy Yoder, Harrisonburg, Va., North Leo cong. (Grabill, Ind.), by Jesse Byler and Harvey Yoder, Dec. 28, 1974. Brunk — Keener. — Leon Brunk, Westfield, Pa., and Wendy Keener, Rexville, N.Y., both

of West Union cong., by Leonard Brunk, father of the groom, Jan. 18, 1975. Hoover - Benner, - Harold W. Hoover.

United Methodist Church, Elida, Ohio, and Sheryl D. Benner, Pike cong., Elida, Ohio, by Kenneth Benner, father of the bride, and Titus Kauffman, Nov. 23, 1974. Martin - Weaver, - Ervin Jav Martin, Eph-

rata, Pa., Metzler cong., and Joyce L. Weaver, Ephrata, Pa., Hammer Creek cong., by Paul Hollinger, Nov. 23, 1974.

Miller - Willouer. - Robert Glenn Miller. Kalona, Iowa, Sunnyside Cons. cong., and Rachel Willouer, Davis, W.Va., Mt. Clinton cong., by

Wilder, Davis, W. Va., Mr. Clinton cong., by Dan Yutzy, Dec. 21, 1974. Schrock — Martin. — Jacob Martin, Kalona, Iowa, Lower Deer Creek cong., and Miriam Martin, Harrisonburg, Va., Ridgeway cong., by Glenn Steiner, Dec. 22, 1974.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Biehn, Elvern and Ruth Anne (Gerber), Ont., second son, Jason Robert, Listowel. Dec. 29, 1974. Brenneman, J. Roy and Linda (Buckwalter).

Middletown, Pa., third child, first daughter, Anita Faith, Dec. 28, 1974.

Clark, John and Lucille (Martin), Philadel-phia, Mo., second child, first son, Jeremy Landon, Jan. 13, 1975. Godshall, Ray and Mary Jane (Kulp), Telford, Pa., second daughter, Janelle Kaye, Jan. 15,

Good, Dale and Doreen (Rudy), Hagersville,

Ont., second child, first daughter, Rachona Lynn, born Oct. 27, 1974; received for adoption, Jan. 12, 1975.

Grieser, Merlin and Mary (Brenneman), Dayton, Tenn., second child, first son, Michael Dean, Jan. 11, 1975.

Kempf, Darrel and Mary Ellen (Ash), Archbold, Ohio, fourth child, third son, Scott Allen, Jan. 3. 1975

Miller, David S., Jr., and Carol (Schrock), Hutchinson, Kan., third child, first son, James Dale, Dec. 10, 1974.

Miller, Verlin and Elaine (Guengerich),
Elkhart, Ind., first child, Matthew David,

Dec. 30, 1974. Moyer, J. Phillip and Betsy (Alderfer), Aibon-

to, Puerto Rico, first child, Joanna Elizabeth. Dec. 21, 1974. Myers, Dennis and Elsie (Miller), Kokomo, Ind., second daughter, Hannah Sue, Oct. 31.

Nolt, Larry E. and Marilyn (Peifer), Harrison-burg, Va., second child, first daughter, Jill Elizabeth, Jan. 19, 1975.

Peachey, Robert and Joann (Wert), Belleville, Pa., third daughter, Robin Michele, Jan. 5,

Rush, Linwood and Marylin (Snyder), Portland, Ore., second son, Ryan Allen, Jan. 20, 1975. Slingerland, Ray and Sheryl (Bender), Williams-

ville, N.Y., first child, Jesse Ray, Jan. 5, 1975. Swartzendruber, Thomas and Marlene (Kandel), Shickley, Neb., first child, Christopher Allen, Jan. 13, 1975.

Zimmerman, Don and Shirley (Armstrong), Wauseon, Ohio, second child, first daughter, Donna Pearl, Jan. 5, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Susan T., daughter of Irwin and Mary (Tyson) Landes, was born at Schwenksville, Pa., Dec. 6, 1886; died at Franconia Mennonite Home, Hatfield, Pa., Jan. 17, 1975; aged 88 y. She was married to Harvey M. Alderfer, who preceded her in death in May 1960. Surviving are 2 sons (Walter and Isaiah), 2 daughters (Marie - Mrs. Harlan Nice, and Mildred - Mrs. John Bucher), 15 grandchildren, 31 great-grandchildren, one sister (Mrs. Norman Reinford), and one brother (Henry Landis). She was a member of Franconia Mennonite Church, where funeral services were held on Jan. 21, in charge of Leroy Godshall, Floyd Hackman, and Curtis

Bergey; interment in adjoining cemetery.
Brubaker, Arthur W., son of Clayton and
Maria (Whitmyer) Brubaker, was born in Lancaster Co., Pa., Nov. 16, 1913; died at Lancas-ter General Hospital, Lancaster, Pa., Dec. 19, 1974; aged 61 v. On Mar. 23, 1935, he was married to Pearl I. Wyble, who survives. Also surviving are 2 sons (Clair and Kenneth), and one sister (Mae - Mrs. John K. Wolgemuth). He was a member of Erisman Mennonite Church, where funeral services were held on Dec. 23, in charge of Howard Witmer, Norman Shenk, and Andrew Miller; interment in church ceme-

Burkholder, Sanford Dale, son of Nelson and Dorothy (Holloway) Burkholder, was born at Newport News, Va., Feb. 27, 1948; died as a result of a hunting accident near Farmville, Va., Nov. 6, 1974; aged 26 v. He was married to Linda McGee, who survives. Also surviving are one brother (Nelson), his maternal grand-father (Robert Holloway), and his paternal grandparents (Lewis and Esther Burkholder). Funeral services were held at Warwick River Mennonite Church, Nov. 10, in charge of Truman H. Brunk, Kenneth Good, and Lewis

Kraus; interment in Warwick River Mennonite

Church cemetery.

Gamber, Benjamin N., son of Henry H. and Annie (Neff) Gamber, was born near Landis-ville, Pa., Aug. 16, 1894; died at Axtell Hospital, Newton, Kan., Jan. 21, 1975; aged 80 y. On June 25, 1924, he was married to Martha Kliewer, who survives. Also surviving are one son (Henry), 2 daughters (Esther and Ruth Gamber), 8 grandchildren, and one sister (Selena G. Shank). One son (Paul) preceded him in death. Funeral services were held at Hesston Mennonite Church, Jan. 24, in charge of Richard Yordy; interment in East Lawn Cemetery.

Gehman, Anna M., daughter of Henry and Elizabeth (Musser) Weber, was born in Brecknock Twp., Pa., Nov. 11, 1883; died at her home at Reinholds, Pa., Jan. 20, 1975; aged 91 y. On Jan. 1, 1907, she was married to Henry L. Gehman, who survives. Also surviving are 2 sons (John W. and Allan W.), 4 daughters (Alice - Mrs. Silas Good, Elsie Gehman, Veronica - Mrs. Clair R. Youndt, and Mary Gehman), 23 grandchildren, and 43 great-grandchildren One daughter and one son preceded her in death. She was a member of Gehman Mennonite Church. Funeral services were held at Bowmansville Mennonite Church, Jan. 23, in charge of Luke L. Horst, Carl W. Martin, and Ben. S. Zeiset: interment in adjoining cemetery.

Glick, Mary Nan, daughter of Abraham and Magdalena (Miller) Christner, was born at Millers burg, Ind., Sept. 28, 1903; died of a heart all-ment at Goshen General Hospital, Goshen, Ind., ment at Gosnen General rrospital, Gosnen, ind., Jan. 20, 1975; aged 71 y. On Jan. 7, 1925, she was married to Noah N. Glick, who survives. Also surviving are 4 sons (Harvey C., Stanley N., Gerald, and Walter N.), 3 daughters (Maggie, Ruby - Mrs. Nathan Nussbaum, and Mrs. Oliver Farmwald), 17 grandchildren, 3 stepgrandchildren, one brother (Daniel), and 3 sisters (Mattie — Mrs. Tobias Yoder, Elizabeth Christner, and Saloma — Mrs. David Erb) One son (Virgil) preceded her in death, Dec. 13 1945. She was a member of Emma Mennonite Church, where funeral services were held on Jan. 22, in charge of Ivan M. Miller, Amos O. Hostetler, and Ken Bontreger; interment in Millers Cemetery.

Good, Allen, son of William and Barbara (Hiestand) Good, was born in Spring City, Pa., July 5, 1891; died at Harrisonburg, Va., Jan. 16, 1975; aged 83 y. In 1918 he was married to Hannah Gross, who preceded him in death in 1935. In 1939 he was married to Ellen Wenger, who died in 1954. Surviving are 4 daughters (Elizabeth - Mrs. Samuel Horst, Barbara -Mrs. John C. Kurtz, Pauline, and Kathryn— Mrs. Chester Kurtz), 4 sons (James, Lawrence, Claude, and Ernest), 34 grandchildren, and 2 great-grandchildren. One son (Webster) preceded him in death. He was a member of Oley Mennonite Church. Funeral services were held at Vincent Mennonite Church, Jan. 20, in charge of Elmer G Kolb and Omar Kurtz: interment in Vincent Mennonite Cemetery.

Hayslett, William David, son of Robert and Elizabeth (Gaylor) Hayslett, was born Sept. 15 1892; died in Waynesboro Community Hospital. Nov. 19, 1974; aged 82 y. He was married to Addie Myrtle, who survives. He was a member of Greenmonte Mennonite Church, Stuarts Draft, Va. Funeral services were held at Bear Funeral Home, in charge of John Martin and Evan Brenneman; interment in Deerfield Community Cemetery

Horner, John W., son of Joseph S. and Emma (Kendel) Horner, was born at Howard Co., Ind., July 13, 1883; died at Pleasant View Nursing Home, Wabash, Ind., Dec. 6, 1974; aged 81 y. On Sept. 1, 1917, he was married to 51 y. Un Sept. 1, 1917, he was married to Verda V. Shrock, who preceded him in death on Feb. 1, 1972. Surviving are 8 sons (Gene, Wilbur, Herbert, Bobby, Johnny, Glen, Mark, and Paul), and one daughter (Zona MaeMrs. Emanuel Bontrager), 19 grandchildren, 8 great-grandchildren, 2 brothers (Lloyd and Roscoe Horner), 2 sisters (Mrs. Dursilla Spur-geon, and Effie — Mrs. Monroe Sommers). One son preceded him in death. On Apr. 23 1933, he was ordained deacon to serve the Howard-Miami congregation. He was a member of Howard-Miami Mennonite Church, where funeral services were held on Dec. 9, in charge of Ralph Stahly: interment in Mast Cemetery

Keller, Daryl Eugene, infant son of J. Robert and Lois (Harnly) Keller, Manheim, Pa., was stillborn Dec. 1, 1974. Surviving are his parents, maternal grandparents (Mr. and Mrs. David S. Harnly), paternal grandparents (Mr. and Mrs. Lloyd B. Keller), maternal stepgreat-grandmother (Mrs. Ada Harnly), and paternal great-grand-mother (Mrs. Anna Keller). Graveside services and interment were held at Erb's Mennonite

Cemetery.

Martin, Velina, daughter of Jesse and Magdelena (Martin) Shantz, was born in Waterloo, Ont., Sept. 19, 1897; died at Waterloo, Ont. Jan. 14, 1975; aged 77 y. On Mar. 3, 1920, she was married to Eden Martin, who preceded her in death on Mar. 14, 1966. Surviving are 2 Mrs. Ward Shantz, and Vera—Mrs. Vergrade Weber), 13 grandchildren, 6 great-grandchildren, 6 and 2 brothers (Joseph and Jesse). She was a member of Erb St. Mennonite Church, where funeral services were held on Jan. 16, in charge of Galen Johns; interment in Erb St. Cemetery.

Miller, Ella May, daughter of Henry and Dena (Hershberger) Rose, was born in Miami Co., Ind., May 4, 1896; died of an apparent heart attack at her home, Jan. 16, 1975; aged 78 y. On Nov. 6, 1915, she was married to William Henry Miller, who preceded her in death in Surviving are one son (Raymond), one granddaughter, and 3 great-grandchildren. One brother preceded her in death. She was a member of Howard-Miami Mennonite Church, where funeral services were held on Jan. 19, in charge of Ralph Stahly and Emmanuel J. Hochstedler, interment in Mast Cemetery.

Ramer, Annie, daughter of Abraham K. and namer, Annie, daughter of Abraham K. and Veronica (Sauder) Dettwiler, was born near Bru-tus, Mich., Feb. 10, 1896; died in Centenury Hospital, West Hill, Ont., May 14, 1974; aged 78 y. On Dec. 7, 1915, she was married to Martin Ramer, who preceded her in death on July 20, 1929. Surviving are 4 sons (Jonas, Leonard, Sidney, and Elvin), 2 daughters (Elsie

— Mrs. Emerson McDowell, and Grace), 20 grandchildren, and 2 sisters (Sevilla Dettwiler and Laura - Mrs. Eden Cressman). She was preceded in death by 5 brothers (Enos, Reuben, Henry, Menno, and Norman). She was a member of Wideman Mennonite Church, where funeral services were held on May 17, in charge of Paul Martin and Eric Strachan; interment in

adjoining cemetery. Sala, Calvin, son of William and Alice (Stahl) Sala, was born at Johnstown, Pa., Jan. 20, 1895; died at Scottdale, Pa., Jan. 12, 1975; aged 79 y. On. Jan. 18. 1919, he was married to Sadie Thomas, who survives. Also surviving are 2 daughters (Rheda and Mary Sala), 4 brothers (Ammon, George, William, and Henry) and 3 sters (Mrs. Emma McDaniel, Mrs. Thomas, and Lizzie - Mrs. Robert Gindlesperger). He was preceded in death by one brother (John) and 2 sisters (Mrs. Effie Blough and Mrs. Annie Yoder). He was a member of Blough Mennonite Church. Funeral services were held at George Mason Funeral Home, Davidsville, Pa., Jan. 15, in charge of John Drescher and Winston Martin; interment in Blough Mennonite

Schlabach, Eli D., son of Dan and Abigail (Otto) Schlabach, was born in Maryland, Aug. 7, 1903: died of a heart attack in Middlebury, Ind. Ian. 19, 1975; aged 71 y. On Nov. 23, 1923, he

was married to Magdalena Yoder who preceded him in death Oct. 31, 1969. On May 29, 1971, h was married to Edna Miller, who survives. Also surviving are one son (Glen F.), 5 stepchildren (Luella - Mrs. Raymond Miller, Ruby - Mrs. Tom Bontrager, Mary - Mrs. Cletus Schrock, Orvan Miller, and Delbert Miller), one brother Fred Schlabach), and 3 sisters (Katie - Mrs. Joel Kauffman, Alma - Mrs. Henry Yoder, and Mary Ellen Schlabach). He was a member of First Mennonite Church, where funeral services were held on Jan. 22, in charge of Samuel J. Troyer and Orvin H. Hooley; interment in Shore Mennonite Church Cemetery

Weaver, Martha, daughter of Isaac and Barbara (Yoder) Wengerd, was born at Mt. Hope, Ohlo, Apr. 24, 1889, died of a heart attack at Wooster, Ohlo, Jan. 2, 1975; aged 85 y. On Dec. 21, 1909, she was married to Levi E. Weaver, who survives. Also surviving are 2 sons (Harry L. and Roy Weaver), 2 daughters (Esther - Mrs. Mario Bonvioni, and Laura - Mrs. Del Nirode), 10 grandchildren, 21 great-grandchildren, one great-great-granchild, and one brother (Jake Wengerd). She was a member of Crown Hill Mennonite Church, where funeral services were held on Jan. 5, in charge of Wilmer J. Hartman and Noah E. Hilty; interment in Crown Hill Church Cemetery

Yoder, Harvey Ellis, son of David and Malinda (Smucker) Yoder, was born at Orrville, Ohio, Dec. 28, 1890; died at Riverside Hospital, Newport, News, Va., Jan. 18, 1975; aged 84 y. On Dec. 17, 1922, he was married to Alta Kennel, who preceded him in death on Apr. 17, 1973. Surviving are 3 daughters (Sarah Marie - Mrs. Lloyd Weaver, Jr., Erma - Mrs. J. Paul Lehman, and Twila – Mrs. Kenneth Brunk), one son (John David), 15 grandchildren, one sister (Mrs. Effic Schmucker), and one brother (C. P. Yoder). One son (Christian) preceded him in death on Oct. 4, 1966. He was a member of Warwick River Mennonite Church, where funeral services were held on Jan. 22, in charge of Truman H. Brunk, Kenneth Good, Lewis Truman H. Kraus, and Lloyd Weaver; interment in Warwick River Mennonite Church Cemetery.

Yordy, Anna M., daughter of Joseph and Elizabeth (Roeschley) Yordy, was born at Flana-gan, Ill., Mar. 9, 1885; died at Eureka Hospital, Eureka, Ill., Jan. 18, 1975; aged 89 y. Sur-viving are 4 brothers (Ezra, Jonas, Walter, and Alvin), and one sister (Mrs. Josephine Schrock). She was a member of Roanoke Mennonite Church, where funeral services were held on Jan. 20, in charge of Percy Gerig; interment in Roanoke Mennonite Cemetery.

Cover by Wallowitch; p. 95 by Jean-Claude Lejeune; p. 101 by Daryl Byler.

calendar

Western Ontario Conference annual session, Feb. 28 to Mar. 2. Ohio and Eastern Conference annual session at Cedar

Grove Mennonite Church, Greencastle, Pa., Mar. 6, Ontario Conference annual session, Mar. 7-9

Lancaster District Conference, Weaverland Mennonite Church, Mar. 20. EMBMC Bimonthly and Annual Meetings, Weaverland,

Mar. 21 and 22, with simultaneous evening meetings at Weaverland, Erisman, and Willow Street, Mar. 21-23.

21-23.
Summer Bible School Superintendents' Seminar, Laurel-ville Church Center, Mar. 21-23.
Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 25-27.

Rocky Mountain Mennonite Conference Annual Meeting,

rocky Mountain Mennonite Conference Annual Meeting. Pueblo, Colo., May 2-4. Franconia Spring Conference Assembly in Conjoint Meeting with Eastern District General Conference, May 3, 4.

Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.

Seek to Overturn Missionary's Ouster

Twelve South Korean attorneys took steps in Seoul to nullify the December deportation of Dr. George Ogle, an American missionary. The group filed suit against the Immigration Office of the South Korean Ministry of Justice, seeking to have the deportation of the United Methodist dergyman overturned.

Dr. Ogle was forcibly put on a Korean airliner on Dec. 14 and flown to California. He was accused, without being formally charged, of "disrupting social order."

The missionary had protested actions by the regime of President Park Chung Hee against persons, including students and clergy, calling for a restoration of democracy. Some U.S. mission sources fear that the deportation of Dr. Ogle may be the prelude to further ousters of missionaries who criticize the Park government.

Food Production or Alcoholic Drinks?

Over three million acres of land in the U.S. goes into the production of materials for alcoholic beverages, says *The American Issue.* Worldwide, over 20 million acres are given to crops for this purpose. It states further, "If these vast millions of acres were utilized for food production for famire relief instead of food production for alcoholic drinks, the world food crisis would be greatly minimized."

Peace Conference in India

More than 100 delegates from 20 Asian countries, including North Vietnam and North Korea, took part in an international peace conference of Christian leaders in Kottavam. India.

Advertised as the first Asian Christian Peace Conference, the parley was held at Orthodox Theological Seminary in Kottayam, a coastal city of Kerala State on the southern tip of India.

Theme of the five-day assembly was "Struggling Together for Peace with Justice — the Role of Asian Christians."

Mission Couple Out of Rhodesia

A United Methodist missionary couple has been ordered out of Rhodesia by the government.

Dr. J. Morgan Johnson, an educator, and Dr. Rosalie Johnson, a physician, are the third United Methodist missionary couple or family in less than two years to be barred from working in the southern African country by the white minority regime of Ian Smith. They were given 30 days to leave, according to a cable, dated Jan. 16, sent by Bishop Abel T. Muzorewa of Salisbury to the denomination's Board of Global Ministries in New Yorks.

"We know absolutely nothing about what is behind this action," said Dr. Juel Nordby, an official of the Africa desk of the Board.

Mormon Cancer Below Average

Statistics at the University of Utah indicate that Mormons are less likely to develop cancer than non-Mormons, with the differences most pronounced in alcohol and tobacco-related cancer.

Dr. Joseph F. Lyon, director of the Utah Cancer Registry at the university, said women members of the Church of Jesus Christ of Latter-day Saints (Mormon) have 77.5 percent of the average cancer rate for women in the U.S.

Non-Mormon women in Utah average by I.7 percent, he noted.

"Mormon men have a 75.9 percent rate, mostly due to a reduction in lung cancer, and non-Mormon men in Utah are 86 percent of average," Dr. Lyon said. His figures were based on a four-year study

figures were based on a four-year study of 10,500 cases from 1966 to 1970. The Mormon "Word of Wisdom" calls for abstinence from alcohol and tobacco.

Votes to Restore Death Penalty

Both houses of Virginia's General Assembly have approved a revised criminal code that includes mandatory death sentences for three classes of murder.

Capital punishment is required for the murder of kidnap victims, murder committed by a jail or prison inmate, and "murder for hire."

Better Prepared for War

Than Feeding the Hungry

Hundreds of millions of people are painfully hungry" because "many of the world's governments are more prepared to destroy human life than to develop and sustain it," five leaders of the four major faith groups declared in a statement from Washington.

"While the minds of citizens, like the policies of governments, tend to relegate disarmament and hunger to separate fields of action, the relationships between them are extensive, critical, and complex," they assert. "Our awareness of these relationships and our attitudes toward them are of incomparable urgency in our common responsibility for the security and welfare of the world's peoples."
"Governments are currently spending

at least \$250 billion a yeary spending at least \$250 billion a yeary spending purposes, or about 6 percent of the total gross world product of \$4 trillion. The amount is increasing annually. Most arms control agreements of the past 15 years are peripheral to the massive costs and to the threats of war involved in relationships among the nuclear powers," their statement said.

"The agreements have not reduced the burden of military expenditures and they have not required the renunciation of strategic weapons systems. The poorer nations and non-nuclear powers have not been meaningfully represented in negotiations concerning strategic arms limitations."

Copies of the statement are available (for 35 cents postpaid) from the U. S. Inter-religious Committee on Peace, 100 Maryland Ave., N.E., Washington, D.C. 20002.

Church Colleges:

Communities of Disciples

The president of the American Lutheran Church told a group of college presidents and educators that the church wants its colleges to be "open, exciting, free, disciplined communities of unashamed disciples of Christ." Dr. David W. Preus said the church expects the regents, administration, faculty, and staff of its colleges to be "committed Christian people."

"I'm not saying it isn't possible to have somebody who isn't (a committed Christian) around the place," he said in commenting on what he termed four "key expectancies" the church has for its colleges. But "whatever else goes on in this kind of educational endeavor, it needs to be a part of the church, as the church's arm in higher education.

"We do not want our colleges to be acculturated communities, striving simply to be as cosmopolitan as the larger society of which we're a part," he continued. "We want for our young an opportunity to see the whole scholarly enterprise entered by competent Christian people whose faith enables them to look unafraid at the thought and life of the whole world."

NEWSPAPER



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Choose Life

A bishop in Washington recently said that unborn babies have a right to live and people a right to eat. About the same time a professor at Drew University took an opposite view: that famine is the best way to handle overpopulation. Let some of the people die and the rest can have a better life.

It is a sign of our times that such debates go on. How shall we respond to them? For myself, I affirm life and believe that the bishop is more right than the professor. But I know that such a position needs examination. It is one thing to decide for or against life in the abstract and quite another to live with the results of this decision.

While scientists push back the frontier of analysis of life, the rest of us may question its overall meaning. Consider the abundance and prodigality of nature. How much of life is wasted. Millions of seeds are developed and never grow. Millions more die in birth, Somehow there are enough to keep the thread of life intact. But the only way this is done is through the original production of many more than can be developed.

Many of these who miss their final destiny perform service to other forms of life. Little fish are not allowed to grow but become food for bigger fish. Worms and insects give their lives as food for birds, with or without the chance to reproduce their kind. Seeds and plants likewise. By their abundance they provide life for others. At the same time their predators help to keep them in check so there is balance. Sometimes this balance is done naturally, as when wolves keep deer in check. Otherwise, it is managed by game commissions who permit the killing of enough but not too many. Sometimes the balance is completely destroyed when insects or rabbits enter an area where they have too few enemies to keep them in check.

And what of human life? How is it kept in balance? And how may we develop a good life for ourselves and our children? Too many people in the world is a new problem. True, in days long past, food and raiment may have been short and famine not far away. But it is only in recent years that people began to really multiply. The assignment

of Genesis 1:28 has been accomplished. What do we do

If we choose life, I believe we will reject war, famine, abortion, and the killing of old people as ways to solve population and social problems. But if we do this we take upon ourselves the burden of ministry to those who are spared. To be consistent we need to do more than affirm life as mere existence. We need to improve the quality of living so that those who are spared from death are not condermed to a life of death.

It is quite easy to make statements opposed to killing. It is harder to bring about conditions which make life worth living. To tell a woman that she should bear her child instead of having an abortion opens us to the obligation to care for her and her child if the birth would mean unpleasantness or suffering. To tell anyone that he should not kill to avenge a wrong opens us to share his suffering, whatever it may be. To protest against letting people starve means little if we are unwilling to discipline our own eating. To keep old people living is useless unless someone helps them find meaning in life.

Further, if we are to choose life, it seems that we must come to terms with death. Only when we have faced the fact of death can we know what life is. Victims of heart attacks or serious accidents have told how they came to value life after they almost lost it. People who have lived with scarcity value food, for they understand what it means. Indeed, only those who have accepted the possibility of dying are able really to live.

Death is, after all, a fact of life. But it dare not be the controlling factor or we do not really live. The people whose lives are truly fruitful are those who do what they are called to even though danger may be involved. Jesus Himself is the best example.

Physical death is, then, not the greatest of all tragedies. A greater tragedy is the failure to have a meaningful life. This life is what Jesus came to bring. It is open to all who really want it. — Daniel Hertzler

February 18, 1975



February: The Dangerous Month

by Leroy D. Reitz

My seed catalog and February have just arrived.

This year I'm going to have the prettiest yard ever. I'll fertilize it, use proper weed killer — no dandelion or clover — just beautiful green grass. In my flower bed I'll plant a border of white alyssum, next searlet sage, then tall yellow zinnias. I'll give my roses the best possible horticultural treatment. Can't you see my beauty spot?

And the vegetable garden. I'll plant all the regulars like three kinds of corn, pod, and sugar peas, three kinds of beans, two kinds of potatoes, and a long row of strawberries. Some herbs and root vegetables and kohlrabi and okra and....

Who will mow and trim the yard, hoe and pull weeds, can and freeze, you ask?

Yes, I know I got stuck last year. In some of the rows we could hardly find the stalks to harvest them. And the peas and beans rotted under the weeds. But not this year! I plan in February, plant in April and May, weed in June and July, and harvest in August. It's as simple as that!

That's it. Good intentions and they could be my downfall. Say, that does border on procrastination, doesn't it? On second thought maybe I should plant one half as much as I did last year and be a better steward.

But I must decide now, in February, if I should accept my friend's invitation of three weeks in the mountains in August and let the garden. . . .

"Then I said, I have laboured in vain, I have spent my strength for nought, and in vain" (Is. 49:4).

The Senior Looks at Death

by Moses Slabaugh

After the age of 70 one needs no binoculars to see the approach of the death angel. No experience in life is so final and so certain. There is no negotiating, no compromise, no alternative. (With one exception, the return of Christ.) The killing frost of time moves all to that final and ultimate point.

The Turks have a proverb, "Death is a black camel that kneels once at every man's door." The Bible puts it more forcefully. "It is appointed unto man once to die." Death is like your first parachute jump. You don't practice for it. It is natural that such an ominous and momentous experience as death should give man some apprehension. Death is still a mystery, but one of the final facts of life.

Death interrupts our plans, our dreams, and our hopes. It lays final claim to all we have lived with and worked for. It is no respecter of persons. It cuts us off from our loved ones and in addition to all the anxiety and fear, death is expensive. It is the third most expensive transaction for the American family. Only a house and car is more expensive. Costs of dying have risen from \$150 in 1920 to \$1,500 now. There are approximately 200 decisions to make for the average (uneral. Why! Why! Why!

A Brighter View. Having looked at the gloomy side of death and faced the facts, let's take another view. First of all death can prove to be a valuable background in that it makes us aware of the brevity of life. It is a reminder we do not have infinite time in which to learn, grow, and achieve in this life what the Creator intended. Perhaps the terror associated with death is man's accountability. People fear death because they have a sense of unpreparedness for the day of reckoning.

It is threatening to be asked to summarize all of life and put all our deeds and motives onto the scale to be weighed by a just God. Many a senior has come to this terminal point in life with great calm and courage because his life's assignment is complete. He has a sense of fulfillment.

Another view of death is through the eye of faith. Faith stries us there must be "something more" than this brief existence here on earth. The very nature of man, his mind, reason, love, compassion, and all the wonders of the human personality tell us man was made for more. The curtain that veils the future is drawn only slightly. There is no clear-cut detailed description of the believers' state after death. Jesus said there will be mansions, but gave no details. He also assured us of His presence. (That alone should be sufficient to dissol fear.)

Moses Slabaugh is editor of Missionary Light, Harrisonburg, Virginia.

We have promoted a lot of fancy imagination about heaven. It obviously is a beautiful and wonderful place, but some sermons describing heaven aren't very appealing to the senior citizen. "Sit and sing" is about the sum and substance. That's the seniors' problems. He is fed up with sitting. He will enjoy symphony, concerts, and hymns, but just to sit and sing would be boring. We will participate, not just be an audience. Man was made for action, not for rest alone.

The Scriptures are clear there is a place for us come the day for departure, but somehow we are not convinced we want to make the trip, at least not right now. We are never quite ready for death.

The Bible has a beautiful theology of the body. We have lived so long in these bodies of ours, it is impossible to imagine ourselves without a body. So the promise is that when the Savior comes again He "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). Not only will we share eternal life, but we will have a body. First Corinthians 15 seems to indicate there is some relationship between these bodies and our resurrection bodies. See I Corinthians 15:44.

Gospel Herald

February: The Dangerous Month Leroy D. Reitz	109
The Senior Looks at Death Moses Slabaugh	110
At Home in Heaven? Simon Schrock	112
Unlock the Hurt and Let it Go Joan Martin	113
Values Clarification at Belmont Elaine Clymer	114
Church Schools: One Man's Reflection	115

Daniel Hertzler, Editor David E. Hostetler, News Editor Volume 68 Number 7

Volume 68 Number 7

The Gospel Herald was established in 1098 as a successor to Gospel Witness (1965) and Herald of Truth (1964). The Gospel Herald is a religious periodical published weekly by the Meanumetr Publishing House, 616 Whant Versus, Sortilahe R., accept where the contraction of the Cont



The senior also looks at the resurrection of Jesus Christ from the dead. It is laughable how they guarded the tomb. (Whoever heard of guarding a dead body?) Well, Jesus broke the bars of death and forever declared an empty tomb.

A Time of Action. The senior also looks forward to a time of action and participation in the kingdom of God cod has a lot of promises to keep yet. Another theme we hear is to "get ready to die." No, we don't get ready to die. (That's for the undertaker.) We are getting ready to live. The angels got carried away in eulogy and sang how Christ redeemed us to God by blood out of every kindred tongue and nation and made us a kingdom of priests and how "we shall reign on the earth" (Rev. 5:10). This reign is not spelled out in detail, but if I show up wearing a premillennial button, I'm sure the Lord will not chide me for expecting too much.

Every senior has some type of eschatology. Future action and participation is very much a part of faith and life. We are all future oriented. True, a few seniors insist on reminiscing and living in the past, but the concept of intention is in every man. "We are saved by hope," the great apostle said. One short lifetime is not enough to fulfill all the hopes, desires, and dreams of man. "Here we have no continuing city."

This is the dilemma of those not redeemed. They are "without hope and without God." The believer is delivered from the willies and fear of death because Jesus Christ has the "keys of hell and of death." When we arrived on planet

earth, there were hearts to love us and arms to receive us:
We have every assurance that when that hour comes when
we take the mysterious journey there will be a welcome for
us. Why be preoccupied over death when there is so much
to anticipate?

Death is not sailing off to some unknown port. It is arriving to anchor. It is not ceasing to exist, it is beginning to live. It is not a narrowing experience, it is beginning to live a fuller life. It is not a wild venture, it is a welcome home. It is not an end, it is a beginning. It is not parting. It is a meeting. It is not going away, it is arriving. It is not josing. It is not parting.

Beecher puts it another way: "Living is death, dying is life. On this side of the grave we are exiles, on that side citizens. On this side orphans, on that children. On this side disquieted, unknown; on that side disclosed and proclaimed as sons of God."

The Last Enemy. Death is still the enemy, but the last enemy. Let the senior look at the angel of death, but let him also look beyond this experience. No one knows how long it takes to die, or whether it is painful. It may be a pleasant experience. Who knows? If death is the monster our imagination has created, let the wounds be in front and not the back.

Life at any age is a bargain. It is a gift bestowed upon us by the eternal God. It is an exciting adventure from womb to tomb and when death comes gunning for me, I expect to be so busy I won't hear the shot.

At Home in Heaven?

by Simon Schrock

Would you feel at home in heaven if you got there? After hours of driving, my family arrived at a friend's house. As we drove in, the glass door slid open and we were welcomed in. We felt right at home. Why? because we knew the people who lived there. Their presence, love, and fellowship made us feel right at home.

Would you feel at home in heaven? It depends on how well you know the head person. Heaven is being in the presence of the One who bears the marks of our sins on His hands and feet. The One who gave up His own life for our sins at Calvary. Who was buried and rose again. Who went to heaven to prepare us a mansion. Heaven is being with Jesus.

Heavenl Streets of gold. Free lighting. Feasting. No more sweat and toil. No war, hunger, pain, suffering, and death. No hospital bills. No undertakers. It's an endless list of benefits. However, heaven isn't heaven because of the benefits and beauty. Heaven is heaven because of the very presence of Jesus Himself to feast with us. Heaven will be heaven because of whom we will be with, rather than what we have.

Fellowship on earth is with people, not things. So it is in heaven, the Person makes it heavenly. That raises the question again, Would you enjoy heaven if you got there? Eternity is a continuation of fellowship with the Master you chose to serve in life—Jesus or Satan. I doubt that the average church member could really enjoy heaven in the presence of Jesus.

If you mention Jesus on the street—he calls you "so religious." Ask about a spiritual relationship with Christ, he'll tell you he was "baptized." Talk about a commitment to Christ, he will inform you he is a church member. Ask for a testimony at the local jail—that's taken care of by the ministerial association. Visit the sick—that is the chaplain's job. Say grace in a restaurant—his face turns red. Call him to special prayer—what are you talking about?

Heaven is not the beginning of a relationship with Jesus, but the eternal continuation of an already established relation. It will be continuing to love Jesus. Jesus called for a love with all mind and strength. Those who love Him that way will enjoy heaven. It's hard to believe that the majority of church people will enjoy heaven because they

aren't accustomed to loving Jesus in the first place.

They are more familiar with the movie actors than the saints. They spend more time at the tube than in the prayer closet. They are more occupied with foolishness than doing the work of Christ. They are more learned on the sports schedule than the Bible. They know more about pulling a smart deal than directing a person to Christ. They spend more time on leisure than building the kingdom of God. They know more about the rules of business than the Sermon on the Mount. Farms, ranches, mansions, boats, skiis, and education take priority over the church. How could such people enjoy heaven?

People who will enjoy heaven are the ones who gave their lives to Christ and the building of His church. Jesus must be received as Lord of all. It would seem that Jesus is being "used," rather than yielded to. He is used for a crutch in case our own plans fracture and as an ambulance to rush to our scenes of human catastrophes. As a ticket to heaven, in case of an earthly exit. As salve for our human conflicts, as Band-Aids to hide our sore spots. Can persons who use Jesus really enjoy His presence? Could be they wouldn't fit in. There must be another place for them.

How We Get Along. There is a second reason why I wonder how some people will enjoy heaven. That reason is based on our attitudes and how we get along with each other. Here on earth we tolerate each other and keep as brothers at arm's length, rather than love and appreciate one another. There are hundreds of church denominations. Many of these claim to be the final word of truth, the only true church, the way to heaven. To reach heaven, you must do, talk, and act as they do. You must believe all Scripture according to their interpretation and hold their view of eschatology.

Those who believe they are the "ones" may have some problems enjoying heaven. They may have to spend eternity with some of the folks from the church down the road against whom they have been bitter for years. Or some of those "blind" folks they broke away from and battled the rest of their lives. Or some of "them" you had to wear a false smile for at the community funerals. If you really knew who all might be in heaven, could you enjoy it?

How do we expect to enjoy heaven if we have no relationship with people on earth? This doesn't mean the church lets down her line fences and writes in the "goats." It means the church, the people of God, the ever so right group needs also to have the right attitudes toward those who aren't like them. Somehow Christians think if they look right in the show window, they can have evil attitudes in the storage room. Outwardly, Christians put on a sinless mask, inwardly, they resent and judge those who don't eat communion as they do.

Heaven — eternity with Jesus and those who came to Him. Would you enjoy that kind of company? It depends on who you love, serve, and enjoy during life.

Unlock the Hurt and Let it Go

by Joan Martin

I tried to turn my thoughts elsewhere but each time they returned to the same subject. The hurt was with me day and night and the bitterness against Mary grew larger. A friend told me about the coffee party where the gossip started. It was about my son. "How could she talk about my family like that?" I thought, "She doesn't even care if it is true."

I remembered teaching my Sunday school class several weeks before about forgiveness. How easily I shared with them Bible verses about "turning the other cheek." If they could see me now they wouldn't have listened.

For weeks I avoided Mary. If I drove past her I looked the other way. In the grocery store I scooted down another aisle if I saw her coming. My life was miserable wondering what people were thinking.

Then one day I knew somehow I must rid myself of the bitterness and almost hatred toward this woman. What was happening to my Christian testimony and even to my children? I had taught them to forgive and yet they could not help but watch my actions now. It was not my job to punish or desire to get even. "Vengeance is mine: I will repay, saith the Lord" (Rom. 12:19). I had to deal only with myself and leave the rest to Him.

I knew there was only one way to make the hurt go away. The answer was to pray. I prayed it seemed for weeks and weeks. I thought God would grow tired of my petition but I meant it and continued each day. One morning I awoke quite unexpectedly to find the hurt almost gone. "Thank You, God. Mary doesn't even know I'm aware of her gossip but now I am able to forgive her even though she hasn't asked." I had let go of my hurt at last and I was happy again.

Several weeks later my teenager hurt me with words hurled in anger. For days afterward I nursed the hurt and thought of the many ways I could dismiss the kindnesses I usually did for him. I said little when he came into the room but by his attitude I could tell the incident was already forgotten. "What am I doing?" I thought. "He does not even remember the little discussion I'm making myself so unhappy about."

I began to search the Bible to see what the Word of God says about hurting. "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Lk. 10:19). "For I am with thee, and no man shall set on thee to hurt thee" (Acts 18:10). I realized if I truly took my hurts to God each time He could help me to let them go.

I began to see the hurts that other people did to each other and to realize the harm done to the one who keeps remembering. One person continually told others about the hurt done her many months before. Her bitterness forced others to avoid her. In contrast, another woman who had been hurt openly rarely mentioned it and her attitude showed she had forgiven and put it from her mind. She acted in such a way that the Sayior would be proud of her.

On streetcars and busses conversations are often heard beginning with, "I've never been so hurt before." Then the speaker goes on to tell the story to his listener all the time feeling more unhappy himself. The listener usually sympathizes but does it really help peace of mind? There is only One who can completely erase the feelings we have and help us to forget. The Bible says we must take it over and over again to God.

God Had Removed It. I remember a telephone conversation with a friend who had angrily rebuked me about a matter. I replaced the receiver and cried it seemed for days over the unfairness. For a long time I remembered the terrible words she said. I prayed through my tears and is seemed relief would never come. When it did, I began to forget even the words she spoke. Several months later when I attempted to tell someone about that day I could honestly not remember what was said. God had removed it completely.

Everyone receives hurts sometime. It may be from a husband or wife, children, non-Christian and Christian friends, in-laws, and even those we thought beyond hurting. It is what we do with these hurts and how easily we give them up to God that shows how much we are growing in our Christian walk. I think of the many times I have hurt the Lord in my rejection of His truths and my unsatisfactory way of living but He says when I ask forgiveness my sins are as far as the east is from the west and He forgets about them as if they never existed. Psalm 103:12.

The weight lifted from my heart and the peace I received was reward enough for letting go of the hurt my neighbor gave to me.

February 18, 1975

Values Clarification at Belmont

by Elaine Clymer

Have you ever sat through a Sunday school class and afterward felt as though you had just wasted a whole hour? I have. The reasons for these feelings may be, at least in part, my own responsibility. Something in the Sunday school system as it now exists encourages this lack of interest and participation. Many times the class is simply an extension of the church service. It's like getting a second sermon. In contrast, the smaller groups which Sunday school provides could be a place to tackle the everyday problems of living the Christian life. It could be a place where we could confront, disciple, care, and love each other in a much closer way than when we are with the larger congregation.

Other people at the Belmont Mennonite Church were feeling much the same as 1. I didn't realize this at the time but the head of the Christian education department and the Sunday school superintendents were becoming aware of some dissatisfactions other persons were having this their classes. As these three persons began to plan for the new Sunday school year last fall, they realized some things had to be changed. So they distributed a questionnaire to the congregation hoping to find general feelings about classes and to find those who were interested in teaching.

With the information collected, the committee decided to make a much wider choice of classes available to the congregation. One of the choices that would continue to be offered was the uniform lesson for anyone who wanted to follow that pattern. In addition they offered two special interest classes, a Bible study group, and a group of persons willing to listen to other people's problems.

The next step was to find teachers for the classes. This was not difficult since several persons had expressed interest in teaching in special areas. Several "volunteer" teachers were interested in team teaching and contacted other possible teachers. Jim and Belle Boyts were selected as coordinators for one of the special interest classes. Alvin and Beulah Kauffman, my husband, Jim, and I agreed to work with them as a teaching team.

Elaine Clymer is a member of the Belmont Mennonite Church, Elkhart, Indiana, and a teacher at Bethany Christian High School.

I indicated on the questionnaire that I was interested in teaching a class in values clarification. I had taken a semi-nar in values education at Eastern Mennonite College last summer as part of my graduate schooling. My thinking was stimulated as to ways values clarification could be used in church and Sunday school, as well as in the classroom when I'm teaching at Bethany Christian High School. Values clarification is a secular process used in education. It is intended to encourage persons to develop, clear up, sort through, and identify their own values.

This is accomplished by using short exercises geared to stimulate thinking. These are often used with a group. Here is a sample question from one type of exercise.

Rank-order the following alternatives.

1. If I had an extra \$50.00, I would

____ give it to my church

— put it in a savings account
— treat my family to a dinner at a good restaurant.

The alternatives would be marked (1) for the first choice, (2) for the second choice, and (3) for the third choice. After ranking all the choices, the group may compare their rankings.

Anyone has the right to "pass"; in other words, not to share his ideas. Also, everyone should listen to the others without a judgmental attitude. The object of the exercise is to get each person to question and compare why he ranked the choices in the order he did. It is hoped this process will make him see more clearly what he values.

Even though it was originally developed as a secular process, I felt it could be used in Christian education to help many who seem confused by living a society without values, or at best, very confused values. If by using values clarification people could find liberation from confusion and form a solid base within themselves, I would become very excited about using it.

When our teaching team got together to decide what special interest to pursue with the class, we decided values clarification was a good possibility. We thought it would be good to try this for one quarter and then decide at the end of the quarter what we wanted to do the following quarter. We also decided to try to keep the class small

and encourage attendance so a strong group feeling could be built up.

When the class met for the first time, I explained the values clarification process and the class decided they wanted to try this for one quarter. It is very hard to describe what happened next. As the group worked through different values clarification exercises, we began to feel more and more free to express our own values. We looked at each other's values. Sometimes we agreed; again we did not. We all began to look forward to our time together on Sunday mornings. One person told our team, "If it wouldn't be for this class, I wouldn't be in church at all."

Other comments communicated to our team were these: "This class made a difference to me during the week." "I guess I never looked at myself or this issue this way before." "I prefer VC class because people seem to be forer to talk about things that are significant and practical." "It has helped me separate which values were mine and which were others."

At the end of the quarter, the class got together again to decide what they wanted to do the following quarter. We decided not to split or go into other classes. A number of issues had come up during the first quarter as a result of working through some values clarification exercises. The class decided to give each issue a more careful study. Some of the issues were materialism, divorce, and communication between persons.

A testimony from Maxine Hostetler sums up the feelings of many people in the class. "I found this class to be thought provoking in terms of my own values. This was also a time of sharing for some of us at the feeling level. This sharing then led to some deeper friendships and fellowship which I feel is so vital in the church as well as to me personally."

What are my own personal feelings about the class? This has been the best, most exciting Sunday school class experience I have ever had. I would like to do it again, even though it might be quite different under other circumstances. Somehow, the situation was right this time. The people in the class, our teaching team, and my own attitude all helped to make it a good class. Most of us have come out of this quarter changed in some way. Values clarification was a good experience.

Wit and Wisdom

A man said he was looking for a one-armed lawyer.

"A one-armed lawyer?" asked his friend. "How come?"

The reply came quickly, "I am looking for an attorney who won't say 'on the other hand, on the other hand."

- Ernest T. Campbell

"... in building a society, the weakest piece of lumber is a chip on the shoulder." — Louis B. Lundborg, in Future Without Shock.

Church Schools: One Man's Reflection

by I. Merle Good



One thing I'm more and more convinced of concerning church schools is the importance of teachers who care. I know it sounds trite, but it makes all the difference in the world. When I was a teacher at Lancaster Mennonite High School, students coming in from public schools immediately noticed the difference in their teachers. In their compositions, their labels of the schools in their compositions, their labels of the difference in their teachers.

speeches, or whatever they were communicating, they kept talking about how the faculty members would take time for the individual student, would listen, would be considerate — which isn't to say that academic quality suffered.

One difficulty of Christian education is maintaining the integration of learning with life, and keeping attuned to society. Too quickly I think we become ingrown and word-oriented, with rigid thought patterns which have a way of closing out freedom. I feel as Mennonites, especially German Mennonites, we are restrained people emotionally; we don't express ourselves a lot; we don't encourage a lot of creativity. I think one of the biggest dangers is when we translate that restrain into our education. We tend to restrict students from really expressing themselves—whether it's an idea, their bodies, their musical abilities, or their dramatic talents. If day we sit on them too much.

When we talk about making things better I think changes in church schools are reflected by changes in the church which obviously start with changes in the home. The home is the base of the congregation, and congregation the base of the school.

Yet I feel there's a stability and continuity between the generations that church schools can provide. So while they serve a conserving function in the community they're also the innovative, growing edge. I think the schools fulfill both purposes. New ideas come from there, but old ideas should also be preserved there.

I. Merle Good is a writer and producer from Lancaster, Pennsylvania. For two years he taught drama and creative writing at Lancaster Mennonite High School. These comments are excerpted from an interview.

Assembly 75: Third Time in Illinois

Three biennial churchwide meetings of the Mennonite Church will have been held in Illinois after August of this year, observed Ivan Kauffmann, associate general secretary of the General Board.

In 1900 the Mennonite Church General Conference was held at Sterling, Ill., with 37 delegates present. Daniel Kauffman was the moderator and J. M. Shenk preached the conference sermon.

Twenty-live years later, Aug. 26-28, 1925, the Mennonite Church General Conference was held at Mennonite Homer for the American State of the American State of Wayland, Iowa Noah H. Mack of New Holland, Pa., preached the conference semon Others who spoke were J. D. Mininger, Oscar Burkholder, O. N. Johns, and Coorge R. Brunk Five issues were discussed by the 95 conference delegates. They were:

- The question of church polity.
- Relationship to non-Mennonite leaders and organizations.
- 3. Our members' attitude toward the soldiers' bonus.
- 4. Counteracting the influences of worldliness.
- 5. Revision and updating of General

Fifty years after this, on Aug. 5-10, 1975, the Mennonite Church General Assembly will meet at Eureka College, Eureka, Ill. The moderator of the Assembly is Newton L. Gingrich of Tavistock, Ont. Speakers will include Paul M. Lederach, Virgil Vogt, José M. Ortiz, Marlin Miller, and others. Again in 1975 five issues will be discussed by the 500 delegates. They are:

- I. Principles of biblical interpretation.
- Women in the church.
- 4. The Holy Spirit in the life of the
 - 5. Abortion.

There have been many changes in 75 years. Whether the changes are good or not may be a matter of opinion.

There will be a few people who can compare the last two meetings because they will have attended both. However, most of those who were at the 1925 meeting are no longer here. Most of those who will be at Assembly 75 weren't around 50 years ago.

But one thing about all three meetings is the same: The church is still inviting people to become "Citizens of Christ's Kingdom." That's the theme of Assembly 75. It is a very important consideration.

tinued, "or a Christianized America whose citizens feel an obligation to carry out God's will here on earth. The Pilgrims and Puritans carried out holy war against Indians who refused conversion. Only in Penn's territory was there freedom to purify the church and not the state.

"GG/il religion is also an inherited folk religion that is the cement of society, a common religiosthat is the cement of society, a common religiosity in which the nation becomes the object of idolatry." Lapp concluded. "Some find their religious reality through faith in the nation. This competes with other faiths and gets grafted onto them. Biblical faith requires choice, not birth or inheritance."

In the Saturday morning session David Schroeder, Canadian Mennonite Bible College faculty member who is currently visiting professor at Associated Mennonite Biblical Seminaries in Elkhart, outlined the scriptural basis for the seminar in his address on "Christ and the Powers."

"I see government as the entire network of structures — political, legal, and so on — that order life in the nation." he said. "We are in these structures without choice and have no alternatives, but we must resist specific aspects without leaving the structure. God has created structure to permit order rather than chaos, but we cannot identify a particular order or structure, whether democracy or patriarchy or anything else, as being that created by God. The will of God is the same for all men."

Schroeder said that Jesus, acting against the structures of His own society, saw Himself pitted against the power of Satan that influenced these structures to keep man from doing good. Jesus knew it was the will of God that He love even His enemies.

A number of special issue groups were formed in which persons struggled with questions raised during the seminar. Legal implications of nonpayment of war taxes and other forms of resistance, evangelism and civil religion, the coming U.S. Bicentennial celebration, unresolved biblical issues, and how to discuss the subject of civil religion with families and friends or in the local congregation were among the issues for discussions.

The 130 participants in the seminar came from a number of states and varied came from a number of states and varied widely in age, background, and occupation. Reactions ranged from the suggestion that civil religion is not such a bad thing, and should only be contained within proper limits, to the reminder that Christianity has been used to its own detriment to support the capitalistic system.—Lois Rensberger

NOTE: A set of two cassette tapes of the "Civil Religion" lectures is available for purchase by writing to Precision Audio,

Civil Religion Endangers Christianity

"The underlying purpose of civil religion is to make religiously acceptable what the government does," said John A. Lapp, speaking in a recent seminar on "Civil Religion: True and False Patriotism." Sponsored by the Mennonite Board of Congregational Ministries, Region IV of the Mennonite Church, and Central District of the General Conference Mennonite Church, the meeting was held Jan. 17, 18, in Fort Wayne, Ind.

A multimedia presentation using hymns, patriotic songs, and sildes of contrasting, views of church and state introduced the concept of civil religion in the Friday night session. Following a brief period for registrants to react to what they had seen, Lapp, dean of Goshen College, gave the seminar's opening address, "Meaning and Matter of Civil Religion."

"When Christianity becomes the official religion of any nation, it cannot be communicated to that nation's enemies, 'he warned. The U.S. does not have an official religion, but in August 1974, Cerald Ford asked the people to 'confirm me as president with your prayers' since he had not been confirmed with their votes. Thanksgiving proclamations are heavy with religious language, and the day itself is a Christian holiday declared by the nation.'

Lapp suggested that civil religion is a modern form of public piety with all the attributes of a religion: The Constitution and other documents are theological statements, national anthems and "God Bless America" are its hymns, political speeches are prophetic utterances, and war and reconstruction periods provide themes of death and resurrection.

"Civil religion is either an Americanized form of Christianity, in which the nation gradually takes over the church," he con-

Agricultural Development in वाश्लादिका

Improvisation-for which Mennonite Cen-tral Committee gained a controlled, the MCC reputation through its famine and war relief activities-must go hand in hand with longterm development and planning. As part of an increased emphasis on food production and rural development, a major agricultural effort is being put forth in

Bangladesh; this program is the focus of MCC's 1974 report. In many ways Bangla desh typifies the prob-lems of agriculturaleconomic development in most countries lacking a strong technologi-

cal base Read this chart clockwise, following the cropping seasons. Notations show how weather or other environmental factors affect activity. Cows roaming freely during the dry season, for example, are an obstacle to cultivation of new grain, oil and vegetable crops

While weather, thoug team is convinced that many practices and attitudes can be changed. The chart at the bottom of the sheet shows the clash between Bangladesh-Islam and Western-Christian points of view. Progress in meeting the country's dire needs requires the bridging of these per-

ceived differences.

... this picture of the Bangladesh program is neces sarily sketchy . . . for more comprehensive or detailed information on work in Bangladesh contact MCC Information Services Akron, PA 17501

Program:

Programs being developed to use land left untilled during dry winter season increased government interest in winter crop expansion MCC contact with government at all levels good ... better local leadership cooperation

essential



Edible oils

prime source of cooking oil was mustard which caused gastric disorders . . . sunflower is new crop and potential renlacement rapeseed and peanuts are old crops being pushed



Vegetables

encourage women to take more responsibility for gardens so men can work in fields . unaccustomed to gathering informally, women appear in best saris for garden demonstrations local overemphasis on radishes, cucumbers, chili peppers . encourage new

emphasis on tomatoes beans, sweet corn carrots-six different carrot dishes served at Peter Vander Zaag's birthday party to introduce carrots to Bengali guests—, watermelons, potatoes broccoli ...

of protein for many

people) . . . testing

vield . . . sovbean

duced . . .

underway on 30 soy

bean varieties for best

cookbook being pro-

Grains and legumes sorghum ... wheat corn . . . pulses (native legumes-main source

gets heavy . . . estab-lishment of demonstration plots . . . setting up training courses, especially for proper use of fertilizers

introduction of new

season, short-stem

varieties with long

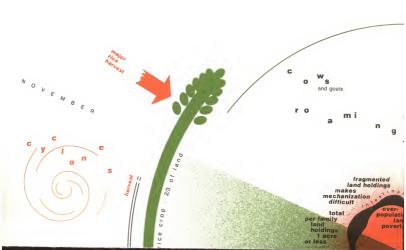
stems break when grain

varieties . .

strains of rice; short-

. common





237 persons \$2.321.000

Algeria 5 persons. \$171,0001 Botswana 38 persons \$166,000 1 Chad 7 persons 1

\$867.0001 Ethiopia 2 persons

\$27.0001 trainees Ghana trainees

Kenya 11 persons L \$68,000 1

trainees1 sponsorshipso self-help Lesotho

5 persons \$3.0001 Malawi

6 persons I \$65.0001

self-helpo Mali \$45,000 0

Morocco 9 persons1

\$36,0001 Nigeria

31 persons. \$127,0001 Sierra Leone

2 persons \$6,000 Southern Africa

Sudan 7 persons

\$33,0001 Swaziland 15 persons

\$39,0001 Tanzania 6 persons \$115,000

Upper Volta \$25,000 o Zaire

60 persons! \$399,000 1 sponsorships t self-help Zambia 33 personst

\$118,0001

Asia

56 persons \$2,736,000

Afghanistan 3 persons1 \$23,000+

Bangladesh 17 persons; \$625,000

sponsorshipso self-help Hong Kong

\$9.0001 India

4 persons 1 \$1.366.000 + traineest sponsorships t

self-help Indonesia 5 persons

\$182,0001 trainees sponsorships

Japan trainees

Korea \$5,000 Nepai 9 persons 1

\$28,000 1 Pakistan 4 persons

Philippines self-help

Taiwan \$154,0001 trainees self-help

Thailand self-help Vietnam-North

Vietnam-South 14 persons L

\$279,000↑ traineeso sponsorshipst self-help

Latin **America**

122 persons \$1,533,000

Bolivia

46 persons J \$150,0001 trainees

self-help Belize \$22,0001 Brazil

17 persons 1 \$214,000 trainees sponsorships

Colombia traineest Dominican Republic

Guatemala self-help Haiti 15 persons J \$409,0001

sponsorships† self-help Honduras \$254,0001 Jamaica

37 persons 1 \$104.0001 traineeso self-help Mexico

\$7.0001 Nicaragua \$63,0001 Paraguay

7 persons 1 \$308,0001 trainees sponsorships

Uruguay trainees

Europe

38 persons \$48,000

Austria trainees1 Belgium 7 persons 1 *

\$3,0001 England 2 persons \$13,000 + France

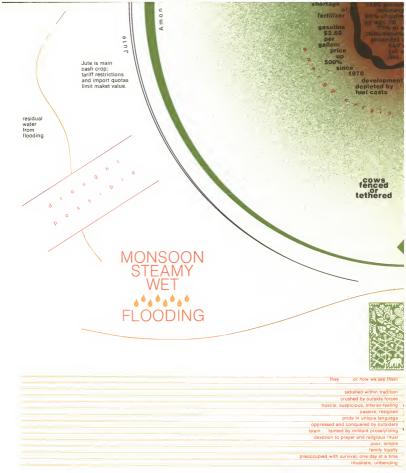
5 persons ! \$5,0001 trainees Germany 10 persons.

\$10,000 trainees1 Greece 4 persons t \$10,0001

Netherlands trainees Poland 4 persons

\$2,0001 traineest Switzerland 6 personst ** \$5,0001

trainees1



mediatin

study and use Benç listen to t dialogue to correct of witness while acknowled share technical skills: we are brothers and sis

17 persons | \$469,000 |

Egypt
6 persons†
\$50,000↑
Jordan
4 persons↓
\$302,000↑
self-help
Lebanon
self-help>
West Band
7 persons↓
\$117,000↑
sponsorships
self-help

		C	ash and Material Aid Resources	
2	244	Canada :	asii aliu materiai Alu ricsources	
4	139	United States		
		Other Countries	\$ 2,000	Asia
	2	Germany i	29,000	Europe †
	2	India	1.000	Latin America
	2	Japan	1,334,000	Canada
	9	Netherlands†	6,285,000	United States
	1	Paraguay		
	1	Rhodesia >	783,000	Volunteer Earnings
	1	Swaziland	862,000	Other Resources
	701	Total	\$9,296,000	Total:

Program objective :

Extension training

400 acres commercial

demonstration

demonstration plots . . .

meetings with farmers

correct spacing in

in primary societies . . .

seeding shown-make

use and repair wells,

methods . . . dryland

scientific and techno-

farming methods.

available in Bengali

logical texts not

language.

pumps ... processing

of new crops . . . storage

a game of it! . . . how to

Technology adaptation of available technology to scale and needs of Bangladesh simple irrigation pumps; repair and teach

use...handpumps on a allowed ... debt length of metal or bamboo pipe underused; easy way to reach farmers form tractor high water table water management techniques include project to regulate water level for shortstem rice . . . lack of drying and storage facilities causes grain loss; project in grain



better distribution of program supports local co-ops distributing fertilizers, pesticides, upkeep of pumps now in seeds . . . fertilizer credit repayment extremely difficult . . . five to thirty co-ops . . . tractors being tried because oxen too few and too weak to plow dry soil for winter cultivation .

co-op leadership is

the idea, not just in

terms of personal gain

Noakhali district ... over 3,000,000 population. Personnel live in Maijdi and Feni.











Emergency assistance

MCC food-for-work programs allow concentration of local resources on community projects such as bridge reconstruction and other disasterrelated activities caused by abnormal flooding,



Noakhali team Mark Blosser extension services

Robert Enns extension services Alfred Geiser mechanic Daryl Mast agricultural engineer

Duane Moore agronomist Ramona Smith Moore home economist Katharina Neufeld Gerhard Neufeld

poultry specialist Andrew Ryskamp extension services Peter Vander Zaag horticulturist Local extension officers

Consultants to this report : Arthur DeFehr Kenneth Koehn Bangladesh director Maynard Shelly Gayle Gerber Koontz

Concept and design Ken Hiebert

Boro rice crop: Moor lang

sudden squalls

economic organization lacking

large

required for

labor utilization to except during planting or harvest llessness

> malnutritionfood shortage prior to harvest

1974 was a hectic year with world developments that boggle the imagination. It was a year in which the Watergate chickens came home to roos tand a year of growing international unrest with events moving toward a possible climax in the Middle East It was a year in which the North American economies experienced deepening inflation and recession. It was a year which witnessed the grim specter of worldwide which witnessed the grim specter of worldwide

As the year closed, many people were in a depressed mood searching for signposts that might lead to a higher moral and economic ground. A midwestern Menonite pastor, attempting to assess our own times in proper historical perspective, stated that "these days are as critical for the church of Jesus Christ as was the Reformation in the 16th century."

In 1974 MCC constituency and friends showed great concern for suffering people around the world. The Hillsbore resolution on the world food crisis, passed at the Annual Meeting last year, met with a warm reception in Mennonite and Brethren in Christ churches. Contributions from constituents and friends, and proceeds from relief sales resulted in a cash income of 1.2 million dollars above fiscal year 1973. Expenditures were 1.1 million dollars above 1973 with almost all of the increase going to hunger related programs.

MCC-Canada was a vital part of this increased concern and did much to marshal resources of personnel and funds. Agencies that contributed to MCC included the Schowalter Foundation, Canadian International Development Agency (CIDA), and the Agency for international Development (AID). AID covered payment of ocean freight to various amine areas. The statistics in this condensed report indicate how MCC income and expenditures fluctuated from the previous year.

The information for each country shows the number of persons there during 1974 and the total cash and material aid contribution to the country, rounded off to the nearest \$1000. If a child sponsorship, trainee, or self-help crafts project was in effect, this is also noted. An up-arrow y signifies an increase over 1973; a down-arrow | signifies a decrease.

The diamond shaped symbol of identifies new programs for 1974. Data shown without any codes means that these programs show no substantial change from 1973.

Personnel are MCC's most precious resource. Materials and money are limited forms of witness unless interpreted by persons. Through people, meaning is given to the phrase "MCC is a Christian resource for meeting human need."

The reverse side of this page presents Bangladesh as a microcosm of the worldwide hunger problem. At year end Bangladesh was the most overcrowded nation in the world with mass hunger and starvation no longer a threat, but a reality. We have attempted to interpret in his report the interaction of climate, people and economic factors in the development process.

The main emphasis of the MCC program in Bangladesh is food production; a secondary emphasis is emergency relief. Our personnel are people-oriented and a major attempt is made to release the potential of the Bengali people through the extension of proven agricultural methods. The goal is to facilitate the development of the hopes of the people of Bangladesh for a better life.

Although world hunger concerns were a

701 persons \$8,983,000

The total dollar expenditure of \$9.983,000 incudes \$885,000 administrative expenses and \$538,000 for other expenses including orientation and housing of new workers, processing, packaging and transporting material aid contributions in the U.S. and retrieved expenses of administering the self-help program.

If you would like more information about the Mennonite Central Committee, please write: MCC 21 South 12th St

17501 or MCC-Canada 201-1483 Pembina Highway Winnipeg, Manitoba R3T 2C8

> North America

231 persons \$653,000

Canada

94 persons; \$181,000; • trainees; self-help

United States 137 persons↓ \$472,000↑ trainees↓ self-help Service
Placements
(total: 24.1)
Bethesda, Md.
Buffalo Creek,W.Va.1
Glen Allan, Miss.

Summer

Voluntary

Lancaster, Pa. ○ Laurel, Md. Montreal, Que. ○ Pine Ridge, S. Dak. ○

Service Placements (total: 1421) Akron, Pa.: Altona, Man. Appalachia I Atlanta, Ga. Cave City, Ky. Chilliwack, B. C. Clearbrook, B. C. Cincinnati, Ohio Coquitham, B. C. Dixville, Que. Kitchener, Ont. Lancaster, Pa. Laurel, Md. Montreal, Que. Montreal Lakes, Sask. Newfoundland! Newton, Kan. Perryville, Ark. Toronto, Ont. Warburg, Alta. Washington, D. C. Winnipeg, Man.

Mennonite Disaster Service Project Areas

Newton, Kan.:

Perryville, Ark.;

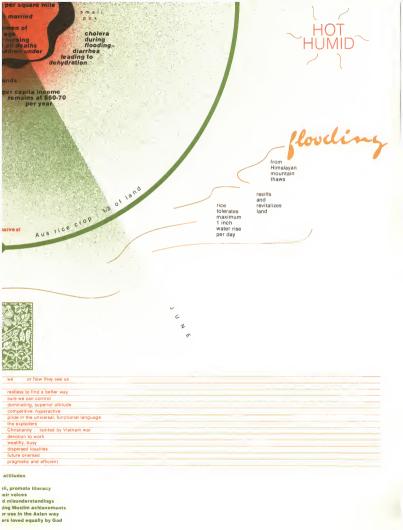
Toronto, Ont.:

Warburg, Alta.

Washington, D. C.:

Winnipeg, Man.:

Vorktown Heights, N.Y. Wounded Knee, S. D.



priority iii 1374, other vitally heeded prugrams dr MCC continued. One major undertaking begun in 1974 is the Peace Section and conference peace groups' development of congregational peace education materials. Mennonite Disaster Service continued to provide help for victims of natural disaster: MDS is preparing for its 25th anniversary in 1975.

Mennonite Mental Health Services expanded its concern for the mentally handicapped by providing a consultancy service for churches interested in ministering to the mentally retarded. MMHS is also involved in programs to help the government of Paraguay cope with the country's mental health problems, and to assist vouthful offenders in North America.

MCC's North America Services, usually referred to as Voluntary Service, were scrutinized by a meeting of church leaders in October. During a several month period of evaluation the program continued meeting a wide variety of needs of the poor in urban areas and in Appalachia, North American personnel also assisted selected social service institutions in need of volunteer skills. The Voluntary Service program in Canada is administered from Winnipeg by MCC-Canada.

Mennonite and Brethren in Christ conference papers carry MCC news throughout the year. The two principal North American inter-Mennonite newspapers are the Mennonite Weekly Review, Newton, Kansas, and the Mennonite Reporter. Waterloo, Ontario. MCC constituent members who wish to be well informed are encouraged to read regularly their conference papers and at least one of the inter-Mennonite papers.

The financial reports of MCC are public information. An annual audit is made by certified public accountants Hatter, Harris, and Beittel. Lancaster, Pennsylvania.

We have reason to thank God for the church. and its compassion for the needs of people. Isaiah had a word for his time and ours: Feed the hungry! Help those in trouble! Then your light will shine out from the darkness, and the darkness around you shall be as bright

William T. Snyder **Executive Secretary** Mennonite Central Committee December 1974



Peace Section/ Canadian Peace and Social Concerns Committee Activity International peace witness: Militariem/ conscription Peace education: Washington office

Mennonite Mental Health-Related Institutions Bakersfield, Calif. Elkhart, Ind. Hagerstown, Md. Lebanon, Pa. Newton, Kan. Reedley, Calif. Winkler, Man.

North American Offices

Akron, Pa. Calgary, Alta. Kitchener, Ont. Newton, Kan. Reedley, Calif. Saskatoon, Sask. Washington, D. C. Winnipeg, Man. Yarrow, B. C.

New Agathe, Man. Arcadia, Nebr. Athens, Ala. Brandenburg, Ky. Cambridge, Ont. Carman, Man. Cincinnati, Ohio Dawsonville, Ga. Decatur, III. Denver, Colo. Des Moines, Iowa Drumright, Okla. Dunsmuir, Calif. Emporia, Kan. Etowah, Tenn. Forrest City, Ark. Halstead, Kan. Hattiesburg, Miss. Hillsboro, Ala. Hillsdale, Mich. Louisville, Kv. Ninety Six, S. C. Pinehurst, Idaho Rochester, Ind. South Milford, Ind. St. Maries, Idaho Stamping Ground, Ky. Talma, Ind. Xenia, Ohio Yakima, Wash. San Felipe, Belize Choloma, Honduras El Progresso, Honduras Santa Rita, Honduras Tocoa, Honduras

Service Areas

Material Aid Shipments in Pounds teaching 204 nersons I social services 174 persons† medical services 58 persons agricultural and rural development 96 persons† 1.936.933 economic and technical development 59 persons↑ 1973 1974 7,432,177 administrative services 110 persons.

- ** 2 in language study

Inc., 1720 S. 13th St., Goshen, IN 46526 (cost per set: 47.00). The cassettes may be rented from Mennonite Board of Congregational Ministries, Audiovisual Services, Box 513, Goshen, IN 46526 (rental fee: \$2.00 for two weeks). A set of two slide trays compiled by the General Conference, depicting contrasting views of church and state, is available for rental from Mennonite Board of Congregational Ministries also.

Volunteers Needed for Algeria

Teaching in the North Africa country of Algeria is a challenge few Mennonite Central Committee volunteers seem willing to try. All five MCCers now in Algeria will complete their assignments next August, and no replacements are in language school in France, reported MCC Europe and North Africa director Peter I, Dvck.

"I feel very strongly that MCC has a job to do in Algeria, that MCC belongs there," Dyck said. "And we're not going to quit recruiting personnel, but it's a

tough assignment.

MCCers in Algeria volunteer for threeyear terms, spending the first year in France in language study and then a few months in Tunis, Tunisia, in special orientation to the Islamic world with a Methodist missionary who is an expert in Islamic culture and religion.

For the past few years most volunteers going to Algeria were married and certi-

fied to teach English.

The Islamic culture makes it hard for volunteers to carry on social relationships in Algeria, particularly with the opposite sex. Living there is difficult and lonely for single volunteers, women in particular. "I've seen a lot of women soured on Algeria," commented one volunteer, "Being married is good; there is a legitimate place for us married women here in this society. But single, no."

Volunteers teaching subjects other than English would have a difficult time teaching unless very fluent in French, a volunteer said. "Control-in-the-class-room-wise, there is enough to cope with knowing your subject matter well (English, for example) and having a fair knowledge of French without having to teach

in the foreign language."

Climatic difficulties can also face the MCC Algeria volunter. MCCers Tom and Diana Graber, who live on an oasis in the Sahara Desert, which holds four fifths of Algeria in its sandy grip, reported sandstorms during which dust filters through the cracks in the houses, and cars left outside are divested of their paint as if sandblasted. After such storms, the roads are cleared of sand with the same sort of plows North Americans use for snow.



Donald Jacobs responds to a question from the audience during a Thursday afternoon (Jan. 23) panel discussion as Art McPhee, Richard Detweiler, and George Brunk III listen.

Anabaptist Celebration at EMC

"We must recognize the priority of Christ's kingdom over national, economic, and cultural attachments," Eastern Mennonite College president Myron S. Augsburger told persons gathered Monday nild (Jan. 20) for the start of a four-day "Celebration of Faith" at EMC.

Speaking on "The Anabaptist Vision," Augsburger noted that the founders of the movement developed more of a vision than a system of theology. He went on to outline the causes, characteristics, and consequences of that vision and its meaning for 20th-century Mennonites.

The EMC president cautioned, however, against "bowing at the Anabaptist shrine" and said that the Anabaptist founders and their descendants inspired other Protestant movements and were in turn enriched by interaction with other Christian groups.

Some 250 pastors and lay leaders from 18 states and 12 Mennonite Church conferences officially registered for the Jan-20-23 meeting, a commemoration of the 450th anniversary of the Anabaptist-Mennonite movement.

"Celebration of Faith" participants joined by numerous persons from the EMC community—saw three dramatic productions, heard presentations on Anabaptist-related topics by visiting speakers and Eastern Mennonite College and Seminary professors, attended an all-campus social activity, and engaged in organized discussion and informal interaction throughout the week.

Ken Reed's "Anabaptist!"— a recently completed play based on the German novel "My Right"— was enthusiastically received when it premiered on Jan. 22 as an EMC Drama Guild production. The play ran three more nights to capacity crowds.

In an address, "Preaching in the Congregation," EMC church studies professor John R. Martin called for a continuation of the early Anabaptists' emphasis on biblical preaching that encourages biblically based living.

He was followed by Marlin Miller, of Associated Mennonite Biblical Seminaries, who noted that the early Anabaptists saw theology as an integral part of their lifestyles — not just as an abstract system of thought.

EMÖ philosophy professor Thomas N. Finger discussed "The Anabaptist View of Man" and gave his view—as a non-Mennonite—on today's descendants of the Anabaptists. "In contrast to your forefathers, who were at the forefront of their rapidly changing period in history," he said, "Mennonites today are often seen as backward-looking and concerned primarily with preserving traditions."

Donald R. Jacobs, director of Mennonite Christian Leadership Foundation, stressed the radical Anabaptist conviction that all of its members be true converted believers. "Converted Christians are still suffering actual martyrdom today in such places as Africa," he said, "because they dare to take on new lifestyles and find themselves in conflict with surrounding evils."

Elmer A. Martens, a professor at the Mennonite Brethren Biblical Seminary in California, said that 20th-century Mennonites should not automatically accept all early Anabaptist teachings. In two separate addresses he expressed his disagreement with what he called "the Anabaptist tendency to downgrade the importance of the Old Testament."

Richard C. Detweiler, moderator of Franconia Mennonite Conference, spoke on "Reconciliation," noting that the Mennonite ministry of reconciliation will succeed only if it encourages a truly international brotherhood. He said that the denomination "will have it made" if it can absorb and integrate three current grass-roots swells within the 'church the influx of non-ethnic Mennonites, the charismatic movement, and the intentional community and house church empha-

During a panel discussion on "Anabaptism and Contemporary Missions," Jacobs pointed out that Mennonite churches are scattered throughout over 40 countries today and that more than one third of the membership is nonwhite.

Cassette tapes of any of the 22 "Celebration of Faith" presentations can be purchased by writing to WEMC radio station at EMC. Discounts are available for church libraries. Also available from EMC is a commemorative 1975 Anabaptist Calender.

Albany Mennonites Look Back, Forward

The Albany, Ore., Mennonite Church held a 75th-anniversary celebration on Jan. 26, according to a report from Bertha Troyer. The first Mennonites in Albany assembled for worship in 1898, about four miles east of the city in a Methodist church. It was here the congregation was organized in 1899 by David Garber, of Nampa, Idaho, with 18 charter members. Levi J. Yoder was the first minister. He served the congregation until 1924. Other ministers who served in the early 1900s were J. P. Bontrager and M. E. Brenneman. The first evangelistic meetings were held in 1900 by Ceorge R. Brunk.

In 1909 the Evangelical church building was purchased and moved to W. 12th Street on a plot of ground donated by C. R. Widmer, one of the charter members. Aug. 27, 1950, a ground-breaking ceremony was held in preparation for the building of a new meetinghouse. This building is located three miles north of Alban, just off of Highway 1-5.

Jesse Clayton Kauffman, George Kauffman, and Marcus Lind served on the anniversary program, reflecting on the past. Lester Kropf interviewed a panel of seven present and former members. James Lapp, our present pastor, spoke briefly on "Looking to the Future." We want to continue to be a strong, solid congregation with people going out to various fields of service. What does the Lord of the church want us to do in the future?

1. To move toward one another in harmony and love.

2. To move more and more toward the world with a message of forgiveness and love.

To move in our inner life toward God, being renewed day by day.

The present membership at Albany is

Indonesian Mennonites Meet



Indonesian Mennonites gather at Mandailing for the All-Indonesia Conference. Kneeling second from right is Lawrence Yoder.

An unprecedented meeting of representatives of the Mennonite conferences of Java with the Conference Board of the Mandailing (North Sumatra) Mennonite Church took place at Pakantan Church, the oldest of the Mandailing congregations, on Sunday, Dec. 8, 1974.

This meeting was the high point of an eight-day visit to North Sumarta by a team from Java which included the chairman of the Muria Conference (CKMI). Charles Christano: the chairman of the Javanese Conference (GTD), 5. Djoidthardjo: a Pati Seminary teacher originally from Sumara, J. Nasution: and Mennonite Central Committee Indonesia representative Lawrence Yode.

The tiny isolated conference of Mennonite churches located in Mandailing, North Sumatra, has experienced many many difficulties since the last Russian Mennonite missionary died there in 1928. These difficulties stem from spiritual immaturity, lack of leadership, and mismanagement of church-owned properties and farmland.

The main conclusion of the Dec. 8 meeting was that the Mandaling churches feel a need for spiritual renewal and teaching in the areas of biblical knowledge, church organization, and church ministries. In an effort to help meet this need several teams of two or three pastors and seminary teachers will be sent from Java in the next year to hold revival meetings and give study courses for church board members, deacons, and Sunday school teachers.

The churches in Java will also make an effort to send an experienced pastor to work for a two- or three-month period in Mandaling as an adviser and connector for young Pastor Lubis, and also to provide other leadership and guidance where it may be needed. A motorcycle will be loaned to Pastor Lubis to make it possible to minister better to the widely scattered churches.

Washington Seminar Focuses International Power and Mission

The Mennonite Central Committee's Washington office hosted 37 men and women for a mid-January seminar on "International Power and the Overseas Church Worker."

Manized through the Overseas Training enter of the Associated Menonite Biblical Seninates, Elkhart, Ind., the seninar brought persons together from Africa Inter-Mennonite Mission, Elkhart, Eastern Mennonite Seninary, Harrisonburg, Va.; Eastern Mennonite Seninary, Harrisonburg, Va.; Eastern Mennonite Seninary, Harrisonburg, Va.; Eastern Mennonite Board of Missions, Salunga, Pa.; Ceneral Conference Mennonite Commission on Overseas Mission, Newton, Kan.; Mennonite Board of Missions, Elkhart; and Mennonite Central Committee, Akron, Pa. Participants

represented work in 14 countries, plus five where new workers are going.

Seminar exposure did the following things for participants:

— Raised awareness of the way in which political and economic realities condition the lives of the people to whom overseas church workers minister, but also the extent to which they condition workers before leaving, thus blinding them to the realities of daily life of those to whom they minister.

— Helped to develop a bit more distance between the good news of the gospel and the national policy of any nation, and the extent to which workers may tend to ignore benignly the hard reality of that policy and identify with their home country.

 Permitted some valuable exchange between workers with various experiences growing out of different geographical locations, as well as between oldtimers and newcomers.

Seminar attendants felt that their new awareness should be shared with the whole church in order that it might better function as a nonconformed community of faith. Contributing to that awareness were things such as the way in which:

First, multinational corporations based within the United States operate basically with only a profit motive, disregarding human considerations, and in the long run often do more harm than good for underdeveloped countries.

Second, U.S. policy has supported strongman governments in ways that have ultimately opposed not only democratic processes, but also Christian influence in those countries (South Korea, for example).

Third, the arms industry has been seen as an answer to economic problems.

Fourth, the Pentagon has trained several thousand men from foreign national police forces in the latest techniques of torture, as a means for combating the liberation forces of their nations.

Fifth, circles of power blithely assume that what is good for us (Americans) will ultimately be good for others, and that true realism means using power and the violence necessary to bring about that "good."

mennoscope

Nuse, social worker, or physical therapist needed in model services program for retarded persons at Glenhaven, Inc., Phoenix, Arizona. State grant available until Mar. I for trained person to work in public health, family guidance, and counseling. Call John Lehman, Mennonite Board of Missions, Elkhart, Ind. (219) 522-2630.

Homebuilders. Salunga, Pa., will hold a meeting for married couples on Sat, Mar. 1, at 7:30 in the chapel of Lancaster Mennonite High School. Ross Bender from Elkhart, Ind., will speak on the topic "The Mystery of Love and Marriage." All married couples are invited to attend

Marlin Miller of Goshen, Ind., was appointed on Feb. 9 by the Mennonite Board of Education as president of Goshen Biblical Seminary. A news story follows next week

A 20-member mixed chorus, the Ebenezer Choir from the Mennonite church in San Pedro Sula, Honduras, arrived in the States on Jan. 4 for a three-week tour to visit schools and churches.

The Ebenezer Choir was directed by missionaries Amzie and Fanny Ellen Yoder. The choir visited the States on invitation of the Choraleers, a Mennonite choir in the Lancaster, Pa., a reae, directed and sponsored by Arnold and Maietta Moshier. Part of the Choraleers group has visited Honduras for the past five years.

A Male Activities Coordinator is needed by early summer for a live-inposition at Millersville Youth Village, Millersville, PA 17551. Persons interested in the position should contact Ernest S. Mast, administrator.

Ghana Mennonite Church is training local leaders in areas rather than centrally as in past years. Good attendance and excellent interest marked the Accra area gathering at Amasaman the first weekend in January and Somanya area the last weekend in the month, according to Secretary Ebenezer K. Nimo.



Pine Creek Chapel was dedicated on Nov. 24. David Kniss had been officially installed as pastor on Sept. 4. Pine Creek Chapel is located in a rural area near Arcadia, Fla. It began as an outreach of Ashton Mennonite Church of Sarasota, where Kniss was formerly pastor. It is now under the sponsorship of Southeast Mennonite Convention.

Irene and Edwin Weaver arrived in Botswana in early February where they will be serving short-term with Africa Inter-Mennonite Mission in ministry among indigenous churches. They are serving through Mennonite Board of Missions with whom they served in India 1935-56 and in West Africa 1959-71. Their address is: Box 33, Gaborone.

Anna and B. Frank Byler returned to North America for furlough on Jan. 29 and are now living at 900 Leroy Ave., Goshen, IN 46526. They have served with Mennonite Board of Missions since 1947.

A one-day regional seminar for university and college students in the middle Atlantic states area is planned to he held at Black Rock Retreat near Oxford, Pa., Sunday, Feb. 23. Willard Swartley, professor at Eastern Mennonite College, will serve as facilitator in the daylong focus on learning and experiencing new methods of in-depth Bible study. Hubert Brown, executive secretary for Mennonite Church Student Services will meet with the group informally the night before and share in the Sunday dialogue. For further information contact Rick Mojonnier, 6135 Germantown Ave., Philadelphia PA 19144

A family counselor is needed at Frontier Boys Village, Larkspur, Colo., to work with boys when they return home.

Pastor Sushil Khakha, who represented the Bihar (India) Mennonite Church at the 1974 Lausanne Congress on Evangelization, has been urging the church in Bihar to think seriously about its growth. During a recent Christian Mela Christian Life conference, Brother Khakha reminded Bihar church leaders and other members that only two of Bihar's 22 congregations have been established since 1965. In small groups, the conference representatives asked themselves: Why is there so little growth today?

Ella May Miller, speaker on Heart to Heart, is speaking publicly and makes radio and TV appearances in Paget, Bermuda, Feb. 18-24. Her one-week speaking tour is by invitation of Arthur Coreia, a Christian broadcaster and bookseller on the island.

Mary Lou and Arlin Yoder and Douglas and Kevin are back in Brazil after a furlough year. For their third term with Mennonite Board of Missions, the Yoders are serving the Jundiai congregation in Sao Paulo state by request of the Brazil Mennonite Conference. Their address is C.P. 162, 13200 Jundiai, S.P., Brazil.

Fyrne and Jonathan Yoder, Coshen, Ind., have accepted another short-term of medical service with United Mission to Nepal through Mennonite Board of Missions. They expect to arrive in Nepal in time for coronation of a new king the third week of February.

A new two-year program is being offered by Heston College to prepare both men and women to be dietetics technicians. Students in the program may select either of two career tracks (or both). One option is in Nutritional Care, which involves assisting a registered dietitian in providing services for individuals or groups by evaluating their diet history; menu selection; helping clients in food purchase, preparation, and home visits; developing teaching materials; and evaluating nutritional care plans. The second option is called Food Services Management. The didetetic technician in this area assists in the assessment, planning, implementation, and evaluation of the food service operation. Jobs are available in schools, health care institutions, campuses, and restaurants.

Mildred and Hubert Pellman, overseas associates with Mennonite Board of Missions in Japan during the past year. expect to return to their home in Harrisonburg, Va., by the end of February. "Teaching in Japan, though vastly different from our work at Eastern Mennonite College, was an excellent experience," they reported. "It also made us aware of what international students must go through to be successful in America. We hope to understand better than before such students' problems of language and coping with American culture. Being on need-to-be-helped end surely puts things in a different light."

Margaret Mead and Anita Bryant have accepted an invitation from Mennonite Broadcasts, Harrisonburg, Va., to record radio spots to enhance the selfesteem of women. Margaret Mead is an anthropologist, well known for studies and writings about family structures in and writings about family structures in several spots. Anita Bryant, wife, mother, singer, author, and witnessing Christian, has also agreed to record one spot. The spots are part of a series Mennonite Broadcasts has planned for 1975 to affirm a woman's personhood within the context of the role she chooses.

Sue Bontrager has been appointed fulltime supervisor of customer service for Choice Books. Anyone ordering books or needing to follow-up a previous order may contact Sue at Mennonite Broadcasts (703) 434-6701, extension 28.

Ground-breaking ceremonies at Penn View Christins School on Jan. 31 began to change a dream into a reality for 400 students. 270 patron families, 30 teachers, and the board of trustees. After three years of planning and waiting, the \$450,000 "Media Wing" will now begin to take shape. The new facility will accommodate primary grades 1-5, the Media Center, junion high science.

A committee of volunter concerned
A committee of volunter concerned
Christian people is planning for a Festival of the Holy Spirit at the Colosseum
in Stratford, Ont., July 4-7; ft will be
known as the "Abundant Life Conference."
The Colosseum in Stratford will seat
3,000 people and has a spacious grounds
area and related service areas for smaller
and group meetings, which also will be
featured. Mass public meetings are planned
and group meetings, which also will be
featured. Mass public meetings are planned
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information may write to "Abundant Life
Conference," Box 130, Baden, ON NOB

Peace is not just the absence of armed conflict. It is a way of life. That is the message of If There Be Peace, a 42-minute color film produced by Mennonites and the Church of the Brethren in the U.S. and Canada. The film, expected to be released by Apr. I, is a documentary of the way people in four communities live peace: Manigotogan, Man: Denver, Colo; St. Louis, Mo; and Goessel, Kan. "The film broadens our definition of peace-making," said executive producer Harold Weaver of Ethart. Ind. "People are just."

as effectively destroyed by the existence of social or economic barriers as by a gun. The Christian has an imperative to be concerned about destructive forces that bear upon the lives of people, wherever they are. There is no peace without community.' After premieres in the communities where it was filmed, the movie will be distributed to conference offices in Elkhart, Ind., Newton, Kan;: Elgin, Ill.; Winnipeg, Man; Akron, Pa.; and to provincial MCC offices. Rental fee will be \$%5.08 at most of these locations.



Sunday evening, Jan. 19, a mortgageburning service was held at the Salem Mennonite Church, Salem, Ore. The congregation was organized on Nov. 13, 1961, with 43 Charter members and now has 118 members. John Willems is the present pastor. Former pastors have been Wilbert Nafziger, now of Lebanon, Ore, and John Heyerly, now of Protection, Kan. Left to right: Wilbert Nafziger (former pastor), Lester Steckly, Dan Wildmer, Orvan Miller, Leo King, Bernard Showalter, Glen Byers, Miriam Showalter, and Charles Kauffman, each serving on either finance, building, or decorating committees.

Summer Bible school in Brazil was held right after Christmas. Elaine Kauffman, an overseas associate with Mennonite Board of Missions teaching in the American School of Brasilia, described her participation in the Gama Bible School as rewarding and enriching. The school was held in five rooms - three in the home of Manuel de Souza Sobrinho, where the Gama Mennonite congregation meets for worship, and two in a neighbor's home next door. Attendance peaked midweek at 180. The materials used were prepared in Portuguese on ditto masters in Elkhart, Ind., by Betty Hochstetler, missionary on furlough attending the Overseas Mission Training Center, Gama teachers then duplicated the sheets in Brazil.

A Mennonite Seminar on Farm Issues for persons in North Central U.S. and South Central Canada is scheduled for Mar. 7-8 at Freeman Junior College, Freeman, S.D. Sponsored by the peace and social concerns offices of the Mennonite and General Conference Mennonite



REAL PEOPLE by A. Martha Denlinger

Answers to often-asked questions about similarities and differences between the Amish and Mennonites of Lancaster County, Pennsylvania. Portrays both groups in a warm, authentic, and sympathetic light. Many delightful photos. Paper. \$1.95



HERALD PRESS



churches, the seminar will discuss farm production and world food needs, land stewardship, legislation, and lifestyle. Registration of \$10 to cover meals, lodging, and resource packet should be sent by Feb. 24 to Harold Regier, Box 347, Newton, Kan. 67114. Some money is available for travel scholarships.

Laurelville Church Center is planning a limited enrollment event for single parents, divorced, and remarried persons, Mar. 28-30. The event is open also to those working with single parents, divorced, or remarried persons. John R. Martin, formerly a pastor and now on the faculty of Eastern Mennonite College, will serve as the key resource person. John has recently authored a book entitled Divorce and Remarriage. There will be four Bible studies on the theme. The agenda beyond that will take shape as the needs of the participants emerge. The retreat begins 7:00 p.m., Friday, and ends Sunday noon. For information write: Laurelville Church Center, Route 5, Box 145. Mt. Pleasant, PA 15666.

The Tri-County Men's Chorus will be organized again this year to sing in connection with the Tri-County Relief Sale, held the last weekend in April. This chorus is formed by volunteers from various communities and is open to all interested men. The first practice session will be held on Thrusday evening, Feb. 27. at 7:30, in Conestoga Mennonite Church, near Morgantown, Pa. The evening for the public program is Sunday, Apr. 27. Music for the program will be available at the first practice session. Martin E. Ressler will serve as director.

"The influence of the media" is the theme for the annual conference of the Mennonite Council on Mass Communications, scheduled for Mar. 20, 21, at St. Paul School of Theology, Kansas City, Mo. The council is an inter-Mennonite consultation on use of media for Christian communication. Pastors, students, teachers, MCMC members, and other media-related persons are encouraged to register early. Details may be obtained from David Thompson, MCMC chairman, Box 1018, Harrisonburg, VA 22801.

Change of address: Good News Chapel from 310 Memorial Drive to 1201 N. Michigan, Pittsburg, KS 66762.

readers say

Submissions to Readers Say column should comment on printed articles.

The December 31 issue of Gospel Herald has The December 31 issue of Gospel Herald has several excellent articles. Thanks especially for reprinting "Service as Lifestyle" by Peter J. Dyck. The content and presentation make it so honest, practical, and challenging that it should be required reading for everyone who is not a part of the Third World. Even if only the Gospel Herald readers (a very small per-centage of the world!) would choose such a lifestyle, a great impact would be felt.

"Worldly-Mindedness" is a timely article, and well written. I cannot wholly agree with everything in this article, but it was well worth printing, and reading. I particularly take ex-ception to the treatment of "Realism and In-tellectualism." I do not believe that faith can replace either of these, but goes beyond them. I feel that one reason many Christians have trouble relating to, and influencing non-Christians is that they live on a rather superficial or artificial plane on the edge of reality. It seems important for them to keep things looking glossy, victorious. I was sad to read, "Don to share your doubts. I have enough of my own.

If true Christians (who God put in a real world, and to whom He gave intelligent, seeking minds) can't share doubts and other such how can we help each other to feelings. really solid faith, trust, and deep joy? Sharing our burdens of doubt (and any problems that hinder our growth) will bring us to true faith more surely than will hiding them or glossing them over. Where I am weak, you may be strong; and if we're both at a loss, let's en-large our circle. At least we're in touch with ourselves and so can be with others.

One final comment Occasionally I find in the Gospel Herald an article that is very un-fresh and boring, so I skim it. Sometimes I find an article or letter with which I disagree, so I think about it, discuss it with someone, either change or firm up my thinking. Most of the time, however, the Gospel Herald provides me with encouragement, challenge, and a great deal of information. So, three cheers for James Stauffer, and don't cancel my subscription either!

You're a fine editor and we support you, -Kathy Sommers, West Liberty, Ohio

My article in the November 19, 1974, issue of Gospel Herald, "How Can We Respond to World Hunger?" has produced a reader response gratifying in quantity, if not always illuminating in quality. I have had long-distance telephone calls, personal conversations, and a good many personal letters. These I have already answered. But I would like to use this opportunity to make four observations concerning some of the comments in "Readers Sav.

(1) I have been dismayed that so many have not offered additional constructive suggestions for dealing with the enormous problems of world hunger but have rather been content to make excuses or to quibble over conver-sion ratios for grain to meat. (Incidentally, though I am not well versed in agriculture I do know that much beef and some other meat is grass- or silage-fed rather than grain-fed, and I try to buy such meat whenever I can.) Your wisdom in printing your editorial "Four Reasons Not to Respond to World Hunger" in the same issue with my article has been amply demonstrated

(2) I confess that there were technical weaknesses in my article. World hunger is a highly complex subject. Many books have been written on the issue; international conferences have been held. To write a short article on such a vast subject is bound to result in oversimplification and perhaps may even be misleading. If I have misled anyone, I ask for forgiveness.

(3) Some readers have received the impres-

(3) Some readers have received the impression that 1 am against farmers, especially beef and dairy farmers. This is far from the truth. I respect farmers. They obviously provide the food for the world's hungry. If the hungry are to be fed they will be fed by farmers—not by college professors.

(4) But the problem is not just one of the production of food but of its distribution. American agriculture is the most productive in the world. But the American consumer is among to the Christian conscience is that it must under the guidance of the Holy Spirit, be led to consume less while producing more. Only in this way can there be a more equitable distribution of our vast productive potential. — Carl Kreider, Goshen, Indiana

Gospel Herald tops the list of magazines at our house. Your January 7 issue had a num-ber of exceptionally good articles which speak to ber of exceptionally good articles which speak to the church concerning a number of areas which can easily be neglected. The lead article, "God Called Me Through His People" by Brian Laverty, was beautifully done. Living and sharing the Christian way brings blessings

to ourselves and to others.

Lorie Gooding's "The Lamp Without the Light" expresses very well the possibility of Light' expresses very well the possibility of having lamps without a light. I am also reminded of the need for trimming the lamp and continually replenishing the supply of oil. How wonderful that the oil is available for our lamps

if we desire it and ask for it!

Mary Anne Halteman has touched some im portant points in "A Churchwide Trust." I would like to repeat some of her statements. viduals should feel from birth onward that they are important, that the church cares enough about their physical and spiritual development to put time and money into helping them grow "Whether we are four or ninety-four, we de-

serve to be touched by the church's thrust in education." I like the idea of individual importance from birth to death. Too often we single out one age-group, put on an all-out effort to capture their interest to the neglect of other groups

"Affirming Our Gifts" by Richard A. Kauff-man rightly follows and belongs with the preriously mentioned articles. If the "oil of the Spirit," as mentioned by Lorie Gooding, would flow freely, probably the happenings ex-pressed in all of these articles would take place with more frequency. Do we desire it enough to let it happen?

Menno B. Hurd has been silent for some time. I enjoy his articles. His topics and the related "Reader's Say" letters add a unique sparkle to the Herald. — Verna M. Wagler, Baden, Ont.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bender, John P. and Mildred L. (Yoder), Belleville, Pa., first child, Michael Ion, Ian, 3 1975

Bender, Ron and Lorene (Yoder), Parnell, Iowa, first child, Sheila Danette, Dec. 30, 1974. Brenneman, Richard Allen and Regina (Miller), Accident, Md., first child, Jennifer Louise, Jan.

24, 1975. Fretz, Glenn and Janice (Woolner), Don Mills,

Ont., first child, Sara Elise, Jan. 21, 1975.
Gochnauer, John B. and Ruth Ann (Hess),
St. Louis, Mo., second child, Philip Ryan, Jan.

Hovlman, W. Louis and Virginia (Headings). Wellman, Iowa, first child, Joseph David, Dec.

King, Kenneth and Penny, Floyds Knobs, Ind., third child, second daughter, Anna Tolee, Dec. 22, 1974.

22, 1974. King, Linford D. and Etta (Lapp), Atglen, Pa., first child, Kirk Bernard, Dec. 23, 1974. Kulp, David and Ruth Ann (Hackman), Pottstown, Pa., second son, Calen Wade, Nov.

18, 1974.

Martin, Sam and Ann (Reschly) Nannanee Ind., second daughter, Mary Louise, born Ian, 16, 1975; received for adoption. Jan. 20, 1975.

Miller, Dennis and Rosalyn (Yoder), Well-man, lowa, first child, Anita Susanne, Dec. 20 1074

Nolt. Jack and Ruth (Heisey), Mount Joy, Pa., second son, Louis Justin, Dec. 15, 1974. Shellenberger, Donald and Lois Ann (Wert) Haverford, Pa., first child, Tiffany Nicole, Dec. 16, 1974.

Troyer, Ron and Maribeth (Erb), North English, Iowa, first child, Brandy Lee, Nov. 23. 1974 Varner, Timothy W. and Carolyn D. (Bush).

Hollsopple, Pa., second child, first daughter, Judy

Mae, Jan. 2, 1975. Waugh, Roger and Opal (Maust), Phoenix, Ariz., first child, Sherri Lynn, Jan. 24, 1975. Yoder, John S. and Dorothy (Brubaker), Belleville. Pa.. third child, second son, Fric David

Jan. 22, 1975. Yoder, Lynn and Ethel (Duncan) Yoder, Well-

man, Iowa, third child, first son, Andrew Lynn, Ian 13 1975

Yommer, Edward and Viola (Opel), Accident, Md., second daughter, Sheri Lynn, born Nov. 8, 1974; received for adoption. Jan. 20, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy - Erb. - John Beachy, Kalona, lowa, Sunnyside Conservative cong., and Julia Erb, Wellman, Iowa, East Union cong., by Lonnie Yoder and J. John J. Miller, Jan. 25, 1975

Byler — Bentson. — Dennis Byler, Bragado, Argentina, and Connie Bentson, Buenos Aires, Argentina, by Mario Snyder, Keith Bentson, and Frank Byler, Jan. 18, 1975.

Gibbel — Moyer. — James C. Gibbel, Lititz, Pa., Church of the Brethren, and Elaine L. Moyer, Akron, Pa., Deep Run cong., by W. Clemens Rosenberger, Dec. 14, 1974.

Johnston - Sayer. - Stephen R. Johnston, Didsbury, Alta., and Nancy Lou Sayer, Carstairs, Alta. West Zion cong., by Paul Landis

and Gordon Buschert, Dec. 28, 1974. and Cordon Buschert, Dec. 26, 1974.

Lam — Stutzman. — Gary W. Lam, Fulks
Run, Va., and Julia J. Stutzman, Harrisonburg,
Va., both of the Gospel Hill cong., by Isaac M.
Risser and Wilmer Lehman, Dec. 21, 1974.

Luna — Miller. — Jerry Luna, Iselin, N.J., Presbyterian Church, and Linda Miller, Doylestown, Pa., Doylestown cong., by Roy Bucher, Jan. 25, 1975.

Livengood - Landis. - Lester E. Livengood, Manheim, Pa., Manheim cong., and Karen S. Landis, Lancaster, Pa., Mellinger cong., by Paul Landis and Paul M. Witmer, Jan. 18, 1975. McCain — Gunden. — John McCain, Pigeon, Mich., and Dawn Gunden, Bay Port, Mich., Michigan Avenue cong., by Charles Haarer, Jan.

- Hochstetler. Tim O'Toole. O'Toole Sandusky, Ohio, United Methodist Church, and Gwen Jean Hochstetler, Berlin, Ohio, Berlin cong., by Frank S. Sturpe, Dec. 21, 1974.

Rempel - Hershberger. - Nathan Rempel, Glendale, Ariz., and Donna Hershberger, Phoeniz, Ariz., both from Trinity cong., by Donald E. Yoder, Jan. 25, 1975.

Smoker - Sauder. - J. Lester Smoker, Smoker — Sauder. — J. Lester Smoker, Lititz, Pa., Monterey cong., and Twila J. Sauder, Lancaster, Pa., Stumptown cong., by Gordon Zook and Paul G. Landis, Jan. 25, 1975

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bowman, Edwin S., son of Moses C. and Lydia (Shantz) Bowman, was born at Mannheim Ont.: died at Freeport Hospital, Jan. 22, 1975; aged 90 y. He was married to Laura Eby, who preceded him in death in July 1973. He was the last surviving member of his family. He was preceded in death by 3 brothers (Alvan, Henry S., and Moses S. Bowman), and one sister (Melinda). He was a member of First Mennonite Church, Kitchener, Ont., where funeral services were held on Jan. 24, in charge of Robert N. Johnson and Stanley Shantz; interment in First Mennonite Cemetery

Byler, Ida, daughter of Yost Y. and Rebecca (Hostetler) Miller, was born at Middlebury, Ind., Mar. 28, 1897; died of a stroke at Goshen, Ind., Dec. 5, 1974; aged 77 v. On Aug. 31. 1916, she was married to Clarence Byler, who preceded her in death on Aug. 3, 1968. Surviving are one daughter (Berdene — Mrs. Verle Hoffman), 2 sons (Leland and Lowell), 9 grandchildren, and one great-grandchild. She was a member of Waterford Mennonite Church Funeral services were held at Yoder-Culp Funeral Home, Goshen, Ind., in charge of Elno Steiner and Etril Leinbach; interment in Miller Cemetery

Dettwiler, Ella, was born on Sept. 1, 1900: died at Kitchener-Waterloo Hospital of a heart attack, Jan. 9, 1975; aged 74 y. In 1922 she was married to Reuben Dettwiler, who preceded her in death in 1951. Surviving are 3 daughters (Fern — Mrs. Osiah Horst, Leota — Mrs. Melvin Horst, and Gladys — Mrs. Victor Olley), 11 grandchildren, 6 great-grandchildren, and one sister (Mrs. Maurice Kinzie). She was a member of Floradale Mennonite Church, where funeral services were held on Jan. 11, in charge of Gerald Good and Glenn Horst; interment in adjoining cemetery.

Hershey, Grace S., daughter of Jacob H. and Carrie B. (Sutton) Hershey, was born in Olathe, Kan., Aug. 13, 1887; died at Lancaster Mennonite Home on Jan. 25, 1975; aged 87 v. She is survived by one brother (Jacob S. Hershey) and one sister (Mrs. Ruth Korte). She was a member of Lititz Mennonite Church. Funeral services were held at Spacht Funeral Home, Lititz, Jan. 28, in charge of Melvin in Hess Mennonite Cemetery.

Hunter, Juanita, daughter of Charles and Mary Hunter, was born Mar. 10, 1898; died Jan. 13, 1975; aged 77 y. There were no sur-viving members of the immediate family. She was a member of Bethesda Mennonite Church, where funeral services were held on Ian. 16. in charge of John Gochnauer; interment in Oakdale Cemetery

Snyder, Ida, daughter of Mr. and Mrs. An-son Groh, was born at Preston, Ont., July 27, 1890: died at Fairview Mennonite Home, Pres-1000, cited at Fairview Mennonite Home, Pres-ton, Jan. 12, 1975; aged 84 y. On Nov. 11, 1913, she was married to Menno Snyder, who preceded her in death on Aug. 7, 1956. Sur-viving are one son (Harvey), 3 daughters (Mrs. Irene Fretz, Alice and Florence Snyder), 10 grandchildren, 6 great-grandchildren, 2 foster children (Mrs. Mary Airdrie and William Meyer), 4 brothers (Norman, Oscar, Ivan, and Harold), and one sister (Mrs. Bertha Steiner). She was preceded in death by one son (Clifford), 3 sispreceded in death by one son (Chifford), 3 sis-ters, and 2 brothers. She was a member of First Mennonite Church, where funeral ser-vices were held on Jan. 15, in charge of Robert N. Johnson and Ernie Martin; interment in First Mennonite Cemetery.

Trussler, Nellie, daughter of William and Grace (Kline) Houser, was born near Dunnville, Ont., Apr. 18, 1907; died of a coronary at

Ripley, Ont., Jan. 22, 1975; aged 67 y. On Sept. 19, 1931, she was married to Norman Sherk, who preceded her in death on Sept. 25, 1937. On June 12, 1951, she was married to Harold Trussler, who survives. Also surviving are 2 children (Laverne Roy and Dorothy Annette - Mrs. Walter Gimble), 4 brothers (Percy, Roy, Earl, and William Houser). and 2 sisters (Hattie - Mrs. Clarence Montgomery, and Dorothy - Mrs. Elmon Cosby). She was preceded in death by one daughter (Barbara), one brother (Clarence), and 2 sisters (Arletta - Mrs. Oswald Walton, and Grace). She was a member of Rainham Mennonite Church. Funeral services were held at Rosebank Brethren in Christ Church Petersburg, Ont., Jan. 25, in charge of Cyril K. Gingerich and Wayne Schiedel: interment in Rosebank Brethren in Christ Cemetery

Umble, Elam H., son of Christian M. and Umble, Liam H., son of Christian M. and Elizabeth (Fisher) Umble, was born near Gap, Pa., Mar. 13, 1889, died of heart failure at a Lancaster, Pa., hospital, Oct. 18, 1974; aged 85 y. On Jan. 8, 1914, he was married to Anna E. Kauffman, who preceded him in death in November 1964. Surviving are 3 children (R. Clair. Mary — Mrs. Herman Glick, and Calvin), 11 grandchildren, and 2 brothers (Edgar and Ira). He was a member of Maple Grove Mennonite Church, where funeral services were held on Oct. 21, in charge of Abner Stoltzfus, Aaron F. Stoltzfus, and Melville Nafziger; interment in Millwood Cemetery.

Wenger, Martha A., daughter of William and Margaret (Futer) Rock, was born at White Horse, Pa., Nov. 30, 1889; died at Rockhill Home, Jan. 25, 1975; aged 85 y. On Dec. 23, 1909, she was married to A. Martin Wenger, who preceded her in death March 1960. Surviving preceded her in death March 1900. Surving are 5 children (John C., Ruth — Mrs. Andrew B. Rosenberger, Thelma — Mrs. Paul L. Harley, Warren M., and Herbert C.). She was a member of Rockhill Mennonite Church, where funeral services were held on Jan. 28, in charge of Henry L. Ruth: interment in adjoining cemetery.

Yoder, Edward, was born in Garnett, Kan., 15, 1906; died in a traffic accident near Middlebury, Ind., Jan. 14, 1975; aged 68 y. On Jan. 31, 1929, he was married to Gertrude Stutzman, who survives. Also surviving are 2 daughters (Ida Mae - Mrs. Vern Miller, and Esther - Mrs. Kenneth Kauffman), one son Esther — Mrs. Kenneth Kauffman), one son (Ellmer E.), 7 grandchildren, 3 sisters (Mrs. Fred Garver, Mrs. John Headings, and Mrs. Henry Nisly), and one brother (Jonas P. Yoder). He was a member of Clinton Brick Mennonite Church, where funeral services were held, in charge of John Yoder and Brian Laverty; in-terment in church cemetery.

Cover by Grant Heilman; p. 111 by Paul Schrock; p. 125 by Jim Bishop

calendar

Western Ontario Conference annual session, Feb. 28 to Mar. 2.

Ohio and Eastern Conference annual session at Cedar Grove Mennonite Church, Greencastle, Pa., Mar. 6.

Ontario Conference annual session, Mar. 7-9 Lancaster District Conference, Weaverland Mennonite

Church, Mar. 20.

EMBMC Bimonthly and Annual Meetings, Weaverland, Mar. 21 and 22, with simultaneous evening meetings at Weaverland, Erisman, and Willow Street, Mar.

21-23.

Summer Bible School Superintendents' Seminar, Laurelville Church Center, Mar. 21-23.

Homecoming, Eastern Mennonite College, Harrisonburg,
Va., Apr. 25-27.

Rocky Mountain Mennonite Conference Annual Meeting,

Pueblo, Colo., May 2-4.

Franconia Spring Conference Assembly in Conjoint
Meeting with Eastern District General Conference,

Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.

18 1975

Say Religion Is Losing Influence

.While still a majority, the number of Americans who believe religion is losing its influence on society dropped appreciably between 1970 and 1974, the Gallup Poll reported in Princeton, N.J.

Fifty-six percent of 1,517 adults surveyed by Gallup last December said they think religion is becoming weaker—as compared to 75 percent who held that view in 1970. Callup also found Bible reading up slightly, from 61 percent who read the Scripture weekly in 1970 to 63 percent in 1974.

Masters and Johnson Stress

Dr. William H. Masters and Virginia E. Johnson, the authors of two best-selling books on treating human sexual problems, said that their new book strong-ly affirms the concept of commitment in marital relationships, indicates that "marriage is here to stay," and that people are looking for "something more" in life and finding it in marriage.

At the same time, the two authors were generally critical of a variety of trends that have been popularized in recent years as the "sexual revolution," including "how to" books on sex techniques, extramarital sex, "swinging," the emergence of "sex clinics," and the practice of young people "living together" in lieu of marriaee.

40 "Meatless Days" During Year

As a gesture of concern for world hunger, leaders of the Disciples Peace Fellowship of the Christian Church (Disciples of Christ) will observe 40 meatless days in 1975.

"Famine shadows the earth," the exceptive committee of the fellowship said in a statement issued at Disciples headquarters in Indianapolis. "Our ability to respond is diminished by our massive military spending. American meat consumption contributes to the dearth of grain supplies."

The 40 meatless days will be part of the 40th anniversary year observance of the peace fellowship.

Funds saved in the meatless days will be given to Bread for the World, a New York-based movement, or to Week of Compassion, the Disciples' annual

Entertainment Under

Cuise of News

Dr. Everett C. Parker, director of the Office of Communication of the United Church of Christ, has charged that television news departments are "expanding entertainment under the guise of news."

In an interview with Kay Gardella, TVradio critic of the New York Daily News, Dr. Parker declared, "All TV news is nothing more than a headline service, snippets of headlines at that. Most of the time, stories are being covered at the same time on all three networks, and commercials are placed in the same spot."

According to the UCC executive, television stations 'try to make news a show. The way the weather is presented is a good example of that. So I think the matter of taking the utilitarian thing and turning it into entertainment is a waste of time. It's also dishonest. People think they're gettling something they're not."

Canadian Churches Against

Of the 11 churches belonging to the Canadian Council of Churches, eight have gone on record as opposing capital punishment for any crime.

The Council of Churches is made up of the Anglican, Baptist, Lutheran and United Churches, the Quakers, Salvation Army, Church of Christ (Disciples), Creek Orthodox, Armenian Orthodox, Presbyterians, and Reformed Church in America.

The report noted that the Roman Catholic and Mennonite churches oppose hanging. There have been no executions in Canada since 1962.

Calves Saved from Shooting

When GLEANers International, a student group at Eureka College, hear of farmers planning to slaughter calves to protest beef prices, its members are ready to claim the animals. GLEANers wants to do something about world hunger—to salvage food supplies that might otherwise be wasted is one of its methods. The name GLEANers came from one of

the group's first projects; gleaning Illinois cornfields for ears left by harvesting machines.

The students already have five calves, saved from a Wisconsin livestock shooting, pastured on the campus of the Disciples of Christ college.

"GLEANers has great commitment as well as the freedom to act on a local basis," said Phil Palin, the sophomore head of the group, "but now we need to organize to enable us to act as a large-scale national unit."

Trans-National Reformed Church Rejected at Quebec Conference

A motion proposing denominational studies of a trans-national Reformed Church in North America was defeated at a recent meeting of the North America Area Council of the World Alliance of Reformed Churches (WARC).

The measure went down on a vote of 39 to 31. It was called "premature," although the council agreed to make the united church idea a matter of continuing concern.

There are about 7.5 million members in WARC-related denominations in the U.S., Canada, and the Caribbean. The idea of a united church came up in 1974.

Survey of U.S. College Freshmen

An American Council on Education study reveals that the college freshmen class of 1974-75 is more conservative and decidedly different from student bodies of the recent past.

The survey's director, Alexander W. Astin, said one of the most surprising changes was the drop in the students favoring the legalization of marijuana—from 48.2 percent in 1973 to 46.7 percent last year. This was a reversal of a six-year trend.

Congress in Nigeria

Upwards of 10,000 Christians from all 12 states of Nigeria are expected to attend a national congress on evangelization at the University of Ife in Western State, Aug. 19-28.

Christians are a minority in the country, which has an estimated population of 59,405,000. Northern Nigeria is largely Muslim. Overall, about 43 percent of the population are animist, 38 percent Muslim, and 19 percent Christian.

The Kingdom at Assembly 75

"The kingdom of God is here—it is in you." That was the thrust of Jesus' ministry. That will be the focus for Assembly 75, with the theme "Citizens of God's Kingdom."

The kingdom theme has relevance in relation to the 450th anniversary of the Mennonite Church. This year is an occasion to recall and understand more fully the movement which became known as Anabaptist. In 1525 they discerned that being a follower of Jesus was more than membership in the state church. They desired to experience the kingdom of God on earth.

The kingdom of God theme should also help 20th-century Menonites understand the relationship of God's kingdom and the kingdoms of United States and Canada, as the former approaches its Bicentennial year. This affects the church in one country about as much as in the other. How does God and country relate to God and His kingdom?

Are we functioning as citizens of God's kingdom? It may be hoped that the various messages at Assembly 75 will help us face this question. The proposed drama and musical programs should communicate the same. The delegates making decisions and the small groups will provide additional experiences.

What shall kingdom members do about the question of abortion, amnesty, and the role of women in the church? How should they interpret the Scriptures? What is the place of the Holy Spirit in the life of the church? These basic issues will surface at Assembly 75 as discussion questions, as subjects for further study, or as position papers for adoption.

Not everyone in the Mennonite Church can attend Assembly 75. These members of the kingdom are scattered throughout 1,000 or more congregations in North America. To involve the total brotherhood and to help prepare for Assembly 75, a five-lesson study guide based on kingdom portions in the Gospel of Matthew has been sent to all pastors.

If we have a concern for kingdom involvement and relationships and if we hope to fully utilize the kingdom theme at Assembly 75, all of us will want to spend time considering the biblical material on the theme "Citizens of God's Kingdom." — Newton L. Gingrich, moderator, Mennonite Church General Assembly

Is This Building Necessary?

"Like living stones be yourselves built into a spiritual house" (1 Pet. 2:5a).

The New Testament idea of a church is people. Various figures of speech are used to characterize how these people relate to Christ and to one another. In several places a building is mentioned, but this never means an actual house. A church is always people.

Today, it would seem, the emphasis has moved. Say "church" and what comes to mind? Is it not the First Church Building at the corner of Walnut and Main? This change of emphasis is not bad in itself, but it contains a subtle temptation which can get our priorities reversed.

If the church is people, then all the best efforts should go into bringing in, building up, and sending out of people. Whatever building the congregation owns becomes a place to meet and carry out certain programs for the good of people. Depending on the size and makeup of the congregation, it may not even have its own building.

If the emphasis moves away from people to building, all manner of expense and effort will go into the improvement of the building. In normal times this might not matter so much. But these are not normal times. During World War II there was an emphasis on saving gas and a slogan: St his trip necessary?

Today before we build or improve or add an organ, we ought to ask, Is this building necessary? If so, what in our congregational program demands it? How does it relate to the bringing in, the building up, and the sending out of people who are the church?— Daniel Hertzler



John 21:1-25 from the 4th-century Greek Bible named Sinaiticus. There are no verse divisions.

During periods when Christians hurled proof texts at one another as they debated fine points of doctrine, it became popular for antagonists to demand, "Chapter and verse, please!" On such occasions, a Bible was produced and the pivotal text found.

But there was a time when no one could find a single chapter or verse in the entire Bible. There was no John 3:16, no Romans 8:28, or even Genesis 1:1. And the reason was simple. The Bible had not yet been divided into chapters and verses!

Even worse, there were many centuries during which not a single word was divided from another, when vowels were not used, punctuation marks not employed, and when there was no way to distinguish a capital letter from a small letter. In those days, if the Book of Genesis had been printed in English, it would have started as follows:

NTHBGNNNGGDCRTDTHHVNNDTHRTH

During this era finding a special passage could be as difficult as finding fresh water in the desert. Indeed, it often required hours and even days of search.

Still, these complications were not the end — especially for the scribe employed to make fresh copies. A major hurdle was the fact that the Hebrew letters beth (pronounced b) and kaph (pronounced k) are almost identical. Each resembles an n turned on its side with the opening to the

Chapter and Verse, Please

by Charles Ludwig

left. The distinction was made by a tiny mark known as a tittle. This tittle—something like the cross on a t, but even smaller—was easy to miss.

To avoid mistakes, the scribes counted every letter on the page they were copying, and then tallied the number with what they had written. This was so nerve-racking a scribe scribbled on the margin of his page, "He who does not know how to write supposes it to be no labor; but though only three fingers write, the whole body labors!" (The Text of the New Testament by Bruce M. Metzer).

Bent over their desk, terribed of making the slightest error, these copiers of the Bible did not spare themselves. More than one commented, as Metzger reported, "Writing bows one's back, thrusts the ribs into the stomach, and fosters a general debility of the body."

Easy to Read, Hard to Find. Considering these problems, it would seem that the Bible, written in this fashion, was almost unreadable. But this is not the case. The educated people of the time could read the old scrolls with ease, but finding a passage was difficult.

The words in the Old Testament did not start to be divided until after the return of the Jews from their Babylonian captivity. And nearly a thousand years passed before vowels were inserted in the sixth century AD!

The separation of words, addition of capitalization, punctuation, and paragraphing gradually worked their way into both the Old and New Testaments. Nevertheless, the Bible was still undivided into generally accepted chapters.

The Codex Vaticanus, a Bible manuscript from the middle of the fourth century, was the first known Bible to be sectioned into chapters. But its divisions were unique. Matthew, for example, was split into 170 parts, and Luke was separated into 152.

During the later part of the sixth century, Archbishop Andrews of Caesarea in Cappadocia wrote a commentary on the Book of Revelation. In honor of the 24 elders, he made 24 divisions. And then, because each elder was thought to be made up of body, soul, and spirit, he further divided each section into three parts. Thus his Book of Revelation had 72 chapters!

Bible chapters, such as we have today, did not come into being until the first half of the thirteenth century. This work was done by the scholarly Stephen Langton, archbishop of Canterbury.

Now John 3. Because of Stephen Langton we can now turn to the third chapter of John, the eighth chapter of Romans, and the first chapter of Genesis. Why he didn't continue his good work and divide each chapter into verses is a mystery.

During the next two centuries the Bible, now in chapters, continued to be written by hand. Then in 1448 three years after the birth of Christopher Columbus— Rabbi Nathan startled the Jewish world by dividing the Old Testament into verses. This shock, however, was merely a tremor in comparison to the earthquake that was to shake Europe in 1456. In that eventful year the Gutenberg Bible—the first Bible ever to be printed on movable type—came off the press in a more than 1200-page edition!

The invention of printing revolutionized the world, and from this point on the Bible gradually became more and more available. But in spite of this advance, it remained frozen in chapters — except for the Old Testament. In 1524 Rabbi Nathan's versified Old Testament came off the press in Venice.

Four years after this monumental event, a Latin version was printed in which the Old Testament was divided into Rabbi Nathan's verses. This reuse of the rabbi's system tended to make it permanent. The New Testament also appeared in this volume, and its chapters were divided into verses, but they were divided in a different way from those in the Old Testament.

The New Testament was not divided into the system of numbered verses that we know today until 1551. And the credit for this goes to a Parisian printer, Robert Stephanus—the Latinized form for Robert Estienne.

Robert had learned the printing business from his father, who was one of the most distinguished printers in Paris. Robert's business flowered during the first years of the Reformation, and he became a Protestant. Indeed, he issued some of Calvin's works — including what was deemed to be the finest edition of his Institutes.

In 1551 Stephanus decided to issue a most unusual edition of the New Testament. There would be three columns of print on each page. The middle column would be in Greek and on either side there would be the Latin Vulgate and the Latin translation by Erasmus of Rotterdam. Such an edition, he knew, would be most useful for scholars who wanted to compare the texts of the two translations with the Greek.

Then into Verses. Then he got the idea of dividing the texts into verses. Crowded for time, Stephanus decided he would have to do the dividing while on a trip from Paris to Lyons. He made this trip on horseback and it has been claimed that some of his awkward divisions were made because "the jogging horse bumped his pen in the wrong places." His son, however, claimed that the work was done while on the trip, and thus inferred that it was really accomplished as he was resting at various inns while on the way. Perhaps the truth is that some of it was done while he was lodging in an inn and some of it on horseback. No one will ever know positively.

Stephanus' divisions, however, with an exception here and there, are what we have today. And thus the credit for the chapters and verses in our Bibles goes to a rabbi, a Catholic archbishop, and a Protestant printer.

It is because of these three that we can say, "Chapter and verse, please!" and expect a response within moments.

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Gospel Herald-

Chapter and Verse, Please Charles Ludwig	13	3
A Proposal for Lent Mark O. Hatfield	13	35
Anabaptist Perspectives on Edu A. Grace Wenger	cation 13	37
Nationalism — Blessing or Curs James Mullet	e? 14	40
Lost: One Heaven Katie Funk Wiebe	1-	42
Speaking and Serving Within C Joseph Haines	ommunity 1	44

Daniel Hertzler, Editor
Volume 68

David E. Hostetler, News Editor
Number 8

The Copel Herald wasum historic in 1986 as successor to Gospel Witness (1986) and Herald for Turn (1984). The Gospel Herald is a religious periodical published weekly by the Memonite Publishing House, 616 Walnut Avenue, Scottdale, Fa, except the first or second Turesday in july and the Turesday following Thumbeying Day Subscription price (in U.S. dollart): 88.75 per year; three years for 82.25 Fer Evenue, Plans 71.00 per year mailed to individual addresses, English Percent Flans 71.75 per year to individual addresses. Gospel Herald will be sent tates. Change of adversary or the plans 1997 per year in the plans 1997 per year to individual addresses. Gospel Herald, Scottdale, Pa, 15683. Second-class postage paid at Scottdale, Pa, 15683. Lithorgaphed in United States.

Charles Ludwig is from Tucson, Arizona.



A Proposal for Lent

by Mark O. Hatfield

Each year as we approach the celebration of the resurrection of Jesus Christ, millions of Christians around the world participate in the forty-day observance known as Lent. To many of those not familiar with the meaning underlying this season it is known only as a time to "give up" something, a kind of indication to God that participants do desire His favor.

However, Lent has much deeper implications, as discovered in a consideration of the historical background. The practice of observing the days prior to Easter through the practices of fasting, study, penance, prayer, and almsgiving dates to early Christian times. Late in the second century, people fasted for at least one day, and often more. By the time of the Council of Nicea in AD 325, Lent was established generally as a 40-day period, the forty days quite likely being a model of the fasts of Moses. Elijah, and lesus.

The purpose of Lent was to prepare for the celebration of Easter and for another year as a follower of Jesus Christ. It was a time when persons recognized their dependence on God's grace. In response they maintained the disciplines mentioned above as indications of their belief in their dependence upon God and as an indication of their serious intentions to be His servants. Lent was also largely at time for training and preparation for baptism.

The form of the fast varied according to time and location, but it usually included the taking of only one meal

Mark O. Hatfield is a member of the Baptist Church and a U.S. senator from Oregon.

a day. Those foods derived from animals, such as the flesh of animals and fish, eggs and dairy products, were not consumed.

While Lent was undoubtedly often misunderstood, the initiated did and still do take the opportunity to grow in knowledge and in their relationship to Jesus Christ. Since the Reformation, few Protestant bodies formally have observed Lent, although the practice of contemplating the death and resurrection of Christ and recommitting oneself to a life of true discipleship is common among all Christians.

Early church leaders saw Lent and the principle activity of Lent, fasting, as a means and not an end in itself. And the end to which the means leads is both spiritual and material. Its purpose is to foster pure, holy, and spiritual activity. A church leader in the fifth century said, "What we forego by fasting is to be given as alms to the poor."

Observe Lent in the Spirit of Christ. In light of the current world food shortage and the widespread starvation experienced in many of the developing countries, to what greater challenge can we respond at this time than to observe Lent in 1975 in a manner truly consistent with the sacrificial spirit exhibited by our Lord Jesus Christ in the concluding days of His earthly ministry and in His atoning death on the cross.

Lent, 1975, could be a milestone in the history of the church as Christians join in one great statement in action—an action signifying the other-directed ministry of

compassion to which Christ calls us. In a day when hundreds of millions face certain starvation unless someone take immediate action, the Christian church can be the hands and feet of Jesus in obedience to His admonition "Inasmuch as ye have done it [feeding the hungry] unto one of the least of these my brethren, ye have done it unto me." Let us join one another in this ministry of compassion.

While we realize that long-term solutions are necessary, the present needs of those with empty stomachs must also be considered and met. I suggest that pastors and laymen alike take up the cross daily. As Jesus sacrificed Himself on the cross, let us also sacrifice for others in a measurable material sense.

Lent can truly be a time of meaningful sacrifice and personal growth as we join in fasting and giving, activities which have both spiritual and material significance. For, as Christians, we have the motivation of the love of God which cannot be duplicated by government or other secular approaches to the world food problem.

The needs of starving peoples in the next few months are presently estimated to be 7.5 million tons of grain. We are told that there are supplies enough for the current need. While distribution networks even today are being developed, the pressing needs are for money to buy available grain and for conservation to make more grain available. Unfortunately, there are limits to compassion displayed by governments.

But the Christian church has no limit to its compassion, for the one boundless resource available to the world through the church is the love of God. This love is both motivation and substance. Let us seize the opportunity in the midst of the severe need. Let us truly participate with all those created in the image of God during this Lenten season. Let us reevaluate our consumption patterns, adopting lifestyles of conservation rather than waste so that those to whom waste is grotesque extravagance may participate in life.

For Individual and Group Action. Here are some suggestions of specific ways to respond to the hunger crisis:

- Churches can organize fast days encouraging participants to give monies saved to relief agencies. Interestingly, relief agencies already are reporting an increase in individual gifts over this same period last year, in spite of the current economic situation.
- 2. Individuals and churches can adopt hungry families in their own neighborhoods. Give special attention to the poor and elderly on fixed incomes.
- 3. Develop a series of educational experiences for entire communities emphasizing the pressing need for food aid in regions such as India, Bangladesh, and the

- Sahel in Africa. These might include meals of "famine rations" similar to the diet of those in starving nations.
- 4. Renew, at times, as individuals and church families the biblical practice of *fasting* as another way of teaching ourselves how to identify with the poor.
- Ask Christians to be responsible and conservative in meal planning.
- Talk about the tragedy of starving and helpless children and old people with friends, neighbors, Sunday school classes, and other groups.
- Realize that an honest commitment to world missions demands active caring for all children.
 - 8. Stay informed about the world hunger crisis.
- 9. Write your representatives in government to support legislation designed to help feed hungry people.
- Organize panel discussions, lectures, debates, or radio and TV shows on the world food crisis.
- Recognize God's gift of your physical bodies. In gratitude to God be good stewards of what you eat. Decrease consumption of "junk foods" and reject "gluttony" as unchristian.
- 12. Decrease consumption of foods produced by high grain intake (such as top-grade beef) and increase in your diet direct protein sources (such as whole grain and soybean products).
- 13. Skip at least one meal a week and give instead at least one dollar for that meal to a relief agency involved in feeding the hungry.
- 14. Experiment with changes in your diet, Try eating on welfare allowance (16¢ per meal). Fast occasionally. Try eating more whole grain, less sugar and fat.
- 15. Use cookbooks with recipes for a well-balanced diet that minimizes wastefulness and makes the most of high protein meatless meals.
 - 16. Raise food in your own garden.
- 17. Plant community gardens on vacant city lots or unused church land.
- Organize a local food co-op to lower food prices and insure food quality.
- 19. Establish a farmers' market where shoppers can buy produce directly from the farmer.
- Evaluate your school lunch program and see how it can be improved.
- Introduce nutrition education into elementary, secondary, college, and medical school curriculums.
- 22. Feed pets more table scraps instead of commercial pet foods.
- 23. Cut significantly the amount of commercial fertilizer used on home lawns.
- 24. Save energy by conserving gasoline, electricity, and natural gas.

Anabaptist Perspectives on Education

by A. Grace Wenger



Four and a half centuries have passed since the Anabaptist movement was born, and Mennonites everywhere are reexamining their heritage and reevaluating their own guardianship of the faith of their fathers. So it is fitting that those concerned with the educational task of the Mennonite Church should think together about what is unique in our interpretation of Christianity and what this implies in our approach to education.

According to Harold S. Bender's The Anabaptist Vision, three emphases distinguish Anabaptism from mainstream Protestantism: (1) the concept of Christianity as discipleship, (2) the concept of the church as a brotherhood, and (3) the ethic of love and nonresistance. How do these three concepts affect our philosophy and methods in the education effort of the church?

To think of Christianity as discipleship means that our teaching program will emphasize following Christ in all of life. Anabaptism views faith not as an isolated intellectual exercise, but as the stuff of everyday living. Some years ago a Mennonite Central Committee worker who had just returned from service among war refugees told an audience of well-fed American Mennonites: "Eating is a sacrament.

Is it equally true that for the disciple of Christ studying history is a sacrament, or playing the flute, or working a geometry problem or reading a poem? And just what does this mean? Does it seem reasonable to say that none but sacred music can be to the glory of God, that only biblical or church history merits the attention of a Christian, or that literary study must focus on Browning, Bunyan, and Bede? In what way can our educational activities be sacramental?

Perhaps we can find an answer in God's plan for human

lowship with God. His Fall resulted from his effort to use and enjoy his environment and to develop his personal potential apart from God. Discipleship Christianity, by returning all of life to

God's control, enables the disciple to develop all relationships to His glory. Discipleship education will teach the student to value himself as God's possession, to develop his mental powers, to understand his emotions.

all his potential for development, were related to his fel-

To help him do this is not the province of the health teacher and the psychologist alone. Though these sciences have added much to understanding of self, the poets and philosophers as well have been concerned with self-knowledge. And it is not only through Bible study that a young person can discover his own potential for good and for evil.

Discipleship education will make learners aware of their relationship to God's creation, a trust to be loved and used responsibly. About 20 years ago a conservationist warned that if we do not "permit the earth to produce beauty and joy it will in the end not produce food either." The roads to appreciation of the physical world are many: Some travel through the natural sciences, others through literature or art. Again, while the Bible teaches us to be stewards of God's world and arouses a sense of wonder at His handiwork, the disciple learns this also in the "secular" disciplines.

Discipleship education will teach the student to live with others, accepting them as persons to respect and love, not regarding them as objects to manipulate. Valuing others as persons means recognizing everyone's right to a reasonable standard of living, recognizing that material luxury at the expense of others' welfare is evidence that we regard money more highly than people. The Bible shows the Christian way of love, sociology points out the specific problems of any age and reminds the

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Christian of his human responsibilities, but often it is the writer of fiction who teaches the ability to imagine oneself in the place of the poor or the refugee or the victim of discrimination.

We must continue to search for the discipleship approach to history and economics, to biology and mathematics, to philosophy and psychology, to literature, music, and art. A church educational institution must do more than be different only in the Christian environment, the requirement that teachers be Christian and the addition of Bible classes and chapel services to the standard curriculum. These are important, but such compartmentalization is incompatible with the Anabaptist concept of total-life discipleship.

And those who would rely totally on public institutions for vocational training and cultural enrichment, trusting the influence of the home and the local congregation to supply the extra something that helps youth get things together under the lordship of Christ, must reckon with what happens to one who progresses to university level in his understanding of academic disciplines without reaching a corresponding level in his understanding of Christian faith and discipliship.

The second distinctive emphasis of Anabaptism is the concept of the church as a brotherhood. As our forefathers understood it, a brotherhood church means a group of voluntary believers, not controlled by the cues from a secular society, willing to suffer and committed to sharing with one another. Since freedom of choice is in some ways a frightening idea, do we indoctrinate and "train up a child in the way he should go" so earnestly that we lose sight of the voluntary nature of the Christian community? Is it possible that we try to corred discipleship not by the gallows, rack, and stake, but by social pressure and institutional restrictions?

Granted, there are risks in bringing up a family or leading a congregation or operating a school on the principle of voluntary discipleship. It takes courage to present a broad spectrum of philosophical and ethical systems, to introduce views counter to our own as possible approaches to life that some thinking people have taken seriously — and while freely discussing the reasons for our own choice, to allow a young person to select the view that makes sense to him.

It is natural for concerned older persons to want to shield youth from the impact of intellectually attractive secular philosophies. But the alternative is even more frightening. No person can be sheltered forever and remain a person. Isn't it better to go through the process of meeting counter-opinions, to work through questions and intellectual difficulties, within the brotherhood, with persons who can understand because they have worked through similar problems and emerged stronger in faith for the struggle? If this cannot be done in the educational institutions of the church, where can it be done?

The concept of the brotherhood church as separated from the evils of a secular society has generated much discussion, not all of it light-producing. We have not always been able to identify the evils from which the brotherhood is to be separated. In our disputes about details of practice we have too often lost sight of the real evil — the self-centered approach to life, the search for success and recognition, the ease and comfort which motivates a society without God.

It is rather disturbing to be told that studies of the attitudes of persons who have attended church schools show that we have succeeded in teaching doctrinal concepts better than in teaching values (see "Heart and Mind in a Mennonite High School," by William D. Hooley, Gospel Herald, Nov. 12, 19, 1974). Perhaps while we have paid lip service to the Anabaptist principle of separation, youth have learned other values from the attitudes they see dominating our lives.

While professing to preach the whole gospel, we have too often glossed over or explained away the plain teachings of Jesus about wealth. We have too easily supported, either openly or by discreet silence, the evils of civil religion, of war, of racial discrimination, of economic practices which deny large groups of people the right to a minimum standard of living. Perhaps because we have busied ourselves with superficial forms of separation and have failed to challenge the real evils of the contemporary world, we have lost sight of our forefathers' concept of the church as a brotherhood willing to suffer.

To the Anabaptists, brotherhood also included a solid commitment to sharing with one another, in tangible ways as well as in spiritual fellowship. In the early years of Anabaptist faith candidates for baptism were asked whether, if necessity should require, they would devote all their possessions to the service of the brotherhood.

Christian education should communicate a unique

Your Name

I called You Jesus, once, the Son of Man, and followed, only knowing God was near. (But did not even Mary ask, "How can this be?" And Thomas, in his doubt and fear, had need of scarring nail prints for His hand.) Incarnate One with us, Emmanuel, confessing that I do not understand and knowing only what my love can tell, I worship You as Lord, for I have found in You that God whom still I cannot see. And still I call You Jesus, too. Uncrowned on earth, a man with will and choice as we, You walked the way of love to certain shame. With graftitude I breath Four human name.

- Emily Sargent Councilman

sense of brotherhood. Not only should the school, like the congregation, be a community of believers, living and learning together, but congregations and schools need to work together at being a brotherhood. Congregations can express brotherhood materially by supporting the schools; in return they can look for the schools to prepare youth for creative leadership in the church. Schools have a responsibility to listen to the voice of the congregation; likewise, congregations must remain open to what the schools have to say.

In this exchange there needs to be openness, humility, and willingness to learn from one another. When such brotherhood ceases to be real, when two-way communication and sharing between congregations and schools breaks down, educational institutions tend to draw more and more of their support and patronage from nonchurch groups until their distinctive character is lost — and with it their reason for existence.

The third distinctive emphasis of Anabaptism is the ethic of love and nonresistance. For us, as for our forefathers, this means not only refusal to participate in war but also the way of love in personal relationships and the concept of vocation as servanthood. Our denominational history suggests that we have been more successful in communicating the Anabaptist position on war and peace and nonresistance than in building love in interpersonal relationships. To teach this concept we must provide experiences of brotherhood where love is learned by practice. The young person who feels accepted will learn to accept others. To the extent that he is supported and affirmed, he will learn to see the potential for good in those around him. If he is helped to a sense of his own worth as a person, he will see worth in others. Working through differences in a brotherly spirit, forgiving and asking forgiveness, taking the initiative in reconciliation these expressions of love cannot be coldly taught as doctrines

Each generation we face anew the challenge of teaching the concept of vocation as servanthood to young people growing up in a competitive, success-oriented society. Too often the vocational emphasis of public schools leads students to ask the wrong questions: Where are the best job openings? How much more money per year will I make if I get a college degree? What are the chances for advancement in this career?

We should be helping youth to ask different questions: Where is the greatest need for what 1 can do? How can 1 best prepare myself to be the person God wants me to be? How can 1 use my talents to help people? An Anabaptist-style vocational program—while it may offer practical training for specific occupations, while it may be realistic in giving information about jobs and job markets—must never lose sight of the fact that it is more important to teach students to be servants than to train them to make a living.

To prepare young people to be servants, our education-

al program must provide a realistic introduction to the world which they are to serve. We do not prepare them to meet needs when we try to keep them ignorant of what they will face when they leave the shelter of the Christian fellowship. The parent who demands censorship of books in the school library with the appeal "We don't want our innocent youth to find out how wicked the world really is" seems to have forgotten that confrontation with the world's complex realities is inevitable — and that the best place for it to happen is in a supportive, interpretive setting.

In the past, church schools have played a significant part in leading young people to respond to the call of discipleship, brotherhood, and love. How this was accomplished has not always been visible. We must not fail to appreciate the influence of parents who have been willing to do without some of the popular gadgets to make it possible for children to go to Christian schools, nor of teachers who have sacrificed financially in order to teach in church schools.

The patron who finds the cost of tuition a cause for complaint might do well to discover how much the teachers are "paying" the school. Dedicated teachers do not talk about the difference between their salaries in the church school and what they could be earning, with their training and experience, in the public educational system. Because such facts are not publicized, many parents are not aware that the Christian school experience for their children may be costing each parent considerably less than it costs each teacher.

Efforts have been made to estimate the impact of our educational program on our mission and service program. One study shows that 95 percent of overseas missionaries in the Mennonite Church are products of the three church colleges. The person who gives liberally to mission and relief offerings, but does not feel a conviction to give as freely to offerings for the church schools has not faced realistically the question of where the missionaries and relief workers are to come from. A similar lack of realism is sometimes evident in our church budgets, both in the congregations and on a churchwide level.

But it is not only the foreign missionaries who have accepted the Anabaptist concept of vocation as servant-hood. It would be impossible to count those who are healing or teaching, building houses or selling merchanise—or doing scores of other jobs as servants of Christ. No one can know how many of these have caught the vision of servanthood, in light of the unique emphasis of our educational programs, and are now sharing that vision.

Neither can anyone measure accurately what role our schools have played in building appreciation for our distinctive Anabaptist heritage. We can only reflect upon the answer to the question put to us during these years of the Churchwide Thrust on Education: Can a church with unique emphases survive without a unique type of education?

Nationalism—Blessing or Curse?

by James Mullet

Within Canada the past number of years there have been strong forces at work drumming up a nationalistic spirit. I do not pretend to be an authority on this subject, but I would like to raise a few concerns which weigh heavily on my heart.

Nationalism is not all bad. We need to have a realistic evaluation of ourselves, our nation, and community, or we will experience a serious vacuum. We need to be whole persons with a proper sense of importance which helps us attain wholeness. Too many today are trying to tear down and too few are trying to build. A false sense of importance and a false pride, however, create tension and barriers between individuals as well as nations.

We need a sense of responsibility for our own. As the Scripture says, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8).

We in Canada have a responsibility to ensure the good of our country, to seek to maintain a balanced economic system, a ready food supply, and other material things that enhance an enjoyable existence. Our idea of what this involves needs constant scrutiny, for it is very easy to become imbalanced and overly influenced by the society around us—influenced to the extent that we believe the "good" life depends on material things or abundance of things which we possess.

This very responsibility creates a nationalism as we seek to provide for our own, maintain an identity, and develop our culture and value system. This does not necessarily exclude all other influences but selects the good from any and all cultures and societies.

We are individuals! We are persons. As persons we are part of a certain geographical area. We cannot avoid it nor do we need to try. But we need to guard against provincialism! Whether it is East against West in Canada, North against South in the USA, or Canada—U.S., French—English, New World—Old World, it is all around us. It beckons us to choose sides spewing forth its propaganda and trying to convince us of the justice of its cause.

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In trying to understand nationalism we need to examine the motives that prompt it. Usually it is fostered by selfish, egotistical motives. It is inclined to seek and preserve its own advantages at all cost. It does not hesitate to use the baser instincts in human nature to achieve its ends.

Fails to See the Good. Nationalism is not inclined to see the good in others. It sees the faults and distorts them out of proportion. The faults we see are simply a reflection of our own which we refuse to acknowledge. Denying them perverts us into self-righteous Pharisees. Thus; nationalism makes us gullible to the baser information available and blind to any view which opposes our own.

Other base motives that prompt nationalism are envy, jealousy, and hate. These are strong drives in the natural man but have no place in the brotherhood. I am concerned because it seems that much of the friction over nationalism is caused by the baser motives.

The church of Jesus Christ knows no boundary lines, no color lines, no racial lines. The spirit that controls us dare not be the spirit of nationalism or provincialism, but the Holy Spirit. He has broken down the walls that separate and He is able to break down every wall that Satan erects to divide. He does this only if we are willing. We must allow Him to examine our motives constantly, cleanse our thoughts, and instill in us a loving and forgiving attitude.

The old test for the Christians to acknowledge Caesar as Lord is still around, only in more subtle ways. As we let nationalism determine our relationships, we are saying Caesar is Lord. When this happens nationalism is a curse.

I would say, then, nationalism in its place is a blessing but left uncontrolled is a curse — a spoiler of the brotherhood.

I beseech you for Christ's sake, be reconciled to God and to your brother. Let love be without hypocrisy and may it be demonstrated in such a way that all may be able to see how we love each other.

The grace of our Lord Jesus Christ be with you all, for He is Lord and not Caesar; and the richest blessings come from Him as He is our Lord.

Through faith one speaks after death

There's an old saying, "You can't take it with you." That is right. But if this saying is taken to mean that it doesn't matter what you do with it, it is wrong. The kind of life we live, the friends we make, the influence that we have on others, and the use of our means live on

The writer of Hebrews 11 points to the men and women of old who, though dead, speak to future generations through their faith. One by one they are named. Abel. Enoch. Noah. Abraham. Sarah. Isaac. Jacob. Moses. Rahab. Gideon. Barak. Samson. Jephthah. David. Samuel. The prophets.

These heroes of the faith have spoken to us. Christians today have faith and hold to personal values received from others. Parents. The wider family circle. The congregation. Teachers. Friends. In addition, there are books and writings and ideas that have inspired. And on and on.

What Hebrews says is that faith and values of a lifetime do not necessarily terminate at death. Men and women of old are recorded in Scripture and their influence continues to the present day and will continue far into the future. Men and women of today may also extend their testimony and statement of values far into the future. In that sense Christians may overcome

death and achieve "immortality" on earth as well as in heaven.

One way to perpetuate one's faith commitments and values is to support institutions and causes which teach and live the values one finds meaningful. A gift to Christian education, for example, is one way to perpetuate faith values. Such a gift could benefit generations of students yet unborn, bringing returns for many years to come. Such a gift could perpetuate one's lifework beyond this life.

It's not all over at death. Eternal life has two meanings — life with Christ after death and abiding influences upon future generations. Through your giving, it may be possible for you to participate in events and times that follow.

Specific information and suggestions about estate planning, wills, life income gifts, trusts, charitable gift annuities, and other forms of giving are available from Gordon R. Yoder at Goshen College.

There are many opportunities and many giving methods. There is never any obligation to you when you request information, and all inquiries are always completely confidential.



Lost: One Heaven

by Katie Funk Wiebe

Recently I scrambled through my library and files to find some material on death and dying to use in preparing a talk. I drew almost a complete blank. It was as if the subject did not exist in contemporary religious literature.

I found some skinny outlines of biblical material in a book of doctrine by Evans. I uncovered some tracts on sorrow, one old sermon by Billy Graham, and some rather ancient anti-cultist literature aimed at people who believe death is soul-sleep. I found a great deal on contemporary problems of the Christian life — but apparently death and dving are not among them.

Although this experience proved both interesting and frustrating, it corroborates the views of people like Dr. Elizabeth Kubler-Ross, a psychiatrist who has studied the subject extensively. She said our society avoids the subject of death and dying. It avoids writing about it. It avoids kalking about it. Death is a taboo subject. And yet, before we can really live, we must know how to die.

Os Guinness in The Dust of Death stated that today's secular man has submerged in himself a great fear of death and dying. He has hidden it behind the gross commercialization associated with deaths and funerals. He allows this fear to be manipulated by the large magnificent memorial gardens and the bronze caskets in which he attempts to preserve bodies which will decay. He tries to erase this fear with sentimentality, green grass, and flowers.

Guinness also points out what others have said about death. Although today's modern sophisticates often laugh at the Victorian's reluctance to talk openly about sex, copulation, and birth, they refuse to discuss death and the end of life. Death has become a pornographic to modern man as sex was to the Victorians. To bring the topic into casual conversation is like asking one's friend to join you in a 25-cent peep show.

To determine attitudes toward death and dying and life after death, I turned to our hymnbooks. But to my surprise I found that some of the newer books almost squeeze the subject from between their covers. Death,

as a topic to sing about, is almost dead. And I had to think hard to remember when I had sung about death and the afterlife except at a funeral.

In an older hymnbook I discovered a lengthy section of 34 hymns under the heading of Heimatlieder (pilgrim songs or songs of heaven). The subject matter was definitely heaven as a place the Christian is heading for, and the sooner the better. The hymns spoke of the pilgrim status here on the earth and the joy at going to a better life. Such hymns were sung a great deal in the church I attended as a child and made a strong impression on

Why did we sing them so much? Why don't we sing them today?

Heaven, No Longer Better Than Earth? Granted, the singers of these pilgrim songs had come through difficult times and were pioneers in this country. Many had experienced extreme difficulties and were still experiencing them. The life beyond looked more attractive than this

And that's one of my points. Heaven no longer seems a better place than life here on earth. The old concept of heaven as a place in which saints floated around on fluffy white clouds in long white nightshirts, strumming harps, while St. Peter strolled around patting golden-haired cherubs on the head can't compete with push-button living, remote-control tuning, and Lay-Z-Boy relaxing. Subconsciously, the old concept of heaven has been strummed out the door and not been replaced.

The loss of these songs in our hymnbooks also seems to tell me that we have rejected our pilgrim status in this world. We have become homesteaders instead. We no longer see ourselves as citizens of two worlds as did an earlier generation—one a vanishing one of work and cares and things and noise and the other a beckoning one of rest and iov and rewards.

Christians, like other people of our society, have to a large extent become kingdom builders, trying to find some little corner which they can claim as their own and where they can feel secure. These kingdoms are built in the material realm, in the vocational world, and in politics, whether the political game is being played in government, business, schools, or even in the church.

Yet kingdom-building is not the way of the pilgrim and stranger, for he knows his time here is limited. He lives with an attitude of relinquishment, committing to God all that has been given to him as he moves through life.

Pierre Teilhard de Chardin said this kind of relinquishment is a perfect preparation for death, for at the end of life the one who has surrendered all material and status securities has only to turn loose and be free to ioin God.

With that kind of an attitude, maybe heaven wouldn't seem such a strange place to long for.

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Listen to Dave's first message Sunday, March 2. During this program, he will begin helping us think about the difference between authentic discipleship and being religious. The Mennonite Hour is heard on the following stations:

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0				Sturgis	WSTR-FM	99.3	8:30 a.m.	Johnstown			12:05 p.m. Set.
Pocatello	KSEI	930	9:06 a.m.	Sturgis			8:30 a,m,		WJAC	850	7:45 a.m.
-	ILLINO			Park Rapids	MINNESO	TA		Lewistown	WKVA	920	7:45 a.m.
Champaign	WDWS	1400	9:10 a.m,			1240	8:30 a.m.	Union City	WCTL-FM	106.3	8:30 a.m.
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Starling	WSDR	1240	9:05 a.m.	Watertown	WWNY	790	8:15 a.m.		ALBER	TA	
	INDIAN	Δ.		Wellsvilla	WLSV	790	8:30 a.m.	Brooks	CKBR		8:30 a.m.
Elkhart	WTRC	1340	12:15 p.m.		NORTH DAR	KOTA	0100 0,111.	Wetaskiwin	CJOI	1440	9:45 a.m.
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Washington	WAMW	1580	B:30 a.m.	Archbold	WHFD-FM	95.9	8:15 a.m.	Fort St. John	CKNL	560	7:15 p.m.
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resum geon	LOWA	100.0	6.30 a,m,	Holland	WPOS-FM	102.3	2:45 p.m.	Prince Rupert	CHTK	560	7:15 p.m.
				Lima	WIMA	1150	2:45 p,m, 8:40 a.m.	Terrace	CFTK	590	8:15 a,m,
Washington	KCII	1380	9:00 a.m.	Lima	WIMA-FM	102.1	8:40 a.m. 8:40 a.m.		MANITO	BA	
	KANSA			Lima	WTGN-FM		8:40 a,m,	Altona	CEAM	950	8:30 a m
Dodge City	KGNO	1370	8:00 a.m.	Springfield	WEEC-FM	97.7	12:15 p.m. Thurs.	Steinbach	CHSM	1250	8:30 a.m.
Scott City	KFLA	1310	8:30 a m	Wooster	WWST	100.7	8:30 a.m.		ONTAR	0	Oroo a.m.,
	KENTUCI	KY		Montes	OKLAHO	960	12:15 p,m,	Ainx	CHOO	1390	12:15 p.m.
Harlan	WHLN	1410	1:45 p.m.	Edmond				Kitchener	CHYM	1490	7:45 a.m.
	MARYLA		Trad ports		KWHP-FM	97.7	9:15 a.m.		SASKATCHE	MAN	7.40 0.11.
Constitute	WERR			Woodward	KBLE	Ch. 8	3:00 a.m.	Shaunayon	CJSN	1490	9:00 a.m.
Frostburg	WFRR-FM	560	12:45 p.m.		OREGO	N		Swift Current	CKSW	1400	9:00 a.m.
Salisbury	WBOC WBOC	105,3	12:45 p.m.	Portland	KPDQ	800	8:15 p.m.	Ottorie Garrent	GICOTT	1400	9.00 a.m.
OMITOUPY	11000	960	8:15 a.m.	Portland	KPDQ-FM	93.7	6:15 p.m.	Schedule as	of Cohrus	1 107	
				Sweet Home	KEIR	1370	9:00 a.m	ocuredule as	orrepruary	1, 197	

To Know Christ Truly, Follow Him Daily In Life

Speaking and Serving

Our world is embroiled in change — change at every level. Change in superficial things such as ever-changing styles of clothing, cars, equipment, medicines. Change in our relationships with people. Change in the way people think

Change is not only characteristic of the West. Nazareth in Galilee, the obscure village where Jesus lived as a boy and where our family now lives, is no longer a mere village. Even one who returns to Nazareth after being gone five or ten years hardly recognizes the old landmarks. Like neighboring towns, Nazareth has completely-changed its face and character in wake of new buildings, better communications among Jewish and Arab residents, higher levels of education, more sophisticated services. People's demands and expectations have risen phenomenally.

Even in a fast-changing world Jesus Christ and His gospel are constant. Christ's call to proclaim the kingdom of God which transcends time, as well as racial barriers, national borders, and class boundaries, rings as clearly today as when He lived in Galilee.

And it may be that as we see today a new awareness of God's Spirit moving around the world, and a new sense that He is bringing His body together in a new and won-derful way, we find ourselves on stage in the great final, climactic hour of history with Jesus saying, "The kingdom is at hand."

Determining Our Kingdom Priorities. Within the everchanging scene in which we find ourselves, here and everywhere, what then is our role as His servants in the world? How are we here in Nazareth called to minister to human needs? What are the priorities in kingdom work? Just as some methods of medical treatment become obsolete, so our ways of ministry need to be continually reexamined and adapted. We must avoid the pitfall of thinking that because a method was appropriate 20 years ago it will work today.

Yet to abandon the old and grab the new may be too quick and simple. We must not be so overcome by the changes around us and the immensity of the task of presenting Christ that we either abandon any meaningful attempt to present the gospel, or succumb to humanism. In this day when Christian institutions that grew up dur-

Joseph and Elaine Haines, with Kristina, Kemberly, and Matthew, have served in Israel with Mennonite Board of Missions since 1872. They live on the grounds of the Edinburgh Medical Missionary Society hospital in Nazareth, where Joe is chaplain. In addition to her services to her family, Elaine is a frequent hostess and an occasional lecturer in oursing.

ing an earlier colonial era are rightfully becoming more and more suspect, the call to a redefinition and refocusing of our task as Christ's servants is extremely important.

to our task as crimer's servants is extremely important. Evangelism has come to be defined in two opposing ways. One stream maintains that the gospel must be presented verbally: people should be confronted with a choice—accept Christ or reject Him. So missions take the form of preaching, personal evangelism, village work. The other stream views evangelism as ministering to human needs. Thus community development, schools, relief work, and medical services have been emphasized. One side accuses the other of mere social gospel, while the other contends that needs of the whole man are being ignored. This conflict of perspective was much in evidence, for example, during the World Congress on Evangelization at Lausanne, Svitzerland, last summer.

Let us move beyond this polarity and define evangelism afresh for our day. The gospel as it was proclaimed by Jesus and experienced in the primitive church of the Acts involved three dimensions. When any one of these aspects is absent the gospel is not whole. As we consider our evangelistic task we must understand and experience all three of the New Testament ideas which embody this trilogy.

Three-Dimensional Gospel. First is kotnonta, the coming together of believers under the lordship of Christ. This common life together, where we are growing in concern and love for one another, brings us to real fellowship together in the Spirit. We see in Acts 2 the dramatic transformation that took place in that first community of believers who came together out of a sense of loss and weakness when their Lord was no longer in their midst. The Spirit came to them as a worshiping, waiting community on Pentecost and continued to minister to them as they shared their life together in koinonia.

It was this fellowshiping community that equipped individual members to preach great sermons, serve as deacons, heal the sick, exorcise demons, teach new believers. The community of God's people, whether it be a local church, a cell group, or a Christian hospital staff, is to be the gospel in action: people affirming the lordship of Christ, confessing to one another, supporting one another, caring for one another's need.

We here at Nazareth Christian Hospital have been called together by God, and what goes on among us when we represent different backgrounds, nationalities, and

by Joseph Haines

Within Community

denominations is the good news. As we learn to love one another, forgive one another, as barriers between us tumble and the Spirit flows among us, the gospel is in action and we become a living proof of its power.

But the gospel is not only community; it is also servanthood. One cannot understand Jesus and His mission apart from diakonia. The Servant that Isaiah anticipated was realized in the incarnation, the ministry, and the death of our Lord. And the early church empowered by the fire of the Spirit was a ministering, serving fellowship, concerned about human need, pain, poverty.

Diakonia, the service rendered to those within and without, is more than do-good-ism. There is all the difference in the world between the social gospel and Spirit-inspiredand-motivated service. It is no mere chance that the first martyr who declared so clearly the message of the risen Christ before his executioners was a deacon, one chosen to wait on tables to care for human needs.

The gospel as a complete whole is completed by kerygma, the proclamation of the good news. I have deliberately chosen this order because Christian missionaries have at times been too quick to proclaim and preach and too slow to listen and feel. Too often we think evangelism is the declaration, the words and methods we use in preaching and teaching. We must be ready to speak and communicate the message of God's love for all in an idiom that will be understood.

This calls for awareness of needs and thinking of people among whom we work. But unless there is a community of love where the gospel is being experienced and demonstrated and unless there is a caring for people where they are, our words are hollow and empty.

Community, Service, Proclamation. Community, unless it is backed up by hands that take the towel and basin and by lips that are about the task of communicating God's redemptive work, can become an ingrown, self-centered holiness club. Service, unless growing out of a declaring the message of the gospel, is simply a social declaring the message of the gospel, is simply a social welfare activity. And proclamation, unless inspired and directed by the Spirit at work in a fellowship of believers, and unless visualized by daily expression of service and caring, is only a "tinkling cymbal."

We who work at Nazareth Hospital have opportunity to experience this threefold reality of the gospel. The Lord has been teaching us, bringing us together, and doing



The Church of the Annunciation in Nazareth

a new thing among us. We are tasting the "new wine" of Spirit-controlled worship and service.

This treasure in our hands, the gospel of the living Jesus in our midst, is too wonderful and too great to be limited by our definitions and pigeonholes. What goes on therefore within our community and how we relate to one another is as much the gospel as what we preach. How we go about our service, our standard of work medically, and our caring for human need is as much the gospel as what we say.

All too often as Christian workers we set the stance of a neat, undaunted, faultless testimony and see our task as setting about to give answers and tell people. "Christ is the answer to all your problems." This I believe, but only when we become human, admit we are flesh and blood, and share our own needs and struggles can we really begin to communicate the meaning of the incarnation.

Through hospital discussion groups we have come to recognize recently that we all are becomers in the Christian pilgrimage, and to realize how much we each need the ministry of the whole body of Christ—that we might be able to help one another by affirmation and support.

Jesus Himself is the best picture of a fully developed evangelism. He who was the eternal Word of God came into our sphere of experience to be a Servant, to work within a community of disciples, and then to speak the good news of the kingdom of God.

Marlin Miller Goshen Seminary President



Marlin Miller, visiting professor of theology at Coshen Biblical Seminary, has been elected president of the Coshen Biblical Seminary at Elkhart by Mennonite Board of Education. The Board of Education acted upon recommendation of the Coshen Biblical Seminary Board of Overseers and a presidential selection committee representing the two Boards, the faculty, students, alumni, church.

Miller, 36, will begin his three-year term as president on Aug. 15, 1975. The previous president was John H. Yoder, who served from 1970-1973. Joseph Hertzler has been acting president in the

Miller and his wife, the former Ruthann Gardner, are both natives of Goshen, Ind., where they now reside with their three children. They came to the seminary this year after six years of residence in Paris, where they worked under Mennonite Board of Missions.

Miller's responsibilities during that time included teaching assignments with the European Mennonites and the Ecumenical Institute in Paris, the development of a ministry among African students in the city, and periodic assignments as traveling consultant for Mennonite Board of Missions program in West Africa.

Prior to this, Miller had studied one

year at Goshen Biblical Seminary, a year at the University of Basel, and then completed his doctoral studies at the University of Heidelberg.

MCC Peace Representative. During eleven years of his residence in Europe, Miller served as representative of Mennonite Central Committee Peace Section. He was president of Eirene International Christian Service for Peace for four years, and participated in interchurch conversations.

Miller wrote articles for European Mennonite papers on peace concerns, the biblical concept of the kingdom of Cod, and the Board of Missions ministry among independent African churches and its student ministry in Europe. His dissertation on Schleiermacher's theology of the kingdom of Cod was published in 1970.

While in Paris, the Chatenay-Malabry Mennonite congregation ordained Miller as a pastor-elder in a team ministry. The Millers are now members of the Assembly, a Mennonite congregation in Goshen.

Miller's experience in church schools includes attendance at Bethany Christian High School, Goshen, where he graduated in 1857, and Goshen College, where he graduated in 1960. He spent one college year at International Christian University in Japan.

He is the son of Mr. and Mrs. Marner Miller of Goshen; Mrs. Miller's parents are the Charles Gardners. Goshen.

Shared Administration. Coshen Biblical Seminary is a member school of the Associated Mennonite Biblical Seminaries at Elkhart. In his administrative role, Miller will cooperate closely with Erland Waltner, president of Mennonite Biblical Seminary, and Ross T. Bender, dean of the Associated Seminaries. Joseph Hertzler will continue as administrative vice-president of Coshen Biblical Seminary, Before John Yoder's presidency, Coshen College and Biblical Seminary functioned as one institution; Paul Mininger was president from 1984-1970.

During the first year of his presidency, Miller plans to give high priority to getting better acquainted with congregations across the church.

Tax Resistance Movement in Japan Gains Support

A war tax resistance movement is beginning in Japan.

Started by Michio Ohno, a United Church of Christ in Japan pastor who attended Associated Mennonite Biblical Seminaries in Elkhart, Ind., 1982-65, an organization for "Conscientious Objection to Military Tax" was formed on Nov. 23 in Tokyo. About sixty people attended the first meeting, and a "general assembly" was planned on Jan. 15 at the Shinanomachi Church in Tokyo.

The objectives of the organization are (1) reduction and eventual abolition of Japan's self-defense force (Japan's constitution prohibits a military) and (2) encouraging nonpayment of the 6.4 percent of income taxes that support the selfdefense force.

Mr. Ohno, who is now working with Mennonites and Brethren in Christ in the Tokyo area, started the movement out of his religious convictions. But support has now grown beyond Mennonites, the Society of Friends, and the Fellowship of Reconcillation to include other Japanese citizens who question the constitutionality of the self-defense force.

At the organizational meeting, speakers included Can Sakakibara, principal of the Tokyo English Center, "The Historical Development of Conscientious Objection"; Yasussaburo Hoshino, profesor at the Tokyo University of Liberal Arts, "How to Live Nonviolently—A Theory of Peaceful Tax-Paying"; and Shizuo Ito, a lawyer who sued the government for having unconstitutional armed forces, "Struggle for Peace—The World of Zero."

Mr. Sakakibara told of the history of the Anabaptists and said that nonpayment of military tax has a long history. Mr. Ito remarked that "the nuclear reactor of the conscience is being lit today." Mr. Hoshino compared the cost of food in social welfare institutions with the cost of the self-defense forces.

Mr. Ohno called Conscientious Objection to Military Tax the first organized movement of this kind in Japan.

"The time was ripe when we started the campaign," be said. "We consulted several scholars of the constitution, and one of the professors said he himself had wanted to start a movement like this. Somebody else may well have started a movement like this anyway, even if we did not. We should not just sit back and wait for the peace to come, but be the peacemakers."

Mr. Ohno said one of the decisive factors in his becoming involved in conscientious tax objection in March 1974 was an article in The Mennonite last year on the proposed World Peace Tax Fund legislation in the United States.

Deadline for filing taxes in Japan is in mid-March. "Then we will know how the tax officials respond to the objection," Mr. Ohno said.

Another meeting for tax refusers is planned in February, and members of the steering committee were to itinerate in Kyushu and Okinawa in mid-February.

Bylers Reflect on Work; To Return After Furlough

After 13 years of the staff of the Mennonite seminary in Montevideo, Uruguay, Anna and B. Frank Byler look back with happy satisfaction.

In part that satisfaction stems from their participation in three dimensions of missionary activity: training church leaders, sharing the Anabaptist spirit ecumenically, and being part of a neighborhood congregation.





B. Frank Byler

Anna Byler

"When you see seminary alumni at work across lower South America, there is no doubt that we were doing an authentic job," Frank said in an interview at Mennonite Board of Missions headquarters. "Montevideo-trained persons are the main leaders in the churches. For example, the Spanish Mennonite congregations in Paraguay are almost totally led by seminary graduates.

"Our being the only evangelical seminary in Montevideo provided a natural base for significant contribution to the total Christian community. Injecting Anabapits viewpoint and appreciation was spiritual leaven among non-Mennonitegroups," Frank continued.

But the most thrilling aspect of their life in Montevideo, the Bylers emphasized, was participating in the local Floresta congregation, which they helped to organize when first moving to Montevideo from Argentina in 1962.

Four years ago when they returned from furlough, Bylers invited the seven Floresta members to share church more intimately in their own home. "This experience of house church has been as thrilling as it has been rewarding," Frank explained. "In a relaxed atmosphere where we were more than spectators, we grew together through singing and sharing and ministering to each other."

Anna agreed that the type of church was right but mentioned that by having church at home she always carried hostessing responsibilities.

Although the Montevideo seminary closed last November – due to a sharply decreasing student body, continuing economic and political turnoil in Uru-guay, and great potential to meet the varied needs of the churches in other ways – Mennonite churches in South America have invited the Bylers to return after a furlough year to continue as part of the leadership training team for Argentina, Brazil, Paraguay, and Uru-guay.

The Bylers have five children — Stanley, Reba Place Fellowship, Evanston, Ill.; Marjory (Mrs. David Butschman), La Plata, Argentina; Dennis, working with the Bragado (Argentina) Mennonite congregation as an Overseas Missions Associate; Carol, lab technician at Goshen General Hospitul; Mark, a 1974 high school graduate.

During furlough the Bylers are living at 900 Leroy Ave., Coshen, IN 46526. They will be dividing their time between congregational speaking appointments and a traveling teaching ministry in Spanishspeaking Mennonite churches in North America

Radio Series Prepared for Jamaica

In order to obtain more favorable release times for gospel broadcasts, the Jamaica Mennonite Church has decided to produce a series of 65 one-minute programs using as themes broken relationships, reconciliation, and forgiveness.

David Augsburger and Ransford Nicholson wrote the scripts on location in Kingston, with Ransford serving as translator

The radio committee met during a retreat on Jan. 2 in Mandeville and approved the first 25 scripts, which Ransford had translated into Jamaican idiom, and encouraged him to complete the translation during January.

After the programs are recorded locally, they will be sent to Mennonite Broadcasts, Harrisonburg, Va., to be mixed with Caribbean music. It is hoped the project can be completed by spring and released during the summer.

The new radio series is being produced

as a pilot project, since the Way to Life broadcast is being moved by stations into less favorable listening time blocks. The Way of Life releases and follow-up are an integral part of the mission/church thrust of the Conservative, Eastern, and Virginia Mennonite Boards and the Lamaica Menonite Church

While in Jamaica, the Augsburger family participated in a two-day ministersmissionaries retreat at Mandeville and ministered in two of the Jamaican congregations. In retrospect, Dave commented, "the fellowship with the Jamaican Church was a rich experience."

Home Missions Allots Funds for 1975 Programs

The Home Missions Committee of Mennonite Board of Missions met for its quarterly session in Elkhart, Ind., Feb. 6 and 7, and approved several new projects for 1975.

These include a Bible School on Wheels (\$5,000) for primarily Spanish-speaking congregational leaders, to be staffed by B. Frank and Anna Byler during their one-year furlough from missionary service in South America; grants for ministerial education (\$1,500). The Foundation Series minorities story-gathering (\$500); home missions audiovisual; \$(\$6,000); and subsidies for new congregational building projects or program (\$11,300).

In the 1 1/2-day session the committee also approved the overall annual budget of \$461,400.

Associate Secretary Lupe De Leon, Jr., presented guidelines for evaluating requests for assistance from the Special Projects Fund, begun by the former Minority Ministries Council as Compassion Fund Projects. Forty thousand dolars have been earmarked for Special Projects.

Highlights of the guidelines for Special Projects include projects aimed at reconciliation, evangelism, and development; projects providing ministry and training; priority given to Mennonite church-related programs; projects with self-help emphasis; and projects of program activity (not building construction).

The committee approved Special Projects grants as follows: \$9,000 toward the Cross-Cultural Youth Convention, \$1,000 for the Spanish Youth Summer program, and \$10,000 toward the home mission revolving Economic Development Fund.

In other business the Home Missions Committee:

Approved budget requests of Minority
 Affairs Committee for \$85,550 (1975),
 \$57,148 (1976), and \$59,446 (1977) for
 minority staff persons and program of

Mennonite General Board.

 Encouraged developing continued visibility and practical ministries for offenders whether through conferences, home missions, or wider inter-Mennonite programming.

— Reviewed the Peacemaker Seminar for minority youth out of which came the suggestion that Mennonite employers be encouraged to weigh the possibility of hiring unskilled minority youth who because of lack of availability of jobs are often drawn into the military.

— Heard a progress report from H. Ernest Bennett on long-range planning for minority staffing of the home mission office, supporting the proposed step of securing a second associate secretary to represent black congregational interests.

Recommended that home mission continue to develop a half-time leadership training internship for a minority seminary student.

Members present included William Vaughan, Norfolk, Va., chairman: John Ventura, Denver, Colo.; Stanley Weaver, Chinle, Ariz.; Raymond Jackson, Philadelphia, Pa.; Paul Landis, Salunga, Pa.; Marie Moyer, Souderton, Pa.; and Glenn Brubacher, St. Jacobs, Ont. Member Mario Bustos, New Paris, Ind., was undergoing tests at Veterans' Hospital in Milwaukee, Wis. Secretary Simon Gingerich reported.

First Annual Writer's Award

The first annual Esther Eby Glass Writer's Award will be presented this spring. The award, in memory of a well-known Mennonite writer who died in 1972, has as its purpose the giving of financial aid to young writers for special



Esther Eby Glass

training via a writer's course, conference, or workshop. The number of awards given and the amount of each may vary from year to year. This year one award of \$100 will be given. Applicants for the award must be high school juniors or seniors and attend a Mennonite church or Mennonite high school. To apply for the award, the following items must be submitted: (1) samples of writing in the form of a collection of stories, poems, and/or articles or several chapters and a summary of a book-length work: (2) letters of recommendation from two adults; and (3) name, address, age, school and grade level, church, and plans for using the award. This material should be sent to Writer's Award, 12 Greenfield Road, Lancaster, PA 17602, and be postmarked no later than Mar. 3.

A judging panel of three Mennonite writers will select the recipient, whose name will be announced in May.

Esther Eby Glass was a writer who dedicated herself to writing for the Mennonite Church and who committed herself to helping and encouraging beginning writers. This award reflects those aspects of her life and work

Japan Christians Share in Family's Sorrow

Ruth and Charles Shenk, Mennonite missionaries in northern Japan, reported recently sharing sorrow and disappointment with a young father of four who had just heard that his five-year-old son had muscular dystrophy and that his two-year-old may also have the disease.

Mr. Saeki came to Shenks after feeling rejected by relatives while his Christian wife was with the two sick sons being checked at a distant hospital.

"Our hearts grieved with him — sometimes in silence and sometimes with words — as we thought about the future for them," wrote Ruth. "It seemed so hopeless: no known medical cure, gradual loss of muscle use. early death."

Mr. Saeki told Ruth and Charles how much the church had meant to him after they first heard that the five-year-old might have the sickness. Through visits, gifts of money for travel, and medical fees, the church expressed love and concern

This was a new experience for one who had been against his wife's faith for so many years. Now he was beginning to see the church as a group of people who really cared about his family and accepted him, too. "Even if my relatives reject me, at least I can go to the church," Mr. Saeki said.

"That evening we faced the fact that there was no hope for the child's healing unless medical science made some progress or God performed a miracle," Ruth continued. "Mr. Saeki wondered if such things really happen. This gave him a ray of hope.

"The young mother's faith is strong. Her chief concern is not for a miracle but that she can somehow teach her children about Jesus so they can believe and meet difficulties that lie ahead.

"Now as the weeks go by we sense a serenity of spirit and a happiness in the family," Ruth concluded. "They are leaving the situation in the Lord's hands and living each day as it comes. They know they have a church community that stands by, no matter what comes."

Durham VSers Become Honorary Citizens

Two volunteer boys got into the news at Durham, N.C. The Durham Voluntary Service Unit, in cooperation with the Durham Mennonite Fellowship, sponsored a project called "Operation Helping Hand." For two years these young men did minor house repairs, repaired roofs, or whatever was needed for the less fortunate families in Durham. They even built a new house for an elderly woman whose house was condemned. It was not an elaborate house, but it served the purpose.



Dale Delegrange (left) and Mark Miller receive "Honorary Citizens" awards for the project "Operation Helping Hand" in Durham, N.C.

The welfare department and the city officials were impressed by these activities and what it meant to the community. The mayor publicly announced he was making Mark Miller of Michigan and Dale Delegrange of Indiana, the VSers, honorary citizens of Durham. The local TV camera crew came to city hall and taped the brief ceremony. A number of other persons were interviewed and a half-hour TV program was aired four times over the local TV station, giving the history, progress, and the needs of the VS program in Durham to the contract of the visual program in Durham to the contract of the visual program in Durham to the contract of the visual program in Durham to the contract of the visual program in Durham to the contract of the visual program in Durham to the contract of the visual program in Durham to the contract of the visual program in Durham to the contract of the visual program in Durham to the contract of the visual program in Durham to the visual program in Durham to

The VS unit has been shut down since November 1974, but because of the publicity churches, clubs, and individuals have become involved in "Operation Helping Hand." Labor, money, furniture, and materials are being donated and the project is continuing, even though the VSers have left.

The apostle long ago admonished believers to "provoke one another of love and good works." The VSers have returned home, but their work of faith and labor of love go on. — Moses Slabaugh

Listener Thanks Broadcast Staff

In August 1973, George Reading of Winchester, Va., was ill and desperate. He began listening to *The Mennonite Hour* on WGMS, a Washington, D.C., station.

"David Augsburger began to get through to me," Reading said. "I began to see the need to forgive myself."

He observed that there is good and bad in each of us. He is physically blind but said, "Our emotional and spiritual blindness is what gets us into trouble."

Shortly after he began listening to *The Mennonite Hour* he called Augsburger "because I needed someone to talk to" and requested program leaflets.

On Feb. 6 he visited Mennonite Broadcasts to thank the staff personally for "helping to turn me around." He noted that a lot of people "send their flowers after the one appreciated is gone." He wanted to do it before it was too late.

George, 66, is a Quaker by faith. He trained as a chemical engineer but developed an allergy to chemicals. So he volunteered for the Red Cross.

Ceorge and his wife, Gaynel, have no children of their own but raised 12 foster children. One of his concerns is to help "the seeing," respond to people who are blind. So he has been active in church and camping programs, counseling, and teaching swimming, motorboating, and boxe back riding.

One of his main goals is to foster human dignity at any age—regardless of disabilities, race, social status. "If I'm right with myself, I don't need to worry about others' reactions," he said. He believes if we can see each other as human beings first a lot of our differences would become insignificant.

George relies heavily on radio and other audio materials to stay in touch with the past and present.

The name Augsburger had special meaning for George, because he lived in Augsburg, Germany, during an army teaching stint.

Oregon Retreat Examines Lifestyle

In a damp, Oregon Cascade Mountains camp, 70 persons gathered from the Pacific Conference to ask what it means to follow Jessu's pattern of the servantifie. "A 'Lifestyle Retreat," we called it," reported Duane Diller of Portland, Ore. James Lapp, coleader of the retreat with Elton Horst, remembered that our parents would have called it a 'Nonconformity Conference," a title that would have frightened us. Thinking kindly of our "nonconforming" parents was easier when

we identified with their concern: how to cope with the inclination to readily adapt to the world's pattern of living. Jim Lapp sensed that our interest in lifestyle issues was coming from an overwhelming frustration with our present society and a search for a more meaningful existence.

Elton Horst led the group in a discussion on interpreting the Scriptures, "Our study of Scripture," said Diller, "confirmed again that the church, the gathered group of believers, is the central means for discovering God's will for His awareness that in our words we are far ahead of our wills for simple, disciplined living. Economic recession and cultural frustration move us more than our desire to obey Jesus. That's embarrassing.

"We found ourselves very defensive of

our understanding of the church as community when our participant described the church in terms that we labeled 'mainline Protestant individualism.' The group experienced something of what it means to listen in love, to respond in gentle openness to persons outside the Anabastist respective.

"Near the end of the retreat, 30 minutes of silence was given to seeking the Spirit's will for our lives. This time convinced each person with the fact that even when we discern God's will in the group, we each face the need for an individual response to His will—a hard, sometimes lonely choice to make in simple obedience. We scattered, some of us fearful of the consequences, some of us waiting for His warm light on the next step," concluded Diller.

Thirty Enter Service



Thirty persons have entered one- and two-year Voluntary Service assignments with Mennonite Board of Missions, following orientations Jan. 12-17 at Elkhart, Ind., and Jan. 19-24 at Phoenix. Ariz.

Back row (left to right): Naomi Eash, Fairview, Mich., to Eureka, Ill., Raul Badía, Hato Rey, P.R., to Eureka, Ill., Laul Badía, Hato Rey, P.R., to Eureka, Ill.; LuAnn Cerig, Mt. Pleasant, Iowa, to Clintwood, Va.; Jan Kraus, Bowling Green, Ohio, to Philadelphia, Miss.; Debbie Nice, Newport News, Va., to London, Ont.; Eliziabeth Miller, Middlebury, Ind., to Eureka, Ill.; and Joanna Miller, Middlebury, Ind., to London, Ont.

Front row: Sanford and Emily Nisly, Linville, Va., to London, Ont.; Jan and Don Rheinheimer, Hesston, Kan., to Premont, Tex.; and Patricia and Gerald Yoder, Belleville, Pa., to Browning, Mont.

Not pictured: Debbie Beechy, Wooster, Ohio, to Philadelphia, Miss.

Back row (left to right): Erma and Alvin Sommers, Sarasota, Fla., to Amarillo, Tex.: Elaine Barrett, Plattsville, Ont., to Walsenburg, Colo.; Ann Wunderle, North Canton, Ohio, to Colorado Springs, Colo:, Randy Blosser, Coshen, Ind., to Carlsbad, N.M.; Michael Johnson, York,



Pa., to Phoenix, Ariz.; Miriam Eby, Washington, D.C., to Phoenix, Ariz.; Edith and David Alwine, Johnstown, Pa., to Surprise, Ariz.

Middle row. Lowell Yoder, Hartville, Ohio, to Boise, Idaho; Steven Runyon, Columbus, Ohio, to Stockton, Calif.; Anita Greiser, West Point, Neb, to Phoenix, Ariz.; Sharon Richardson, Elkhart, Ind., to Boise, Idaho; Thelma Clemmer, Harleysville, Pa., to Portland, Ore; and Mardell Kinion, Milford, Neb, to Amarillo, Tex.

Front row: Sue and Mike Hanley, Kitchener, Ont., to La Junta, Colo.

Aid to Hondurans Continues

Aid to victims of Hurricane Fifi which hit northern Honduras last September has moved into its long-term phase with efforts shifting to food-for-work construction projects, a health and nutrition program, and an agriculture program,

Family feeding programs begun in the immediate wake of the hurricane have now been phased into food-for-work programs in which families help to build their own houses and those of their neighbors.

In the Aguan Valley, Mennonite Central Committee and Eastern Mennonite Board of Missions are funding the construction of 100 houses in three different locations. The houses are being built with wood and plastered adobe walls, cement floors, and a tin roof with an outdoor latrine accompanying each house.

Hurricane victims receiving houses will work a minimum of 60 days in construction, receiving food for their families and 50 cents per day. All of the houses have been started, but a shortage of tin and lumber has held up construction.

In the San Pedro Valley where fewer

volunteers are located, the Mennonite relief effort is more closely coordinated with CEDEN, the Honduran Evangelical Committee for Emergency Relief and Development. Over 300 houses are under construction in four different villages. They are construction in four different villages, those in the Aguan Valley with the exception of some which have cement block walls.

Mennonite Broadcasts Board Considers New Radio Series

The directors of Mennonite Broadcasts approved further development of a radio series for women, worked at selecting a long-range speaker for *The Mennonite Hour*, and reviewed a revised organizational structure in a meeting in Washington, D.C., on Feb. 4.

The women's radio series is being designed for women who work outside the home while maintaining a household. Aim of the programs is to help the listener consider basic human and spiritual values, give guidance in choosing priorities, and present factual information to

help in making decisions.

The Board evaluated voice segments and materials from persons under review as possible long-range speakers on The Mennonite Hour. One of the concerns of the Board is to make the program more supportive of local congregational life and witness. The Board is looking for a person who not only knows. Mennonite theology and has good communication skills but who can also remain active in a congregation and supply messages on a part-time basis.

To ease transition to a new executive director, the Board approved creating posts for an English program director and a director of service departments. Dorsa Mishler, personnel secretary for Mennonite Board of Missions, reviewed progress being made to obtain a successor to Kenneth J. Weaver, who has been named associate executive secretary for MBM.

To balance its 1975 fiscal budget of \$628,000 the Board accepted proposed program cuts amounting to \$3,600 – in addition to \$29,000 in programming already cut in its November meeting.

The directors evaluated Aftoe magazine and authorized a task force to study the magazine's future in terms of ministry and viability. Study will be made jointry and viability Study will be made jointly by Mennonite Broadcasts, cooperative publishers of Aftoe and The Wau.

We are sad to report that rising costs require an increase in the price of Gospel Herald, but then just about everything else is going up. And we were somewhat comforted to see that with coffee a quarter and yasoline at 50¢ you can still receive the Gospel Herald for 14¢ a copy by using the EVERY HOME PLAN

More than 20,000 G. H. subscribers receive the magazine in this way. If your congregation has no EHP, we will gladly arrange a plan for you. If not all your households wish to receive the Gospel Herald, you can still have the convenience and saving of a group plan by using the 80% plan.

The 14¢ Gospel Herald

For information on either of these group plans, write to:

Gospel Herald EVERY HOME PLAN Mennonite Publishing House 616 Walnut Avenue Scottdale, PA 15683

* More or less et time of writing.
You know how these things have been going letely

Letters Encourage Responsible Food Policy

In response to encouragement at the annual meeting in Winnipeg that the Mennonite Central Committee should attempt to constructively influence public food policy, MCC has sent letters of encouragement to President Ford and several senators.

Senators Hubert Humphrey of Minnesota, Mark Hatfield of Oregon, John Sparkman of Alabama, and James Pearson of Kansas received letters encouraging them to work toward a food program which allocates aid on the basis of human need rather than political concerns.

These senators, who framed and supported an amendment to Public Law 480 which created the Food for Peace Program, are now deeply involved in a controversy as to how the amendment is to be interpreted.

Under Food for Peace, grain is purchased with congressional allocations and shipped overseas.

In the past the government has sent most of the Food for Peace commodities to countries where the United States has major political or military interests rather than to countries with the greatest need. In some cases, such countries sold the food

150



The Eastern Mennonite College Touring Choir will present programs of sacred music in three Eastern states during EMC's spring veaction, Feb. 28 to Mar. 9. The 43-voice choir, directle by Lowell Byler, chairman of EMC's music department, will perform a varied repertoire of sacred choral literature ranging from Remissance times to the present.

and used that money to buy arms.

Now, however, the Senate has passed an amendment to Public Law 480 limiting the aid sent to countries not on the United Nations' list of most needy nations to 30 percent of the Food for Peace allocation.

Letters to the senators expressed appreciation for this amendment and encouraged them to uphold it in the strictest sense as they work out its application to the actual mechanics of the Food for Peace Program.

Recent discussion in the executive branch of the government have resulted in an increase of the Food for Peace budget from \$1 billion to \$1.6 billion, but this figure is still small in comparison to the recently proposed \$92.8 billion military budget. Proportionately, Canada has done better than the United States in responding to the world food crisis.

Over the past six years the quantity of grain shipped under U.S. Food for Peace has declined from 11 million metric tons to four million as inflation drove costs up. The letter to Mr. Ford urged him to make an additional four million tons of food, as well as other short and long-term aid, available to needy nations in the next six month.

The letters noted the renewal of the Hillsboro Food Resolution at MCC's annual meeting in Winnipeg and described the active response Mennonites and Brethren in Christ people are making in alleviating the food crisis.

Aid for Work, Brazil

Almost 4,000 tons of materials aid sent to northeast Brazil by Mennonite Central Committee has been distributed to 140,000 people during the past two years, reported Diaconia, the Brazilian branch of Church World Service. Diaconia, which works in close cooperation with MCC, distributed 35 shipments of bedding, clothing, food, medical supplies, soap, towels, Christmas bundles, baby layettes, and school, health, and sewing materials during 1972, 1973, and 1074

Because Diaconia, like MCC, prefers to stress long-term community development to help people better their own lives rather than become dependent on handouts, much of the material aid was given in food-for-work projects or to persons learning trades such as shoemaking, typing, carpentry, sewing, or handicrafts in human promotion ocurses.

Citing research on the northeast sector of Brazil, Diaconia administrators illustrate the seriousness of the food situation there by noting that the average daily caloric consumption ranges from 1,400 to 1,700 and includes only 36 grams of protein in comparison to the recommended 2,800 calories and 65 grams of protein.

Students Hold Symposium on Nonviolence

A group of Conrad Grebel College students, supported by the Federation of Students of the University of Waterloo and Conrad Grebel College, organized and staged a campus-wide symposium on the viability of nonviolence in conflict resolution between Jan. 14 and 17, 1975.

Although the aim of the symposium had been mainly to acquain tembers of the larger community with the possibility of using nonviolent means in resolving conflict as opposed to the violent ways of past and present, discussions during the conference touched on everything between nonviolence in the family and the prospect of using nonviolent technique in creating a world without war. And the fruits of these discussions made the latter seem less hulderous than it initially appears.

Heading up the list of resource personnel for the event was Gene Sharp of Harvard's Center for Science and International Affairs, whose recent volume entitled The Politics of Non-Violent Action has been hailed as a landmark along the way to creating a truly viable political philosophy on the subject. Jim Lawson, a civil rights leader, minister, and co-worker of the late Martin Luther King, Ir., provided the other main address in the program, with Roland Fisch providing additional input. Fisch is a mission worker at the Hollow Water Indian Reserve at Wanipigow, Man.

Conrad Grebel College supported the project by the participation of several of its faculty members in the various seminars and discussions, including professors Frank H. Epp. J. Winfield Fretz, Walter Klaassen, John W. Miller, Rodney Sawatsky, Donovan Smucker, and John Rempel.

mennoscope

As a climax to the Mar. 3-7 Keystone Bible Institutes' series, the Mennonite Historical Associates will feature Paul M. Miller of Goshen, Ind., speaking on "Decision-Making in the Bellevers' Church." The meeting, scheduled for 7:30 p.m. at the Lancaster Mennonite High School auditorium on Saturday evening, Mar. 8, is open to the public.

The Fourth Annual Old Folks' Hymn Sing will be held at the Risser Mennonite Church near Elizabethtown, Pa., on Sunday afternoon, Mar. 9, at 2:00 p.m. Martin Ressler, Quarryville, Pa., will be guest song leader. Please bring a copy of Life Songs No. 1. Pacific Coast Mission Board is seeking missionaries for work in Mexico. Spanish language required; couples or families preferred. Contact Louis Landis, 750 W. Sherman, Lebanon, OR 97355.

George and Dorothy Smoker, who had served as missionaries to Tanzania from 1942 to 1969, spent six weeks collecting stories and experiences from African Christians to use in The Foundation Series Sunday School Curriculum. Dorothy wrote, "Our job was to ask people, "What do you see God doing here?" Sometimes we got surprises," he said, like the time they learned of a man who refused to shoot poisoned arrows at cattle

thieves who made off with all 39 head of his cattle. "The father gathered his family together and thanked God that they were all alive and that they still had what was of most value to them."

Larry Lehman, EMBMC missionary in Guatemala, amounced a training institute for potential church leaders. He said, "One of our chief concerns here in Guatemala is the need for leadership training," The course will include instruction in reading along with Bible study and leadership skills. The students will need assistance during the time of the institute, for most of them have families to support and they do not have even a week's awings, Larry said. Dale Frey and Daryl Lehman will assist in teaching the course.

"Restitution, Dissent, and Renewal" will be the theme of the third Believers Church Conference to be held on the Malibu campus of Pepperdine University, June 5-8. The meeting will focus on the motif of restitutionism, or restorationism, as that theme has related to dissent and renewal in the history of Christianity from the immediate pre-Reformation period to the present. Persons wanting further information, or campus accommodations for the conference,

should write to Professor Richard T. Hughes, Conference Coordinator, Believers' Church Conference, Division of Religion, Pepperdine University, Malibu, California 90265.

Hiram Hershey is celebrating his 25th year of conducting the Lancaster and Franconia Choral Singers. On Mar. 1 the Choral Singers will record thirteen selections from the Harmonia Sacra arranged by Alice Parker for a brass ensemble, harp, choir, and soloists. The record is to be released in May. On Apr. 5 and 6 the Choral Singers will perform a concert of Gaul's The Holu City and a number of Bach chorales along with Haydn's The Seven Last Words of Christ in celebration of their 25th anniversary. Also this spring the choral groups will premiere Alice Parker's oneact opera, A Family Reunion.

Laurelville Mennonite Church Center announces the following workshops: "Preaching from the Bible," May 18-22. This is a continuation of last year's event on expository preaching. Coordinator: J. J. Hostetler. Bible Exposition from the Gospel of John: Paul Lederach. Some scholarships may be available. "Mini-Marriage Enrichment," May 2 and 3, with John and Betty Drescher. This event

begins Friday evening at 7:00 and ends late Saturday evening. For information or to register for either of these events write to Laurelville Church Center, R. 5, Mt. Pleasant, PA 15666.

Goshen College is in need of a person to teach social work. Applicant must have MSW and experience in the profession. Position to be filled by September 1975. If interested contact Dean John A. Lapp, Goshen College, Goshen, IN 46526, or telephone (219) 533-3161.

And the state of t

Recently arriving for longer terms were Rachel Yoder, Wooster, Ohio, and Carolyn Amstutz, Goshen, Ind., to head up the nutrition program and childfeeding centers; and Omer Brubaker.



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For additional information and a free Leader's Guide write to Herald Press, Scottdale, Pa. 15683.



152 Gospel Herald

Lancaster, Pa., agronomist. Janet Breneman, having served one year in Tocoa, will move to La Ceiba to teach at the Mennonite Vocational Institute. Ike Burkholder and Glenn Stutzman, VSers, continue with previous projects in agriculture and well-drilling.

Paul J. Miller. acting principal of Christopher Dock Mennonite High School, Lansdale, Pa., has been appointed principal by the Board of Trustees at its Feb. 11 meeting. Announcement of the appointment to faculty and the student body was made in the



Paul I. Miller

Feb. 13 convocation hour. Miller, who had been serving in the temporary assignment since August, received his MA in Educational Administration from the University of Iowa in July 1974. A graduate of Goshen College in his home community of Goshen, Ind., he had been teaching for five years at Iowa Mennonite School, where in 1973-74 he had served as assistant principal.

As of Feb. 4, Christmas Sharing Funds received by Mennonite Church General Board office totaled \$22,000. The first grant issued went for a tuition subsidy to Rudy Nova and Mario Portijo of the Spanish Mennonite Community Chapel of Chicago, Ill. They are enrolled in the Instituto Biblico Centroamericano in Guatemala. The 1974 Christmas Sharing Fund is for "Leadership and Literature Needs in Emerging Mennonite Churches."

Lydia Burkhart, Mennonite missionary nurse in Amasaman, Ghana, labeled a recent day as "the day of the cooperative baby." Lydia explained, "The baby conveniently had himself born before we could get to the clinic. The mother was seven times experienced and in full command of the situation. She left in the same passenger lorry in which she came, hardly giving us time to perform the most basic essentials. We managed to cut the cord, take the mother's blood pressure, and wrap son number seven in a Catholic relief blanket before they were on their way.

Valetta and Gerald Kaczor, serving with Mennonite Board of Missions in Paulinia, Brazil, are making plans to launch a community Bible survey course in March. "Our dream is that out of such adult study a Christian fellowship group may emerge.

Keith Leinbach was ordained and installed as pastor of the Lockport (Ohio) Mennonite Church in special services on Sunday, Jan. 12. His father. Etril

Leinbach, Valpariso, Ind., preached the ordination sermon and Walter Stuckey. pastor of Lockport for 36 years, gave the charge. The installation was led by Willis Breckbill, Ohio Conference minister. Prior to his ordination Keith had served the 400-member congregation as a licensed assistant pastor.

Eastern Mennonite High School students and faculty recently had rewarding and enriching experiences during a 7 1/2day mini-term, Jan. 19-29. "I am very happy with the success of our mini-term," stated Samuel Weaver, principal of EMHS. All students and faculty were involved during this time in experiences of their choice. A variety of choices were provided both in terms of interest groups and cost level. Over sixty students chose to be in a voluntary service group. Ninetyeight percent of the students said they would like to have a mini-term again in the future.

"We are grateful for the continued interest and support of our congregations, said David Leatherman in giving preliminary estimates of contributions at Mennonite Board of Missions, Elkhart, Ind., for the year ending on Jan. 31, 1975. With contributions approximately 10 percent higher than last year, the budget will be met, he said. During January the Board received 20 percent, or \$522,000, of its annual contributions bud-

Florence Nafziger continues a busy schedule at the graduate school for nurses in Indore, India, where she serves with Mennonite Board of Missions. Her weekly teaching load includes ten hours of science and four hours of medical-surgical nursing. "How many new things have been discovered about how our body works is amazing," Florence wrote. "To get ready for my science classes 1 have to first learn it myself and then translate it to a form that is understandable by students with little background in science." Thirty-three students and four teachers make up the school community

Congregational leaders of the Gulf states Mennonite churches plan a second annual Retreat at Citronelle, Ala., Feb. 28 and Mar. 1, with Nelson and Lois Kauffman from Clearwater, Fla., as visiting resource persons.

Special meetings: William R. Miller, North Liberty, Ind., at Chestnut Ridge, Smithville, Ohio, Feb. 27 to Mar. 7. Howard J. Zehr, Elkhart, Ind., at Warwick River, Newport News, Va., Mar. 21-23. Samuel Janzen, Harrisonburg, Va., at Zion, Broadway, Va., Mar. 2 -9.

New members by baptism: two at Locust Grove, Burr Oak, Mich.; three by baptism and three by confession of faith at Sunnyslope, Phoenix, Ariz.

readers sav

Submissions to Readers Say column should comment on printed articles

I enjoy reading the Gospel Herald, and agree for the most part with the articles; occasionally 1 disagree

I particularly feel that the article "Not Liberated and I Love It," on page 80 of the Feb. 4 issue, is one of the most smug, self-righteous, and unconcerned articles that I have read for some time

Life seemingly is a bed of roses for the author and she experiences few of the frustrations, as well as the satisfactions, experienced by and most of the friends that I know well, both female and male.

If, as she seems to imply, her life is exactly as she wants it, can she not realize that there as she wants it, can she not realize that there are many people for whom this may not be true? The thought occurred to me that it is like saying, "Well, I have plenty of food, clothes, and all of the things I need, what is the rest of the world (90%) crying about?" -Flo Harnish, Akron, Pa.

We were happy to notice that our marriage was announced in the Nov. 26, 1974, edition of the Gospel Herald. But this notice should have been in celebration of one year of marriage. We were married in 1973 and not in 1974 as the notice stated. - Eugene and Patricia Stoltzfus.

births

1974

"Children are an heritage of the Lord" (Psalm 127:3)

Bender, Maynard and Lila (Friesen), Kitch-ener, Ont., first child, Kimberly Jane, Jan. 28, 1975.

Bontrager, Michael Dean and Marjorie (Burgess), Kokomo, Ind., second son, Jeffrey Burgess, Jan. 30, 1975.

Carpenter, Doyle and Marian (Stauffer), Centreville, Mich., second daughter, April Joy,

Centreville, Mich., second daughter, April Joy, Jan. 21, 1975.

Eash, Tom and Cathy (Frye), Lagrange, Ind., second daughter, Lora Michelle, Jan. 27, 1975.

Edwards, Larry and Dorothy (Ulrich), El Paso, Ill., first child, La Donna Jean, Dec. 17,

Geiser, Ray and Carol (Naylor), Apple Creek, Ohio, first child, Edward Charles, Jan. 3, 1975. Gerber, Michael and Linda (Perfetti), Dalton Ohio, second daughter, Karen Louise, Jan. 31, 1975

Hartman, David and Bernice (Mullet), Elida, Ohio, first child, Matthew David, Jan. 17, 1975.

Hochsteller, Orus and Beverly (Steiner),
Dalton, Ohio, first child, Teresa Lynn, Jan. 6,

Miller, Galen and Karen (Shrock), Lagrange, Ind., first child, Lisa Rochelle, Jan. 14, 1975 Miller, Levi and Gloria (Miller), Bowling Green, Ohio, second child, first daughter,

Hannah Elaine, Jan. 24, 1975 Miller, Nelson O. and Carol (Roth), Riverside, lowa, first child, Brian Nelson, Dec. 10, 1974. Oswald, James and Phyllis (Hunsberger), Eureka, Ill., second daughter Rita Suc. Jan. 17.

1975 Schloneger, Willard and Carol (Smucker), Dalton, Ohio, second son, Mark Regan, Nov. 11. 1974

Steckle, Gerald and Marjorie (Erb), Zurich, Ont., second child, first daughter, Michele Marie, Feb. 2, 1975.

Swaim, Bill and Janey (Nussbaum), Orrville, Ohio, first child, Kristin Marie, Dec. 4, 1974. Ulrich, Wayne and Phyllis (Garber), Eureka, Ill., fourth child, first daughter, Sept. 17, 1974.

marriages

May the blessings of God be upon the homes estab-May the blessings of God be upon the homes estab-lished by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Albrecht - Anderson. - Steven Albrecht, New Haven, Ind., Central cong., and Cheryl Anderson, Church of God, by B. Anderson, father of the bride, Jan. 25, 1975.

Barnes - King, - Maurice C. Barnes, Ir., Overland Park, Kan., and Julia Marie King, Hutchinson, Kan., South Hutchinson cong., by Jerry Weaver, Dec. 14, 1974.

Beck — Badenhop. — John R. Beck, North Clinton cong., Wauseon, Ohio, and Mary Badenhop, Lutheran Church, by Harry Droutz

and Olen Nofziger, Feb. 1, 1975.

Cooper — Miller. — Charles D. Cooper, High-

land, Ind., and Judy Miller, Goshen, Ind., by David Lord, Jan. 11, 1975.

Doxsee — Delagrange. — John Doxsee, Harlan,

Ind., and Donna Delagrange, Woodburn, Ind., both of Central cong., by Don Delagrange,

Jan. 18, 1975. Fite - Schmueker. - David L. Fite, Quarry ville, Pa., United Methodist Church, and Carol

Louise Schmucker, Imlay City, Mich., Bethany ong., by William Keeler and Leonard Schmucker,

cong., by William Reeler and Leonard Schmucker, father of the bride, Nov. 30, 1974.

Hunsberger — Hunsberger. — Norman C.

Hunsberger, Telford, Pa., Souderton cong., and Edith Hunsberger, Souderton, Pa., Salford cong., by Richard C. Detweiler, Feb. I,

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved

Andrews, William H., son of George and Mary Elizabeth (Pickett) Andrews, was born at Mt. Carmel, Ill., Mar. 26, 1899; died Dec. 23, 1974; aged 75 v. On Dec. 23, 1926, he was married to Fern Eminger, who survives. Also surviving are 2 sons (Harold and Arnold), one stepson (William Eminger), 7 grandchildren, 3 great-grandchildren, and one brother (Ber-nard). He was preceded in death by one sister (Thelma). He was a member of Anderson Mennonite Church, Ft. Wayne, Ind. Funeral services were held at Klaehn Funeral Home, Dec. 27, in charge of Orvil Crossgrove and Larry Crossgrove: interment at Huntertown Cemetery

Dahl, Stanley Arthur, son of Axel and Hilda Dahl, was born at Duchess, Alta., Jan. 17, 1934; died of a brain tumor at Brooks General Hospital, Brooks, Alta., Dec. 30, 1974; aged 39 y. In 1960, he was married to Joyce Martin, who survives. Also surviving are 2 daughters (Shannon and Shelley) and one son (John). He was a member of Duchess Mennonite Church, where funeral services were held on Jan. 2, in charge of Charles Ramer; interment in Duchess Ceme-

Eby, Ralph, was born in St. Joseph Co., Ind., Aug. 29, 1889; died at Fountainview Place Nursing Home, Elkhart, Ind., Jan. 10, 1975; aged sing Home, Euknart, Inc., Jan. 10, 1970; aged 85 y. In 1910, he was married to Ruth Palmer, who preceded him in death in Jan. 1958. In June 1959, he was married to Florence Hartranft, who died on Dec. 4, 1974. Surviving are 2 sons (Floyd and Carl), 2 stepdaughters (Helen - Mrs. Galen Cripe, and Mary Jane — Mrs. Forrest Yoder), one stepson (Jack Hartranft), 5 grandchildren, 13 great-grandchildren, 7 stepgrandchildren, and 3 stepgreat-grandchildren, He was a member of Olive Mennonite Church. Funeral services were held at Leinharts Funeral Home on Jan. 14, in charge of Ivan Weaver and Kent Borgaard; interment in Olive Cemetery.

Gerber, Menno A., son of Abraham L. and Barbara (Moser) Gerber, was born in Wayne Col, Ohio, Sept. 26, 1889; died at Castle Nursing Home, Millersburg, Ohio, Dec. 7, 1974; aged 85 y. On June 5, 1913, he was married to oo y, On June 5, 1913, he was married to Anna Moser, who preceded him in death on Dec. 29, 1971. Surviving are 3 children (Clarence, Pauline — Mrs. Ivan Badertscher, and Iona — Mrs. Stan Hostetter), 15 grandchildren, 13 great-grandchildren, non-give (Mrs. 13). grandchildren, one sister (Mrs. Ida Hofstetter), and 2 brothers (Simon and Andrew Gerber). He was preceded in death by 3 daughters (Nola, Mabel Wanner, and Goldie Lehman), 2 sisters (Alice Gerber and Martha Zuercher), one brother (Adam). He was a member of Kidron Mennonite Church, Funeral services were held at Desvoignes-Spidell Funeral Home, Dec. 10, in charge of Reuben Hofstetter: interment in Kidron Church Cemetery

Kolb, Milton G., son of Amos and Lizzie (Good) Kolb, was born on Oct. 23, 1909; died at Myakka, Fla., Jan. 3, 1975; aged 65 v. On Aug. 2, 1932, he was married to Orpha F. Alderfer, who survives. Also surviving are 5 children (Marvin, Elsie, Ada, James, and Elaine), and 3 brothers (Samuel, Joseph, and Matthew). He was a member of Vincent Mennonite Church, Spring City, Pa., where funeral services were held in charge of Elmer Kolb and Charles Gogel; interment in Vincent Mennonite Cemetery.

Kuhns, John C., son of Daniel E. and Anna (Raifsnider) Kuhns. was born on May 21, 1915: died at John H. Shook Nursing Home, Jan. 31, 1975; aged 59 y. Surviving are one brother (Harry R. Kuhns) and 2 sisters (Ruth — Mrs. Reuben Ness, and Esther - Mrs. Amos E. Eby). He was a member of Rowe Mennonite Church, Shippensburg, Pa. Funeral services were held at Chambersburg Mennonite Church, Feb. 3, in charge of Amos E. Martin, Omar R. Martin, and Paul J. Martin; interment in near-

by cemetery Martin, Emma B., daughter of David and Amelia Witmer, was born near Ephrata, Pa., Oct. 9, 1912; died at her home at Ephrata, Jan. 31, 1975; aged 62 y. She was married to H. Roy Martin, who survives. Also surviving are 4 sons (Lloyd W., Harold W., Nelson W., and Ernest W.), 13 grandchildren, one brother (Lloyd Witmer), and 4 sisters (Barbara — Mrs. Robert Hershey, Alma — Mrs. Mahlon Detwiler, Katie and Grace Witmer). She was a member of Green Terrace Mennonite Church. Funeral services were held at Indiantown Mennonite Church, in charge of Earl H. Wissler, Luke Horst, and Paul Angstadt; interment in Indiantown Cemetery

Martin, Oma, daughter of David S. and Eva S. (Loucks) Wenger, was born at Wakarusa, Ind., Mar. 26, 1891; died of a stroke at Elkhart General Hospital, Elkhart, Ind., Jan. 4, 1975; aged 83 y. On Nov. 19, 1910, she was married to Oscar Martin, who preceded her in death on Aug. 28, 1913. Surviving are one son (David W.), 4 sisters (Mrs. Martha Bixler, Mrs. Inez Mrs. Florence Schrock, and Mrs. Mazy Miller). She was preceded in death by one sister (Mrs. Goldia Ramer) and one brother (Charlie Wenger). She was a member of Olive Mennonite Church, where funeral services were held on Jan. 6, in charge of Willard Conrad: interment in Olive Cemetery.

Nafziger, Mabel Irene, daughter of Edward and Elizabeth (Haning) Detweiler, was born in lowa Co., Iowa, Mar. 4, 1911; died at Kalona, lowa, Jan. 28, 1975; aged 63 y. On Mar. 23, 1973; she was married to Chris Nafziger, who survives. Also surviving are 5 stepchildren (Cerald, Sandra — Mrs. Gilbert Cardinal, Gary, Nadine — Mrs. Felix Arroaga, and Carol), 6 step-grandchildren, one brother (Clarence), and one sister (Mary - Mrs. Earl Fry), She was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Jan. 31, in charge of Dean Swartzendruber and Ron Kennel; interment in West Union Cemetery.

Oyer, Edward H., son of John P. and Mary (Smith) Oyer, was born in Woodford Co. Ill., Mar. 2, 1881; died at Greencroft Retirement Center, Goshen, Ind., Dec. 14, 1974; aged 93 y. In Nov. 1906, he was married to Ellen Smith, who preceded him in death on Nov. 11, 1999. Surviving are 3 daughters (Ethel — Mr. 1999. Surviving are 3 daughters (Ethel — Mr. S. A. Yoder, Thelma — Mrs. Lloyd Noe, and Pauline), one son (Harold), 7 grandchildren, one brother (Elmer Oyer), and 3 sisters (Lydia Oyer, Mrs. Esther Smith, and Mrs. Edna Bachman). He was a member of Metamora Mennonite Church, where he served as a deacon for many years. Funeral services were held at Metamora Church on Dec. 17, in charge of James Detweiler and J. W. Davis; interment in Roanoke Mennonite Cemetery.

Schweitzer, Clarence, son of Joseph and Catherine (Troyer) Schweitzer, was born at Milford, Neb., Feb. 17, 1899; died at Memorial Hospital, Seward, Neb., Feb. 2, 1975; aged 75 y. On Dec. 4, 1919, he was married to Alice Roth, who survives. Also surviving are one son (Burdette), one daughter (Maxine - Mrs. Oswald), 7 grandchildren, 17 great-grandchildren, one brother (Joe), and one sister (Mary Oswald). He was a member of West Fairview Mennonite Church, where funeral services were held on Feb. 4, in charge of Lloyal Burkey; interment in church cemetery

Wyss, David Wellington, son of John and Wyss, David Wellington, son of John and Mary (Lehman) Wyss, was born in Wayne Co., Ohio, June 8, 1883; died at Wayne County Home, Jan. 30, 1975; aged 81 y. On Nov. 11, 1917, he was married to Saloma Nussbaum, who survives. Also surviving are 3 daughters (Arlene – Mrs. Vigill Snyder, Elvira – Mrs. Charles Becker, and Erma – Mrs. Myron Hamsher), one son (Walter), 8 grandchildren, 6 great-grandchildren, 2 brothers (Frank and Calvin), and 4 sisters (Metta Nussbaum, Mary Lehman, Anna — Mrs. Elmer Horst, and Luella — Mrs. Raymond Moore). He was preceded in death by one son (Raymond), one great-grandchild, and 2 sisters (Elizabeth and Mrs. Emma Moser). He was a member of Kidron Mennonite Church, where funeral services were held on Feb. 3, in charge of Bill Detweiler and Reuben Hofstetter; interment in church cemetery.

Cover by Charles Ludwig; p. 127 by Jean-Claude Lejeune; p. 137 by Israel Ministry of Tourism; p. 151 by Jim Bishop.

calendar

Western Ontario Conference annual session Feb 28 to Mar. 2. Ohio and Eastern Conference annual session at Cedar Grove Mennonite Church, Greencastle, Pa., Mar. 6,

Ontario Conference annual session, Mar. 7-9.

Lancaster District Conference, Weaverland Mennonite Church, Mar. 20. EMBMC Bimonthly and Annual Meetings, Weaverland,

Mar. 21 and 22, with simultaneous evening meetings at Weaverland, Erisman, and Willow Street, Mar. Summer Bible School Superintendents' Seminar, Laurel-

ville Church Center, Mar. 21-23. iomecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 25-27.

Rocky Mountain Mennonite Conference Annual Meeting, Pueblo, Colo., May 2-4.

Franconia Spring Conference Assembly in conjoint meeting with Eastern District General Conference,

May 3, 4. Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.

Urge End to Profit Motive in Care of Aged

Spokesmen for religious-sponsored nursing homes in western New York have demanded an end to the profit motive in care for the disabled elderly. They deplored the entry of "big business' into nursing homes during the past decade, with the advent of Medicaid funds which have made the field attractive for investors.

Stating that health care and welfare originated in the Judeo-Christian community when "there was no one else to provide it," the group asked that religion-affiliated homes be given credit for continuing the nonprofit tradition.

Toronto Congregation:

From "Wealth" to "Welfare"

A century ago All Saints Anglican Church served the spiritual needs of some of Toronto's most wealthy families. The parish supported its own missionaries in such far-off places as China.

In January 1975, as the downtown parish celebrated its centennial, it was taking a new look at its ministry. Although All Saints will continue as a place for worship, it has been "disestablished" as a traditional parish. This frees it from paying toward the support of the diocese and the national church.

It has begun a new life as a "missionary church" in a neighborhood which has changed from middle class to one in which almost everyone exists on welfare or pension.

U.S. Hikes Food Aid

The U.S. has announced an increase in aid of 2 million tons of food, valued at more than \$600 million, for needy countries in the fiscal year ending June 30. Earl L. Butz, U.S. Secretary of Agriculture, said the projected \$981 million aid will be raised to \$1.6 billion—providing funds for about 5.5 million tons of food instead of the earlier 3.3 million tons.

Bread for the World, an ecumenical Christian citizens' movement, has appealed to President Ford for an immediate commitment of 4 million additional tons of grain to feed the starving.

Recent cancellations by the USSR and China of U.S. grain shipments give the Ford Administration "a new opportunity to increase dramatically its emergency food assistance to countries facing famine," said Eugene Carson Black, president of the organization.

Bread for the World has urged that the U.S. contribute at least 4 million of the 7.5 million tons needed to avert starvation, because, it said, the U.S. controls three quarters of the world's grain exports.

Coffin to Leave Yale in '76

William Sloane Coffin, Jr., announced the will resign as Yale University chaplain in 1976. The 51-year-old United Presbyterian clergyman gained national prominence in the 1960 as a leader in the civil rights and peace movements. He has been at Yale 17 years.

"I know that growth demands a willingness to relinquish one's proficencies," he said in a letter to the Yale governing body. "So I want to become more vulnerable, or as the old pletist phrase goes, "To let go and let God." What's still to come is still unsure—and that's the way it should be."

Churchmen Urge Province to Match Gifts

Church leaders have asked the province of Ontario to match dollar for dollar the voluntary contributions made annually by its citizens through international agencies and churches. This combined citizen-provincial dollar would then be matched by the federal government through its Canadian International Develowment Agency, (CIDA).

The churchmen's recommendation would mean that instead of the estimated \$9 million now donated by citizens each year to help poorer Third World lands, \$36 million would be available.

Indians Refuse Bicentennial Role

American Indian leaders have attacked suggestions of the Bicentennial Administration that native Americans take part in the U.S. anniversary celebrations.

In their remarks to the agency director, the Indian leaders made it plain that they were dissatisfied with their present status in U.S. society and therefore felt they had little to celebrate.

"Indians are already too patriotic," said Robert Burnette, tribal chairman of the Rosebud Sioux. Referring to the Declaration of Independence, he said, "We've never had any of that justice and now you people want us to celebrate."

Court Rules Food Stamps for Fetus

In what was regarded as a landmark decision, a U.S. District Court has granted food stamp rights to an unborn child of an eight-month pregnant Daly City woman.

Judge George G. Harris ordered the Agriculture Department to permit Mrs. Pamela Hickman an extra \$38 worth of food stamps to provide extra nourishment until her baby is born. Under the judge's ruling, the unborn fetus is to be treated as a separate, living human person.

Mexican Leaders Oppose Abortion

Although the Mexican government has launched a family-planning program, it does not intend to include abortion as one of the acceptable means for controlling births.

This was made clear by Dr. Jorge Jimenez Cantu, secretary of health, in reply to recent proposals to legalize abortion in Mexico. "I am not for legalization of ahortion," he said, "because apart from being a very dangerous contraceptive practice, it would upset ethical and moral values which contribute to the correct integration of the family and society."

Foresees Africa as Center

of Christianity

As colonial powers began to leave sub-Sahara Africa 10 to 15 years ago, some church leaders asked: "Can Christianity survive in independent Africa?" A definite "yes" can be given to that question, especially in Kenya, according to a missionary who is also a specialist on religion in Africa.

"A more relevant question today is whether the center of gravity for world Christianity is in fact shifting from North America and Europe to Africa," said Malcolm J. McVeigh. The United Methodist clergyman believes that the situation in Kenya and elsewhere gives strong indication that the center of Christianity is moving to Africa.

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The Voice of the Fund-Raiser

The voice of the professional fund-raiser is heard in the land. It is a voice to be reckoned with. Fund-raising is a well-developed business in our society and there is no doubt a place for it.

Some years ago our community wished to build a new hospital. A professional was hired who organized a campaign by volunteer workers. No doubt he was worth it. By spending paid time organizing the fund drive he made more efficient the work of us volunteers, who knew what to do because he organized us.

Not all professional fund-raisers are as efficient. Some of them, I am told, bring in money all right, but the cost of raising the money is so great that there is too little left for the cause. Sometimes the cause itself is not exactly what it is thought to be.

It seems there are more causes seeking funds today than even a Getty could support. So it is important to discern carefully where we want to give and why. For the privilege of giving is one which most of us are granted. Elizabeth O'Connor wrote that this privilege is denied the poor because they have so few resources. We might wonder if they should not follow the example of the widow whom Jesus observed who gave half her living. But we do not do well to make this observation until we have walked in their shoes.

In the meantime we do have the privilege of giving and of discerning where our gifts shall go. It has been reported that Mennonites are generous people and so are sometimes swayed by persuasive fund-raisers to give unwisely. Whether or not this is true would depend in part on how we define wisdom and unwisdom.

I do remember that my grandmother listened regularly to a radio preacher who seemed to speak clearly and to have a need for funds. I can imagine that she may have sent him money. If the amount was sizable, I believe it was money that should have gone into our own church programs.

I see no harm in making modest contributions to community and other causes. Most people give little or nothing to these anyhow. To give little puts us in the giving class. But I would hope that our serious giving would go to our own mission, relief, education, church administrative and local church programs.

This is not to say that many of these other programs are bad programs or necessarily inefficient, though some of them surely are. Rather, it is to say that it is more wise and more efficient to support the programs of our own organization first if for no other reason than it is our own. If we are called to follow Christ through membership in the Mennonite Church should we not express our stewardship by support of its program first?

I realize there can be many objections to this argument and I will not seek to answer them all. But perhaps I may comment on two of them. In the first place, it may be argued, our own fund-raisers are sometimes less professional.

It may be. I confess that sometimes I am annoyed by appeals from church institutions who give the impression they are interested in me only for my money. But on second thought I realize that these are my institutions and they cannot operate without money and it is my privilege to give. Rather than demand that our fund-raisers go to fund-raisers school to learn smoother techniques, we should simply support their efforts and thus save us all money.

A related problem is the question whether these institutions are willing to listen to our counsel. Why should we put money into programs that do not follow our convictions? It is a proper question and one not easily answered. But this much might be noted: if we knew as much about programs far away from us that call for our support as we do about our own, we could probably find plent to criticize.

So we might try another approach: send the money on ahead and follow it with our persistent counsel. The parable of the poor widow and the unjust judge may be adapted to our situation. If we have wise counsel on how to do the work of missions, relief, education, and administration, the leaders in these areas ought to hear from us. And they have a responsibility to listen, for we have called them and are supporting them to work for the Lord through our church. — Daniel Hertzler



"The Lord's Supper" by Alexander Bida.

This Is My Body... Broken

by Glendon L. Blosser

What did Jesus mean when He said, "Remember me with broken bread"? When was Jesus' body broken? Was it when the thorns gouged His brow? Or when the nails pierced His hands? When His bones went out of joint from the sudden thud of the cross being dropped into the deep hole for its erection? Was it when the slice of the spear brought a gush of blood and water from His side?

Jesus also said, "Take up your cross and follow me." How do you take up your cross? Is this being persecuted for living a Christian life? Or is it restricting your life from things the flesh enjoys? Enduring the trials that come from being misunderstood?

I'm sure brokenness and crossbearing are conditions for Christ's followers. But how can I make them meaningful realities? How can I identify with my Savior in His sufferings and then "fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church" (Col. 1:24)?

In reading the Gospel's accounts of Jesus' redemptive work, I tried to feel the hurts of His mockings and the whip of the thong. My empathy for His merciless crucifixion was stilted. My striving for feelings to relate to Jesus' sufferings and what it means to bear my own cross seemed superficial. Somehow I was not able to come to a deep

Meditation

(2 Cor. 5:8)

It may be well to die in winter late. when life is on the edge of burgeoning. The spirit then would not have long to wait, for resurrection is spring.

But there are those who say the soul is sleeping until world's end - until the last star falls. a thousand thousand years in silence keeping until the trumpet calls.

But oh! I cannot bear the thought of lying in nothingness an aeon, perhaps two Please let me, at the moment of my dying, come swiftly. Lord, to You.

- Lorie Gooding

appreciation for the sufferings of Jesus as I wanted

When did Jesus really suffer? What was the biggest hurdle He had to clear to accomplish my salvation? When was His greatest struggle? Was it on the cross and then ended when He said, "It is finished"?

The touch of God's Spirit redirected my search. A fresh light of truth shone in my heart. I discovered when Christ's body was broken. I saw the beginning of His cross-bearing. I felt an affinity with the feelings of Jesus, I found a heartfelt reality

The answers to my questions began flashing before me as I read the account of Iesus in the Garden of Gethsemane at midnight. There He was struggling with a body to be broken. Not the pain of a physical body to be bruised, pierced, and cut. But the breaking of His will, which meant the bending of His whole personhood to the will of the Father

The only time the Scriptures say Jesus was in agony was when He was praying in the Garden saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Lk. 22:42). The struggle that this prayer represents is revealed by the fact that He prayed the same prayer saying the same words at three different intervals (for example, Matthew 26:39-44). Luke, however, was more sensitive to Jesus' feelings than words and he states, "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Lk. 22:44). The original meaning of the word for agony has the connotation of a contest or a struggle of the mind.

Here Jesus was taking up His cross. The real battle

over and over to get the victory. I have struggled with self.

were for real, but the obedience of His surrender was a struggle. The battle was in the Garden rather than on the Hill. He was bending His total life and ministry over to a world of sinful people that needed reconciliation to His Father. The sins that were not His own required His death. I know what it means to pray. I have a will that needs obedience to my Father's will, even though in my ministry I often verbalize the intent of my dedication. I can understand the travail that comes when prayers are said

was being fought as Jesus prostrated Himself in prayer. Throughout His ministry He stated, "I came down from heaven not to do mine own will but the will of him that

sent me" (In. 6:38), "The Father hath not left me alone;

for I do always those things that please him" (In. 8:29). Why was Jesus in such an agony at this time which was eight

hours before His crucifixion? Hadn't He meant those words about doing the will of His Father? Yes, His words

Now I can take the bread that is broken and be touched with thankfulness for my Savior's crucified body. Even though I have never had my flesh mutilated. I do have a personhood that needs to be bent to do the will of the Father.

In order to take up my cross I don't need to wait until I can experience some ill treatment or sore difficulty. I take up my cross when I am willing to say "nevertheless." Even though I think I can plan my life to be busy, happy, and successful, it is to be "nevertheless, not my will but Thine be done."

Gospel Herald

This Is My Body Broken Glendon L. Blosser	157
Mission, Missions, and Missionary Wilbert R. Shenk	159
The Little Green Apples D. M. Fossum	162
Menno's Opinion	163
The Old and the New David Thomas	164
The Twinkle in His Eye Mary Lou Houser	168
Educating for Brotherhood Don Kraybill	168

David E. Hostetler, News Editor Daniel Hertzler, Editor Volume 68 Number 9

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The Gospel Herald was established in 1098 as a successor to Gospel Witness (1905) and Herald of Truth (1964). The Gospel Herald is a religious periodical published needly by the Memoralne Publishing Heroso, 610 Whater Newm, Sordated, Fe. 4, except the first or second Truth (1964). The Gospel Herald was a religious periodical published the second to the second Truth (1964) and the second to the second the second to the second the second to the second the second to the

Glendon L. Blosser, Harrisonburg, Va., is moderator of Virginia Mennonite Conference.

158

Mission, Missions, and Missionary

by Wilbert R. Shenk

Words, like the people who use them, have their day and then pass from the scene. Some terms however, are so fundamental they cannot readily be replaced. "Mission," "missions," and "missionary" are three such words. We cannot do without them if we are to talk about what God wants us to do.

Missions and missionaries came under attack several years ago. Missions had been the means of expansion of the church from Europe and North America to other parts of the world for 250 years. This took place during the time of political colonialism. Christian missions were often accused of being more than tools of the coloniaers. When the colonial era broke up during the years 1945-1960, a wave of mild guilt swept over the Western soul. Missions and missionaries were singled out and criticized for participating in the colonial way.

Missions and missionaries must be creatures of their times. They are never perfect. Some missionaries have had wrong motives and some of their methods have led to serious problems. It is a sign of strength—not weakness—to be able to see and correct something gone wrong. We can now begin to see that some of the critics were too zealous and not all criticism was constructive.

Strangely enough, at the very time the words missions and missionary were passing out of favor, mission was coming in. The church was urged to move from missions to mission. This was to get away from colonialism as well as to highlight that the church around the world had been growing and all churches shared in the missionary task. The older missions' mentality should give way to a world-wide view of the evangelistic task.

Three Terms Together. To solve problems or meet criticism by redefining terms generally does not work. You do not correct faults by using new terms. Words are sym-

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bols for what is. Their power comes from the realities they describe. Neither do we understand the issues at stake by setting one truth against another. Rightly understood, mission, missions, and missionary belong together and are interdependent. They are not in opposition to each other.

Mission refers to God's saving purposes on behalf of humanity. This divine mission is to be stamped on the character of the church so it becomes the mirror of God's purposes. The mission is God's initiative and the church as God's people in the world is the instrument. In this sense we speak of mission in the singular.

Missions mean the church's many particular responses to taking the gospel to the world. In the New Testament period there was nothing like a mission board or society organized to promote missions. Yet many missions were sent. This may be explained in part by the early church's seeing the congregation itself as a missionary society. Throughout most of church history there have been special orders, societies, or agencies, within the church to promote



and enable missions for evangelism and church extension. Missions are sent to particular areas and peoples for a specific purpose and are of temporary duration.

Missionaries are members of the church set apart and seent out on missions. In spite of all efforts to discount, and even replace the term, the missionary label endures. There will not long be a church without them. The missionary has a specific task within the body of Christ-to bring the good news to a world which does not know the love of God in Jesus Christ, and to invite men and women to accept Jesus as Savior and Lord.

The followers of Jesus then are to be people with eyes toward the world. Jesus commanded His disciples to look, to have vision. He knew the human tendency is toward self-centeredness and taking care of immediate demands. One of the marks of Christian discipleship is active reaching out to others. Discipleship is incomplete without this action outward. Vision leads to action. Jesus fixed the eyes of His followers on the whole world and gave a plan and the means of advance. This is Christian mission.

160

No Other Kingdom Compares. The gospel of the kingdom which Jesus came preaching leads to his messianic reign among men. Messiah's reign is over real people in a real kingdom. But if this kingdom is real it is also different from all political entities.

The leader of this kingdom is Jesus Christ. His rule is maintained without violence. Yet, it is a kingdom with expansionist aims. Jesus described His kingdom as something that appeared small and insignificant to ordinary people. Its beginning was weak and obscure — as insubstantial as the mustard seed. Nevertheless it grows. When Jesus urged His disciples to notice the world, it was with a view to bringing many more people into His kingdom. This is a process that goes on through time, leaping all geographical, cultural, linguistic, or racial boundaries.

No other kingdom compares with that of Jesus Christ. The external features — universal in scope, racially inclusive, government based on love — point to its radical difference. Long before Jesus came among men God spoke through the Prophet Jeremiah saying He was going to make a new covenant with man by writing His law on the heart. The radical kingdom of Jesus is possible because its citizens have new hearts and are bound to Him and each other by this covenant. These are the people of God

By commanding His disciples to look out on the world, Jesus was commending to them God's own vision. "God sent... his Son into the world... that the world through him might be saved" (Jn. 3:17). Being saved means joining and living in the kingdom of Jesus. Salvation is granted on the basis of God's grace alone. To be saved is to stand forever in the position of debtor. We are both saved and sustained by grace. This leads to two results: humble gratitude and eager readiness to bring salvation to others still outside the kinedom.

World mission is the means of extending Christ's reign among men. Christian discipleship consists in following Jesus Christ in His saving action in the lives of people throughout the world. The disciple is motivated to mission out of gratitude for God's grace.

The Plan for Advance. According to Luke, Jesus' last words to His disciples describe what is to be their mission-ray advance (Acts 1:8). It is threefold: the immediate community, the nation, other nations. There is no suggestion of an evolution from one stage to another, no priority of place—although the early church moved outward in waves. The ideal is the church witnessing at the same time on these three fronts.

Many times throughout history the church has frustrated this plan so that the actual advance of the cause of Christ has been erratic. There have been long periods of spiritual lethargy when the church simply lacked the will or vision for mission. There was no evangelistic concern locally—much less any extension beyond the borders. This is an ever-present danger.

The church can be robbed of missionary commitment by institutionalism. The church of the Middle Ages developed

into an institution whose purpose was seen as maintenance of the church instead of missionary advance. To be sure, the church must provide for members but this is not an end in itself. If it is, mission is thwarted

Many Reformers of the sixteenth century explained away the church's missionary responsibility by saying that the command of Christ to "go and make disciples" was given to the original apostles and applied to that age alone. The Anabaptists took the Bible seriously on this point and began evangelizing — until repressed by the state churches. No serious missionary vision developed among the main-line Reformation churches for more than a century.

A more subtle perversion has developed as a direct result of the modern missionary movement. Missionary expansion since 1800 has been unparalleled. It is a movement almost exclusively the result of European and North American efforts. Jerusalem has been relocated to Elkhart, New York, Salunga, Akron, or Harrisonburg so persuasively that the new churches in Asia, Africa, and Latin America have been intimidated into thinking they do not possess the means to assume their own missionary responsibility.

Some have argued that too much has been given to missions "out there" and too little to domestic needs. No precise calculation can be made as to the personnel and money that are to be allocated to each of the three spheres of missionary responsibility. What does seem clear is that the church responds to positive challenges and that challenge is best presented when we keep before us the call to world mission as given to the disciples by Jesus. Any action which seems to set one against the other is contary to the intention of Jesus. God intends that His mission advance on three fronts at the same time. By what means is this to be accomplished?

The Means for Mission. The Holy Spirit is the agent of mission. When Jesus described the plan of action, He also made clear the power for action would be supplied by the Holy Spirit. The great privilege of the church is to have an important role in God's missionary purposes. In what way is the church turned into an instrument of mission by the Holy Spirit?

The usual answer to this question has been to say that the whole purpose of the church is mission. Everything the church does is missionary. The church is mission and all members are missionaries. Appeals are issued for volunteers for missionary assignments and these encompass a wide variety of services and tasks.

There is enough truth in these statements to make them plausible. In a broad sense it is correct to say the church is a missionary community and plays a central part in God's saving purposes. Unless the church's heart beats in tune with God's in loving men and women into the kingdom, the church is unworthy and unfaithful. The very existence of the church is an object lesson in God's love and grace and a part of the witness. But it does not follow from this grand truth that all members of the church are equally

able to explain what the gospel means, or that every

The New Testament calls the church the body of Christ. The life force, the breath of the body is the Holy Spirit. The body consists of many and various members—each one at once unique and intrinsically necessary to the body. The Apostle Paul, using another approach, says that each member has been given a special gift or endowment by which he is to serve in the body.

Variety and uniqueness appear in the several lists of spiritual gifts given in the New Testament (Romans 12, 1 Corinthians 12, Ephesians 4), but the gifts are always consistent with the nature of the body of Christ. One group of gifts centers in the building up of the body itself. Another set of gifts is devoted to service ministries. The third cluster of gifts leads the body in witness to the world.

The body of Christ has been given a special means of advance. A part of the body has been given ability and responsibility to carry the gospel to the world. When the Apostle Paul says grace was given to him to be apostle to the Centiles (Romans 1:1-6), he only insists on respecting the gift given him by the Holy Spirit. The importance in Acts 13 of the "setting apart" of Barnabas and Paul is that the Antioch church recognized these gifts and set them free to go where their work was to be done.

Like the Sun and the Planets. The relationship between mission, missions, and missionary can be shown by an analogy. Let the sun represent mission and the various planets stand for missions. When we look at Venus, for example, we are not looking at the light of Venus itself but rather the reflected sunrays. Venus is an imperfect reflector of the sun and its usefulness is altogether dependent on the sun's energy.

In the same way missions only serve their purpose to the extent they represent and reflect God's mission. Missions inevitably bear the marks of human frailty, for imperfect people are called by the Holy Spirit as missionaries. When correction in missionary methods is called for, mission and missionaries must take fresh sightings from mission as the source of true judgment on human labors and the life pattern for God's people.

World mission requires that God's people see the world as a whole — as God Himself looks on it with love and compassion. No follower of Christ can rest so long as there are men and women who have not heard the good news about the kingdom of God and accepted Jesus Christ at Lord. The church is to witness continually in the local community, in the nation, and to the nations. The means by which the Holy Spirit leads the church to accomplish the missionary task is by endowing certain members with the gift to communicate the faith and bring new believers into fellowship. It is the duty of the sending church to discern these missionary gifts and ensure that each is "set apart" to do its appointed task.

In such a plan of advance there is neither competition nor overlapping, but freedom to follow the Lord.

The Little Green Apples

by D. M. Fossum

Everyone is out for what he can get—right? Doctors are afraid to treat accident victims because they might be sued for malpractice later. One leaves the old storm door open on a windy night so that the insurance company will pay for a new one. If a person can "adjust" his income tax return a little, why not? Everyone does it.

While these attitudes have become run-of-the-mill in our society, there are people who don't subscribe to them. And one of them is Robert Hilty of Sheldon, Wisconsin. He won't even take what many people would agree is rightfully his.

I sat next to Robert as he drove his flathed truck down a country road near Ladysmith, Wisconsin. It was a soft August night. Light was fading from the sky and the quiet of night was about to embrace the countryside. Suddenly we heard the sound of hard objects hitting the side of the truck, and Robert jerked in his seat; with great effort he managed to get the vehicle stopped.

"Don, Don, I think I've been shot," screamed the man who was now almost writhing in his place behind the wheel. His hands were at his face, and his words were barely recognizable. "My eye, my eyel There are white explosions in my head. Everything is white!" He slumped over onto my shoulder. Guttural moans took the place of words, and his breathing was shallow and quick.

I was confused and shocked, but I managed to get around the truck to the driver's side. In the fading light, I thought I saw several shadowy forms moving quickly up the brushy bank on the side of the road. But in the excitement of getting the truck started back to town, I couldn't be sure.

"Get me a doctor!" Robert's voice was muffled as he spoke between hands clutched to his face.

"I'll take you to the hospital. Hang on. It won't take long." I pushed the accelerator to the floor and we careened down the darkening road.

Thirty minutes later I stood with Robert's wife outside the emergency room in St. Mary's Hospital. She was bewildered and looked steadily at the doctor who approached us. "This man will have to be transferred to Sacred Heart in Eau Claire," the doctor declared. Placing his hand kindly on her shoulder, he continued, "He will need specialized treatment, more than we can give him here," he added. "He hasn't been shot, but something has struck his eye with terrific force. The eyeball seems split virtually in half."

This is My Burden. The next day, Robert's hazel colored left eye was removed from its socket by a surgeon. His wife was beside his bed as he slowly recovered from the effects of the anesthesia. Raising his hands to his face, he touched the bandages. "It's gone then—my eye?" His voice was weak and seemed to come from far away. His wife half turned to me as I stood in the doorway of Robert's room. There was a question in her eyes. I nodded my head slowly, and she in turn answered yes to Robert's query. Tears stood in her eyes and she clasped her husband's hand tightly in hers.

"This is what my burden will be then. Remember when I spoke to the Lord at the church meeting, and begged for-giveness for all the times I had made promises to Him and then broke them?" He turned his head and his face was expectant as he awaited his wife's answer.

"Yes, dear, I remember. It was only five days before you were hurt. You told me that the Lord spoke in your heart and told you that He would put a mark on your life so that you would never forget this latest promise you had made Him." Her voice shook and she pressed a hand-kerchief to her eves.

"Yes, yes, that's it! He made this happen. I will be reminded of my promise to the Lord every day of my life." As I watched from my place by the door, I saw a tear squeeze from under the bandage which covered his face.

While Robert had been undergoing surgery, I was out on the stretch of road where the "accident" had happened. I thoroughly searched the road and the shoulders, finding just what I had expected. There, scattered about, were a number of small, green, very hard apples. They were the same as the apple I had found in the cab of Robert's truck. I confronted the sheriff with them.

"These, sheriff, are the apples I found along the road, and this one," and I dug my hand into my trouser pocket, "is the apple that hit Hilly in the eye. It was inside the truck." He nodded and set about his investigation. Several days later, Sheriff Bratina had located the three midteen boys responsible. They admitted the apple throwing.

The sheriff and I tapped on Robert's door the next afternoon and it was opened by his wife. "Well, Robert,

D. M. Fossum is from Spooner, Wisconsin. Robert Hilty is a member of the Sheldon (Wis.) Mennonite Church.

we found the boys who threw the apples," the sheriff said. His face was expectant and smiling. "Now maybe you can get some financial help from their parents."

Robert smiled a welcome, but at the same time shook his head. "No, sheriff. I'm not going to sue anyone."

I pushed toward the bed. "But Robert, don't you realize what a financial burden this medical treatment and the surgery will be? You told me you didn't have much hospital insurance. And it surely will be harder for you to do your work now."

"No, Don, the Lord has laid this burden on me — only me. And I must carry it — all of it. Don't worry. I will be all right. But I would like to talk to the boys and their parents."

Conversation with the Boys. When Robert Hilty was again able to be up, he went to talk to the boys. This wasn't easy for him to do, for he is a naturally shy man.

But he believes that his mission in life is to love his fellowman, and he felt that he must confront the boys so that they would know his attitude toward them.

"I know what my son had done, Mr. Hilty, but I was afraid to come forward for fear that you would sue me," the first father said. As the two men talked, the boy in question sat sobbing nearby.

Robert was gratified by the first interview, but shocked by the mother of the second boy. He told me, "Do you know, Don, she heard that I had talked to her son and she called me on the phone; she actually swore at me and threatened to sue me for harassing her boy! I couldn't believe it."

"Have you talked to the third boy's father, Robert?"

"No, I can't seem to get hold of him." And his face reflected a doubt. "I hope he won't misunderstand my motive in wanting to see him. I know that my injury was God's doing — the boys were only His instruments."

Menno's Opinion

The days of the old hellfire and brimstone sermon in the Mennonite Church seems to be a thing of the past. It formerly was one of the more basic sermons that would be included in every revival meeting series. Of course, perhaps the reason why we don't hear such sermons is because we outgrew our need for revival meetings. The days when the likes of C. F. Derstine came into the church community and stirred people's hearts are gone.

With them went the sermon scorcher on hell that blistered some Mennonites until they leaped from their benches and hit the sawdust trail.

I know the arguments against preaching about hell where the fire is not quenched and the worm dieth not. We said it was wrong to frighten people into the kingdom of God. We said that God was a God of love. So over the years the talk of hell died down. Then it was natural for some of the sons of Mennot to wonder if there was such a place as hell. Perhaps bad people just took long naps when they died and missed the joys of heaven. Let that be their punishment.

Menno B. Hurd is rather ancient. He grew up in the days when the revival meeting was an annual affair and if the church needed it, then it became a twice a year occurrence. The church he grew up in had them twice a year. And when they came you cleared your schedule for them. You found your church pew every night and twice on Sunday. The visiting evangelist usually hit you with both barrels each night, first with a church doctrinal study, then following it with the main event of the evening. They found teaching about hell in the Bible during those days.

But now the revival meetings are over and the Sunday preacher hesitates to rock the pews with a sermon on hell. Heaven ves. hell no.

Like I said, I know the arguments against preaching about hell. But that makes hell no less real. I doubt if Jesus told the story of the rich man and Lazarus just for kicks. I believe that Jesus had more riding on that story than simply the fact that money wasn't everything. Those comments, "And in hell he lifted up his eyes being in torment . . and he cried . . send Lazarus that he may dip the tip of his finger in water and cool my tongue for I am tormented in this fire . . . between us and you there is a great gulf fixed," seem to me to be pointing up the fact that hell is not a two-week vacation in Florida.

I may not want to hear about hell, but I need to hear about it. Preacher, I have become too complacent. Scare me a little, let me realize again from what I am escaping. Preach that old-time religion to me about the love of God but don't omit the judgment of God. The omission could be costly. Find what the Word says about hell, that place of eternal destruction, then lay it on the line to me. Let the few remaining hairs on my head prickle up a bit, let the chills run up and down my spine again. And when you are done, while the smoke is still rising, the cinders flying, the pews are smoldering, tell me again about God's love, Christ's death, the salvation He promised. The contrast

Tell it to me like it is, let the chips fall where they will, strike the iron until it rings and the sparks fly both upward and outward. I need to be singed a bit.

Preacher, writer, Gospel Herald editor, I believe there is a hell. Please either confirm it or deny it. But don't just ignore it, hoping it will go away. It won't. — Menno B. Hurd

The Old and the New

by David Thomas

"New wine must be put into new bottles; and both are preserved" (Lk. 5:37). I believe Christ is saying there that both the vessel and the contents must be preserved. Both the form and the spirit must be maintained. Both the old and the new must be valued.

Jesus certainly experienced the difficulty of transition. As I follow His ministry I am overwhelmed by the times he tried to latch on to the Old Testament ceremonial practices and relate them to the new. He tried to put the new wine into the new wineskins and often those closest to Him failed to grasp it. As the Jesus were observing the feast of the Old Testament tabernacles, they would light huge candles and reflect the light against the temple to commemorate the Old Testament pillar of fire. At that moment Jesus said, "I am the light of the world," but they missed it.

At the Feast of Tabernacles in John 7, Jesus went about the middle of the feast. Every morning at that feast the rabbi would bring a golden pitcher of water, come to Solomon's porch, and pour it over the edge. As the water splashed on the pavement below, the thousands of Jews who had gathered remembered that God had saved their forefathers by bringing water out of the rock. The trumpets would blast and every Jew would raise his voice in thanks to God.

But John says, "In the last day, that great day of the feast, Jesus stood and cried [with a loud voice]." The rabbi brought the pitcher of water and poured it over the edge. When the last drop hit the pavement, instead of the blasting trumpet and the song of praise, there was a deathly silence. The rabbi would set down that pitcher and slowly raise both hands toward heaven and say, "Oh God, how long?" At that moment of deathly silence, Jesus cried with a loud voice and said, "If any man thirst, let him come unto me, and drink." Christ was saying, "I am here: the new wine is flowing," but many of them did not understand.

Just before His death, as they were leaving the temple, the disciples in a search for some kind of security said, "Jesus, look at the massive stones of the temple," and Jesus shattered their hope by saying, "The temple must go. There shall not be left one stone upon another." He would take their minds from places to spirit, from things to persons. But somehow they failed to grasp it.

The Travail of Transition. I wish it would be possible for the Apostle Peter to tell us something about the travail of transition. We know something about the tests he passed and the tests he failed.

Let's go first to Acts 10. I can't take time to look at these accounts in detail but you will remember them. In Acts 10 Peter went to the housetop to pray about the sixth hour. As Peter was there on the housetop, you all know about the vision. Peter did something very contradictory. He looked up and said, "Not so, Lord." You can't put those words together, "Not so, Lord."

The Lord rebuked Peter, "You can't say that." And finally (you know the end of the story), while he was yet meditating, messengers came and called to him to go and visit Cornelius and Peter soon found himself saying things to Cornelius he never expected to say.

Go on to chapter 11. The apostles and brethren in verse I heard how that Gentiles were being saved. And in verse 2, "When Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying. Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying. ..." Notice how Peter met this problem of transition. These men in Jerusalem were very serious men, they were goddy men.

After Peter told the story they held their peace and glorified God. I believe there must have been something about the sincerity of Peter that made this transition easy for them. But this does not solve the problem.

Go now to Acts 15 where we have the account of the Jerusalem Conference. Verse 7 says, "When there had been much disputing." There had been much disputing because of the transitions. Then Peter stood up and said, "Men and brethren, ve know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Chost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

David Thomas is moderator of Lancaster Mennonite Conference. This article is edited from a sermon delivered to the conference.

There is a little play on words in verse 11 where Peter says, "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." He might have turned it around, but he didn't. He told this group of brethren, "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." That must be a part of our message.

Then all of the multitude kept silence and they called in Barnabas and Paul who told what God was doing. Notice the climax of this. After they held their peace, who got up next? James answering said, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles." Now James could have said, "Look at Peter. He's an older man. What he says must be right. Listen to him." But no, James dipped into the Scripture and said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophet; as it is written. ... "Then all the people soid amen.

Things New and Old. Turn now to Matthew, chapter 13. You are familiar with Matthew 13, that long chapter with many parables. In verse 51, "Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord." I wonder. Then Jesus said to them in verse 52, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." The New English Bible translation reads like this. "When, therefore, a teacher of the law has become a learner in the kingdom of Heaven, he is like a householder who can produce from his store both the new and the old."

Let me quote from Bruce Larson, "The very words 'old versus new' implied the difference between the historical dimensions of faith and dynamic dimensions. Of course both are valid. And a choice of either leaves us in danger of heresy."

I believe the Old Testament should be a gold mine to us as the teacher of the law becomes a learner in the kingdom. And he dips into his treasure and brings out of it things both new and old. And I believe God is calling us to an indepth study and presentation of the Holy Scriptures, both the old and the new. When the Scripture has touched my life, I can give testimony to what it has done to me, and I could share this like a treasure both new and old.

The Lord has given me a deep appreciation for older people. I had this as a very small boy. I remember the respect I had for my grandfather as a minister. I'm not sure whether my respect for my grandfather came from his pulpit messages or because he lived across the road. I knew how much he cared. I read recently, "Too much youth emphasis and some types of youth programs tend to result in a prolonged stage of spiritual adolescence. On the other hand, older persons cloistered together can make a depressing and burdensome company. There is a sickness in the society that deifies its youth and thrusts out its aged."



Age and youth complement each other under normal conditions. And this can be shown nowhere better than in the company of the believers. I heard someone say one time, "We must decide whether we hold our church or hold our youth." That's heresy. We either hold both or lose both. The new wine is put in new bottles and both are preserved.

I turn back the files of history and in the roll call of those who achieved I see many youthful faces. When the pendulum of the world power had swung to Egypt, God planted Joseph there. When it swung to Babylon, there was Daniel. When Jesus called those to lead the church, He decided to call the sons of Zebedee instead of Zebedee. On the day of Pentecost Peter said, "This will happen in the last days ... your sons and daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams" (NEB).

In the history of our own church, Felix Manz, one of the

first Anabaptist martyrs, died at 25, Conrad Grebel at 30. John F. Funk gave us the Herald of Truth at 29; Harold Bender, the Mennonite Quarterly Review at the age of 27. Those men who stoned Stephen laid their clothes at the feet of a young man named Saul. The only disciple who didn't die a martyr's death took up his pen near the end of his life and said, "I have written unto you, young men, because ye are strong (1 Jn. 2:14). I believe the new wine in the new bottles involves the coordinating of the wisdom of old age and the strength of youth.

Old and young, however, must find their common loyalty in Christ. Jesus is Lord, and this must be the basis of every creed. It must be the heartbeat of every Christian ordinance. It must be the basis and test of every movement. Frankly I'm afraid of movements. If men are joining the movement and getting on the bandwagon, look out. If men are getting right with Jesus, thank God.

Do and Teach. In the Book of Acts, chapter 1, Luke is writing to Theophilus; "The former treatise I have made, O Theophilus, of all that Jesus began both to do and teach." Now I'm not sure how seriously we should take the sequence of words, but I do think we need to look at them. Jesus began both to do and teach. He was mighty in deed and word. I think if the devil can have the church bolarizing and fighting over whether the church's business is religious or social, he's happy. Let's stop fighting about it and do both. It's not a matter of either/or. Jesus is might vin word and deed.

We must confess that there is much to be desired in a consistent nonconformity. A verse that has been preached on quite frequently is Romans 12:2, but could we somehow first find out what the first 11 chapters of Romans are saying and then come to our people and say, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind." Jesus said, "Cleanse first that which is within and then without."

In Hebrews 5:14 the writer speaks of those of age, those who should be teachers, those who should be discerning both the good and the evil. We must discern between the new morality and biblical purity, situation ethics and eternal absolutes, cheap grace and New Testament discipleship, false security and biblical assurance, militaristic fundamentalism and New Testament love and peace, political pacifism and New Testament love and peace, political pacifism and New Testament love and peace, political pacifism and worship in the spirit, traditionalism versus tradition. Someone has said traditionalism is the dead faith of the living, traditions are the living faith of the dead. There's a big difference.

Transition is not easy. I'm impressed with a case that must have been very difficult, the transition from Saul to David. You know that story without going into it. Let's turn to 1 Chronicles 12 and notice a verse here. David did something we must do more of today. During this

difficult transition, David called around him some men including the children of Issachar, that little insignificant tribe, "And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do" (I Chron. 12:32). If we ever needed men who understood the times, to know what the church ought to do, that day is upon us.

A Relay Race. My last Scripture, and one that challenges me deeply, is Hebrews 11 and 12. We've talked about the heroes of the faith and the heads of our church. We must know that we are making history today and that never in the history of the church has there been a day of more change and transition. And this calls for men of God. Let's go to Hebrews 11 and try to get the feel of what the writer is saying here as he discloses a great list of the heroes of faith. Someone has said that secular history resembles a road paved by the devil with destroyed values. It becomes the task of the church to break into history and beat a path that resembles a road paved by God with eternal values.

In Hebrews 11 following that long list of heroes of faith, we read in verse 39, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." God is saying that if the torsh of truth is to live it's both they and us.

In Hebrews 12:1 the writer tells us that we should lay aside every weight and the sin that besets us, the sinful fact of unbelief. That's all. But that's it. Let us lay aside every weight and the sin that does so easily beset us and let us run the race looking to Jesus.

I want to say that Hebrews 12 does not picture a dozen disciples of Christ's day standing there in line waiting for the gun to crack and running for the goal. I believe it is a relay race that has started far back and the torch of truth has been carried from generation to generation. God is saying to us that the list of Hebrew heroes of faith will be completed in heaven. And they without us are not perfect. Will we pick up that torch and carry it to the glory of God?

The devil is in the business of polarizing for division. I believe the Holy Spirit is in the business for uniting for power. If Lancaster Conference merely substitutes one polarity for another, it will not be the church that God meant it to be

But if under God we can put new wine in new bottles, if we can preserve both the old and the new, if we can involve both the old and the young, if we can declare by our lives that Jesus is both Lord and Christ, if we are mighty in both deed and word, if we are clean both within and without, if we are both established in the faith and increasing in numbers daily, if our church is gathered both for worship and scattered for service and witness, if we join hands with the heroes of faith and carry high the torch of truth in our generation, then we have begun to be the church that Christ wants us to be.





BECAUSE HE CARES

Eastern Mennonite Board of Missions and Charities Salunga. PA 17538 Instead of giving valentines to each other, we give money to help people who are hurting. We have given books and food, clothing, soap, toys This year we wanted to build a house in Honduras.

We saw pictures of houses all broken by Hurricane Fifi, of banana trees blown down, of children without food, and we almost cried.

So we set to work, helping our fathers and mothers; we sold papers and guinea pigs, set the table, dried the dishes, cleaned the cupboards, cleaned the bosements. even gave some birthday money. Our goal was \$750.

On Valentine Day morning when the money was counted we had given \$1,239.87. We clapped our hands for joyl

Then we stood in a circle of love, joined hands and thanked God. We are the pupils (and parents and teachers) of Locust Grove Mennonite School.



The Twinkle in His Eye

by Mary Lou Houser



Myron S. Dietz

Some say it's the twinkle in his eye. Aunt Elizabeth claims he always was spirited, ever since infancy. Perhaps it originated the day four-year-old Myron stood silently before an open window. His aunt entered the room and asked what he was doing. Myron exclaimed, "I'm crazy about fresh air!" Those who know Myron S. Dietz, now, forty years later, agree his warm passion for life dispels any monotony.

An Old Order River Brethren from York County (Pa.), Myron uniquely serves a dual role in the Lancaster area Mennonite brotherhood as his spontaneous spirituality touches others. This is his eighteenth year on the faculty touches others. This is his eighteenth year on the faculty at Lancaster Mennonite High School where he teaches in the social studies department. His bachelor's degree from Millersville State College had not prepared him for teaching Mennonite Church history, so Myron admits he was "blissfully ignorant" of our past until asked to teach it. It was this search into our free church tradition that sparked Myron's conviction that our heritage is a gift from God, and this led to his present position as president of the Mennonite Historical Associates.

Organized in 1972 as a membership subsidiary of the Lancaster Conference Historical Society, the MHA exists for the purpose of preserving and perpetuating the southeastern Pennsylvania Mennonite heritage as well as the broader Anabaptist-Mennonite tradition. Through lectures, publications (the Mirror and the Mennonite Research Journal), field trips, and exhibits, it brings some of our best thinkers toxether as it informs a broad constituency.

The MHA membership includes Old Order Amish, Old Order River Brethren, Old Order Mennonites, Beachy Amish, Church of the Brethren, Mennonites, and General Conference Mennonites. A third of its members are non-Mennonites. An MHA lecture will draw the diversity usually attracted only by funerals and public sales. With

this trend toward cooperation among plain sects in the believers' church comes a breakthrough in learning from one another.

As one who impersonates so well the spirit of our people, Myron has become a symbolic ecumenical figure, winning the respect of persons at all points along the spectrum. His background in the Old Order River Brethren Church (a small house church sect of the Brethren in Christ branch) has always stressed unity above disparity. Because written rules (die Ordnung) are taboo, the brotherhood faces decision-making as a loving expression of their life together. An emphasis rests on accepting themselves with freedom to live their faith unapologetically.

Education is accepted in the church, but it was unusual at that time for Myron to leave the small rural high school in Wrightsville and continue schooling at nearby Millersville State College. He was not a Christian then, however, and felt free to become active on campus as sports editor for the college newspaper. Along with studying, he found time to go to the neighboring Weidman farm for his family's weekly milk supply. The Weidman's eighteen-year-old daughter, Lois, was a shy girlhood acquaintance of the Dietz family, hardly a match for outgoing Myron, she thought. But he came for more than milk, and they were married during Myron's senior year in college.

Lois reflects on the change in Myron during his sophomore year when the Korean War forced him to take a new look at himself and the New Testament stance of nonviolence. Deciding this was a direct intervention by God in his life, Myron became a convert of the River Brethren and wanted to drop out of college immediately to farm. His father insisted he continue, however, and the elders in the church agreed he should finish. Myron became obsessed with an "utmost separation," though, as he dropped extra-curriculars to become an isolationist. After graduation in 1953, it was his intent to return to farming "just like my people."

Disillusionment with farming and a general uneasiness

Mary Lou Houser is publicity director for the Mennonite Historical Associates.

pervaded the next two years. From 1955-1957, Myron spent in alternate service in Delaware while commuting back to York County on weekends to help Lois and their young family with an egg route and small truck farm. He studied the Bible intensely during these years and felt he must use his teacher-training somehow, somewhere. The question of where remained unanswered.

It was a difficult summer after this when Myron resumed a janitorial job at MSC he had held as a student there. The other janitors were puzzled by this college graduate in manual labor, and he, too, felt "like Joseph in prison." Two weeks before that fall school term, Lancaster Mennonite High School contacted Myron about a position in general science. Though science was not his major, he agreed to go before the conference bishop board. His conservative appearance and belief in baptism by immersion caused some concern. One prominent bishop felt he might be too traditional to relate to the students; but the twinkle in his eye enhanced his warm testimony, and he was hired.

"Teaching is my life," confesses Myron, "but I couldn't do without God's help." He goes on to cite the frustrations and turnoil of his first year when he nearly lost control of his classroom and his job. Using another teacher as a model, Myron was finally able to overcome feelings of inferiority and to embrace the realization"... except the Lord build the house, they labour in vain that build it" Ps. 127:1). The following years won him the respect of students and fellow teachers alike.

With his keen interpretation of economic-political orders, Myron not only influences many pupils to choose his major, but is a type of "value-broker" who communicates a radical value system from his own style of commitment. The Mennonite Life and Thought course enables students to go beyond the romantic phase of heritageappreciation and grapple with their past.

Myron's chief concern relates to those young people who have captured the idealism of their faith, but are frustrated with their home congregations and the dearth of adult support. This concern explains his dedication to the MHA goal of educating the church to a new awareness.

The middle-class American Protestant emphasis has permeated much of the church. Those who stubbornly "hold on" to tradition or carelessly "let go" have both missed the message. Myron is encouraged by the interest from congregations where he has presented lectures on church history and thought.

The special 450th Anabaptist-Mennonite anniversary events being promoted by the MHA for 1975 are an asset to its educational program. Future plans include resource teams to work along with congregations in discovering a contemporary Anabaptist perspective.

A three-week trip to Europe with Tourmagination in 1974 was the MHA's thank-you to Myron and his wife.

Now even the Dietz cows sport Swiss cowbells, and fresh air drifts through classroom 406 . . . some say it's the twinkle in his eve.

Educating for Brotherhood

by Don Kraybill

Schools have traditionally existed to teach academic and vocational skills. Mennonite schools have usalso emphasized ually Bible knowledge and personal faith. But although students get an added dose spiritual inspiration through chapels and prayer group experiences, graduates of our schools often have not developed "brotherhood skills."



What do I mean by brotherhood skills? Some elements which would fall in this category might include: decision-making, particularly the use of consensus; Bible study focused on specific issues which demand action; development of discipline codes for membership; the discernment of personal gifts for use in the church; giving and receiving fraternal admonition in personal growth and awareness; the practice of forgiveness and mercy among members.

Would it be possible for Mennonite schools (elementary through college) to be organized so that students are urged or required to be members of a covenant community of ten or less members? Such fraternal clusters would involve students, administrators, and teachers. Such clusters could assume some of the policy-making responsibilities which tend to stay inside the administration.

In addition, these groups could make and enforce codes related to controversial issues such as wearing of jewelry and curfew hours. If any member of a particular cluster — student, teacher, or administrator — became involved in a campus-wide infraction, the responsibility for discipline would reside with the offender's cluster.

The cluster would be a base for Bible study and discussion of contemporary concerns. Or if a major issue faced the campus community the clusters could meet for discussion and relay their opinions to a central body.

I believe these clusters might be vehicles to realize the radical vision of Anabaptism in schooling. Not only would clusters remove the need for the rigid hierarchical stratification found on many campuses, they would show that the educational process is everybody's business and responsibility. But the major result could be that our children could be learning and developing brotherhood skills for use in congregational life.

House and a Half for Honduras



Honduran workers constructing block houses in Santa Rita in San Pedro Sula Valley, where Mennonite Central Committee and Fastern Board of Missions are helping to build 95 houses

Each year since 1958 Locust Grove Mennonite School, Smoketown, Pa., has substituted a sharing project for a valentine exchange. Past projects include books for Lancaster Public Library, school supplies for Mennonite Central Committee, dimes for medicine, soap for Tanzania, money for honey in Crete, toys for tots in Jordan, breakfast for Baneladest for Baneladest

The faculty decides on the project. This year, with memories of the devastation caused by Hurricane Fifi clearly in their minds, they decided to build a house in El Progreso. Honduras. Their goal was \$750.

James Hess, who with his family had spent 19 years as missionary and spent 19 years as missionary and spent 10 years as missionary and spent 10 years as missionary and spent of off which was a spent of the student body by showing slides of Honduras, including some scenes of the destruction caused by Hurricane Fift. Mrs. Margaret Breneman, one of the teachers, designed a bulletin board with the slogan. "We join our hearts / and help is sent/ where Fift's winds/ their wrath have spent."

And the 330 children were "moved with compassion."

One first-grade boy said, "When I saw those pictures of Honduras, they made me feel like crying, but I didn't want the other kids to see me, so I didn't." But he retrieved \$2.00 someone had borrowed from him so he could give it to Honduras!

Whole families get involved in these projects. Parents pay their children for doing "odd jobs," often doubling the amount they earn in other ways.

Each day the house "grew" and by early morning of February 14 the goal was exceeded. Still the pennies and quarters and dollars poured in. After a lot of counting by the secretaries, the total amount presented to Eastern Board was \$1,239.87, enough for a house and a half.

At the assembly program on Valentine's Day James Hess again showed pictures, this time of completed houses.

In a dedicatory prayer the children and teachers around the edge of the group joined hands and formed a circle of love as Maribel Kraybill, the principal, led in prayer. When she presented the check to James Hess, who accepted it as a representative of EMBMC, the group exploded in a loud and long applause.

"This project is a good way to teach values," Miss Kraybill said. "I am always overwhelmed by it." In 1974 the offering for Bangladesh was \$850. This year the amount increased by 50 percent, which is parallel to the total church's level of growth in support of MCC relief programs during the past year.

MDS Looks at Its

Mennonite Disaster Service, North America's most grass-roots inter-Mennonite organization, took a look February 8, 9, in Hesston, Kan., at its past 25 years and said, "It is good." But it also was open to self-criticism about its increasing organizational sophistication and its exclusion of women, youth, and minorities from leadership roles.

More than 500 people from across the United States and Canada attended the reporting session at Hesston, where the first "Mennonite Service Organization" was organized at a Sunday school picnic in 1950.

And more than 1,000 came to the Friday evening banquet to hear speaker Peter Dyck, Akron, Pa, who was part of the first inter-Mennonite disaster effort in the early fiftes, and to hear reminiscences of four men who were active in the central Kansas disaster committee in its beginnings.

Friday's sessions were an outpouring of reports and testimonies, but even the reports sounded like testimonies. Reports included not only houses cleaned after floods or rebuilt after tornadoes or used clothing distributed, but disaster victims listened to or witnessed to.

Many of the people who presented reports kept raising the issue of ministry to the whole person. It wasn't enough to witness by one's actions; the verbal witness was needed, too.

"Helping people should not be limited to physical disaster. There are souls that need to be saved," said Wilbur Hearst.

There was also indication that MDS is expanding its service in other ways. In various provinces and states, MDS is working not only in traditional disasters but in building wheelchair ramps, supervising Neighborhood Youth Corps workers, inner-city housing rehabilitation, and helping in MCC relief sales.

After a day of rejoicing, the annual meeting turned Saturday morning to critical reflection through a panel of Paul Haarer, William Keeney, Paul Longacre, and Robert Kreider, moderated by Norman Shenk.

How long does MDS continue in any disaster project? Is there any merit in local people doing it, or do MDS workers show how efficiently they can do it?

Should MDS continue when people are asking them to transplant rosebushes or when spring planting time comes? As MDS becomes more sophisticated and professionalized, will it eliminate the volunteer who comes with only a compassionate heart? Can it keep the spontaneous witness to Christ?



MDS panel members on Saturday morning were, from left, William Keeney, Paul Haarer, Paul Longacre, and Robert Kreider.

Do Mennonites only work for peace when they refuse to go to war, or when they work to eliminate an unpeaceful situation discovered through disaster?

"We may do more harm than good by simply helping in an immediate disaster without recognizing the principalities and powers," said William Keeney.

Robert Kreider suggested that MDS might be a model for other regional inter-Mennonite organizations. "We need to decelop something parallel to MDS in a region which would recognize people with different gifts — a longer-range Voluntary Service arm," he said. "Some of us could still be ready for spontaneous response to emergencies."

Among other concerns, the resolutions committee called for more involvement of women in the annual meeting, especially in the testimonial period.

The only two women speaking before the meeting were Rosemary Paris, a disaster victim from Xenia, Ohio, and a young women introduced only as "La-Vina," who had had a conversion experience while working on an MDS project.

The MDS Section of Mennonite Central Committee voted two days earlier to add members at large to the section, allowing for representation from women, youth, and minorities—groups which are participating in MDS work in increasing numbers. The section also invited the Evangelical Mennonite Brethren Church to become a member.—Lois Barrett Janzen

Assembly 75: Citizens of Christ's Kingdom

Mennonites from Canada and United States will begin arriving at Eureka College in central Illinois on Tuesday afternoon, Aug. 5, for the five-day session of Assembly 75. They will be the guests of Illinois Mennonite Conference, which already has more than seventeen committees at work getting ready for the big Mennonite family sathering.

The goals for Assembly 75 are stated as follows:

- To interpret the New Testament meaning of citizenship in the kingdom by:
 A. Studying kingdom citizenship pas
 - sages in the Bible.

 B. Interpreting these passages from a
- believers' church perspective.

 2. To affirm the priorities of kingdom ci
 - tizenship by: A. Recognizing the diversity of histori-
 - cal and cultural settings in which people live.

 B. Allowing freedom for kingdom citizens to respond in various ways to
 - given priorities.

 C. Developing enthusiastic and effective involvement in the mission of
 - C. Developing enthusiastic and effective involvement in the mission of the kingdom in this world.

The theme for Assembly 75 is "Citizens of Christ's Kingdom." This gathering of Mennonites should be thought of as a launching of the Mennonite Church into its mission for the next two years. It should not be thought of as a mere" event" of a week's duration. There will be many ways in which the Assembly 75 theme will be developed so as to alert the participants of their involvement as citizens of Christ's kingdom and to send them back home to their congregations committed to the work of that kingdom.

Some of the specific parts of Assembly 75 are:

1. An attempt to have each Mennonite congregation in Canada and United States send messengers to represent them. This is one way in which each congregation can be touched with the inspiration and learning of Assembly 75. Arrangements are being made for the needs and interests of all ages. Nursery services will be provided for the littlest ones. Activities are scheduled for children ages 4-14. There will be special events for youth. Both youth and adults will be participating in a variety of events which will occupy their time from early morning until as late as their energy lasts in the evening.

2. A Worship Team is planning worship experiences that focus on the Assembly 75 theme. Those on this team are James Dunn (Ill.), James Krabill (Ind.), Loretta Yoder (Ind.), and Leroy Kennel (Ill.). There will also be a Music Committee responsible for leading the singing. There will also be a for the singing. There will be lots of opportunity for each participant to praise God in singing, pray for one another, and share faith.

3. All who come to Assembly 75 will participate in kingdom interest groups. Each of these interest groups on a wide variety of subjects will meet each afternoon. Each person can select the interest group of his choice.

General Assembly delegates sessions. Three hundred General Assembly delegates, which have been appointed by the district conferences, will be meeting in eight business sessions. They will be conducting the official business of the Mennonite Church. They will elect officers. Board members, and persons to serve on churchwide committees. They will discuss and act on five issues which are now being prepared. Three of these were introduced at the 1973 Assembly. Two new issues, The Holy Spirit in the Life of the Church and Biblical Interpretation, will be introduced. They will also review and act on the churchwide budgets for the next two years. They will help to establish objectives and program emphases for the future. They will endeavor to sense what the Spirit is saving to the church in 1975.

On Sunday afternoon, Aug. 10, the final program of Assembly 75 will be given. It will be concluded with the singing of two numbers from Handel's Messiah.

To Aid Mennonites Migrating to Sumatra

Mennonite Central Committee volunteers Jim and Cathy Bowman have moved from Mandailing in northern Sumatra to Lampung in southern Sumatra to begin rural development work with transmigrant families.



Cathy, Jim and Chadwick Bowman

About 300 Mennonite families from Java, many of them landless and at the end of their economic rope, have moved to South Sumatra during the past two years seeking land and hoping to make a new life.

They have come as part of the larger government-sponsored migration program designed to relieve overpopulation problems on the island of Java and to develop potentially productive agricultural lands in South Sumatra.

An agricultural development worker is important for these settlers because, while the Javanese soil was wet and they farmed rice, the soil in Sumatra is dry and they must learn to farm new crops, such as vegetables.

There are other problems, such as the

difficulty of obtaining tools and seeds, and the need for oxen and plows, if each family is to make maximum use of the five acres it has been allotted, reported Lawrence Yoder, MCC Indonesia direc-

Most of the settlements have no schools, and medical services are not readily available, with the nearest hospital about three hours by jeep over often impassable roads.

The Javanese Mennonite Conference, the development board of the Central Javanese Church, and MCC are working to aid these new settlers with their problems

The Bowmans will work mainly on agricultural development, and will be located at the edge of the Wayabung colony near the town of Kotabumi. They had previously spent about two years in Mandailing.

Mennonites, Brethren in Christ in 39 Nations

The Mennonite World Conference Secretariat reported that the new 1975 World Directory of Mennonites and Brethren in Christ Churches revealed a total membership of 558,255. This reflected a 2 percent increase over the number published in the first Directory issued in 1974.

The rate of growth in terms of regions is Asia, 9.5 percent; Latin America, 4 percent; Africa, 2.3 percent; North America, 2.2 percent; Europe, 5 percent decrease. This membership is located in 39 nations. Two new nations have been added to the 1975 Directory, namely, Italy and the Philliobines.

The church showing the largest rate of growth was the Meserete Kristos Church in Ethiopia, the church of which Mennonite World Conference President Million Belete was a pastor, leader, and chairman for many years. That church showed an increase from 945 to 1,600 or a rate of growth of 90 percent. Others showing remarkable growth include the Ewangelical (Mennonite) Church of Java (GTID), an increase of 27 percent to 28,000; the Mennonite Church in Costa Rica, an increase of 25 percent to 165; and the Mennonite Church of Nigeria, an increase of 25 percent to 3,726.

New church groups added include Missions Now, Inc., in the Philippines; the Mennonite and Brethren in Christ Evangelical Cooperative Conference in Tokyo, Japan; the Mennonite Church in Italy; and the Belize Evangelical Mennonite Church of Belize. Also included in the Directory are listings for the organizations which now exist on each of the five continents linking Mennonite and

172

Brethren in Christ churches in regional

Copies of the 1975 Mennonite and Brethren in Christ World Directory may be obtained by writing to the Secretariat, Mennonite World Conference, 528 East Madison Street, Lombard, IL, 60148, USA. The Directory also appears in the 1975 Mennonite Yearbook published by Mennonite Publishing House, Scottdale, PA 15683.

Seminar Held for Retardation Workers

A seminar designed for Mennonite Central Committee volunteers involved with the mentally retarded was held at the Brook Lane Psychiatric Center in Hagerstown, Md. Feb. 7 to 9

John R. Mumaw, professor at Eastern Mennonite Seminary, stressed the person-hood of the retarded person and the need to include him or her in the fellow-ship of believers. Often retarded persons are excluded or ignored by church fellow-ship and parents play down the participation of a retarded child, frequently as a result of guilt feelings, Mumaw told the group.

"Jesus made no distinction among souls,"
Mumaw said. "The handicapped person
bears the image of God in him just like
any other person.

"Salvation applies to all persons. We are saved within the realm of our own potential," he added. "All people are candidates for the community of believers."

Nor should parents feel guilty about having a handicapped child, Mumaw noted. "God does not punish with genetics. Retardation can happen in any family. It's

no respecter of persons. Instead of asking, 'Why did it happen to me?' parents should ask. 'Why shouldn't it happen to me?' "

Aldred Neufeldt, western Canada representative for the National Institute on Mental Retardation, stressed normalizing the life of a retarded person. He noted that ever since Western civilization began, various persons have been labeled deviant: first the lepers, then the insane, then those with tuberculosis or similar health problems now the mentally retarded.

The process which invariably develops is that people who have handicapped persons in their family seek a special place for them so that they can be given special care and/or be protected from a society they may not be able to cope with or one which would take advantage of them. Once set apart, the tables turn and people begin to think society is being protected from the handicapmed Neufelds explained.

Neufeldt suggested that perhaps the next group to follow the process and be labeled deviant are the elderly, who are being placed in special homes at an increasing rate.

The reverse of this process is normalization, Neufeldt said. He defined normalization as 'making available to the handicapped the typical conditions of life, and allowing them to participate.

"For example, an institutional bedroom with no pictures on its drab-colored walls and the bed fastened to the wall does not represent a normal condition of life."

The seminar was sponsored by Mennonite Mental Health Services and Mennonite Central Committee. Similar seminars can be arranged by contacting MMHS, 409 North West, Suite 118, Fresno, CA 93705: phone (208) 229-1757.

January Orientation at MCC



Mennonite Church participants in the Jan. 2-10, orientation held at Mennonite Central Committee Beadquarters, Akron, Pa. First row: Stephen Snyder (holding Amy), Sherry Snyder (with Brian), Kathy Miller, Bonnie Thomas, June Hershberger, and Janine Kennel. Second row: Mary Ann Weaver, Erma Weaver, Richard Miller, Marilyn Raber, and Rosella Miller, Third row: Lamar Weaver, Tins Youndt, and Homen Martin.

Gospel Herald

Pastoral Counseling Workshop Held



A total of 158 ministers from states and three Canadian provinces participated in the Workshop on Pastoral Counseling held at the Associated Mennonite Biblical Seminatics Feb. 3-7

The weeklong workshop was devoted to the theme "Growth Approaches to Ministry: Releasing the Power of the Pastor," and each day was divided into three intensive seminars which considered the many aspects of the pastor's role as counselor.

Two well-known specialists in the field of counseling served as principal resource persons: Howard Clinebell, Jr., professor of pastoral counseling at the Claremont School of Theology, who has published several works in the field, and David Augsburger, pastor, writer, radio speaker, and currently association professor of pastoral counseling at Northern Baptist Theological Seminary in Oak Brook, Ill.

Other resource persons included Ronald Roop, chaplain of Mennonite Hospital in Bloomington, Ill.; Chester Raber, director of pastoral services at Oaklawn Psychiatric Center, Elkhart; and Paul Miller, professor of practical theology at the Associated Seminaries.

Among the topic considered during the week were "New Approaches to Enriching Normal Marriages," "New Approaches to Helping the Bereaved," and "Training Lay Persons for Caring."

This marks the second consecutive year that a large number of pastors have attended a workshop at the Associated Seminaries. Last year's workshop on preaching attracted over 150.

Erland Waltner, president of Mennonite Biblical Seminary and director of the Continuing Education Program of the Associated Seminaries, believes that the large number of participants this year "indicates a real need on the part of pastors for increased understanding and skills in counseling." He commented that "the response and number of participants was far beyond our expectations."

The pastoral workshop for next year has been set for Feb. 2-6, 1976 with the theme "Creative and Redemptive Possibilities in Church Administration"

Wilderness Canoeing, Camp Menno Haven

Eight summer canoe trips into the Minnesota-Ontario Boundary Waters Canoe Area are scheduled as part of the summer program of Camp Menno Haven, Tiskilwa, III. Most ten-day trips are for a maximum of ten campers and two leaders and will cover from 75 to 125 miles of lake and forest wilderness.

Applications are being received for trips especially designed for junior high boys, senior high boys, senior high girls, and married couples. One trip in early September is tailored especially for fishermen. An advance 14-day boys' trip for experienced canoeists also includes rockclimbing and rappelling.

Now in its sixth year the canoe trip program is totally outfitted and staffed by Camp Menno Haven. Travel to the lake country is by twelve-passenger van and equipment trailer. This year's staff of experienced leaders includes Dean Bachman, John Horst, Dennis Zehr, Alton and Dorothy Horst.

If you are interested in enjoying Christian fellowship in a rugged wilderness experience, write for details to: Menno Haven Trail Camps, R. 1, Tiskilwa, IL 61368

Polish Visitors Need Homes

A new group of 35 agriculturists is due to arrive from Poland on Mar. 23, and six-to-twelve-month placements on farms and in agricultural businesses are urgently needed.

The Polish visitors are coming for a one-year agricultural apprenticeship arranged by the Mennonite Central Committee with the Scientific Association of Agricultural Technicians in Poland. Most of the 22- to 30-year old Polish men and women hold aericultural degrees.

They need work placement on farms, orchards, fisheries, greenhouses, farm implement companies needing mechanics, seed companies, dairy-processing firms, agricultural research and extension services, and other agriculturally related enterprises. They also need homes away from homes,

The sponsoring party pays the agriculturist minimum wages. The visitor returns money for his room and board.

Visitors and American sponsors mutually benefit from the association.

Persons interested in sponsorship should write or telephone: Mennonite Central Committee, Exchange Visitor Office, 21 South 12th Street, Akron, PA 17501, phone (717) 859-1151; or in Canada: Mennonite Central Committee-Canada, 201-1483 Pembina Highway, Winnipeg, Man., Canada R3T 2C8; phone (204) 452-8614.

Education Workshop at Archbold

West Clinton Mennonite Church, Archbold, Ohio, focused on Christian education purposes and skills on Feb. 9. The oneday workshop was led by Orville Yoder, Goshen College, and Dave Helmuth, Mennonite Board of Congregational Ministries.

In the Sunday morning meeting, Dave Helmuth identified "the essence of the task of Christian education as growth in the image of Christ." He noted from the biblical message the focus on adults and raised questions about adult education in the congregation. Orville Yoder spoke on "How to Be a Good Learner." During the second hour, classes discussed the input of the morning.

Skill in using questions was the focus of the afternoon. After some basic input on the nature and role of questions in the teaching-learning process by Orville and Dave, working groups actually developed useful questions for the following Sunday's lesson.

A workshop in values concluded the meeting in the evening. After a general introduction to the subject of values and a few value exercises, the group was divided into those who worked further in identifying values in the next Sunday's lesson and those who worked through additional strategies to strengthen one of the chief values in the next Sunday's lesson. These strategies were exercises persons might use in clarifying, strengthening, and encouraging the application of a value that was important in the life of the people of Cod. Interest and participation ran high in the weekend workshop.

EMC Homecoming

Eastern Mennonite College's 1975 Homecoming, Apr. 25-27, will feature a simple fellowship meal and a faculty-studentalumni forum in keeping with EMC's yearlong observance of the 450th anniversary of the Anabaptist-Mennonite movement.

A panel of two students, two EMC professors, and two alumni will lead a forum discussion on "What does it mean to be an Anabaptist in 1975?" Paul Erb—a retired editor, writer, and Mennonite churchman—will serve as a "senior resource person."

The fellowship meal and the forum will replace the traditional alumni banquet and keynote speaker.

Homecoming weekend will open with an EMC Drama Guild production of Ken Reed's "Anabaptist!" in the theater-in-the-round facilities of the new Disciple-ship Center.

The play is based on the German novel "My Right" and deals with the struggle of a vengeance-driven man in the 16th century and his contact with peace-loving Anabaptists. Reed is a novelist-playright and a 1966 graduate of EMC.

Reunions will be held this year for all classes ending with a "5" and a "0", beginning with the 55th anniversary of the class of 1920 and the 50th anniversary of the class of 1925.

Other weekend activities will include academic department reunions, a fellow-ship hour following the Drama Guild production, recognition of the "alumnus-of-the-year," and the semiannual meeting of the Alumni Association board of directors.

Homecoming will end with breakfast on the hill overlooking the EMC campus and a worship service at the same location led by Myron S. Augsburger.

mennoscope

S. C. Yoder died at Goshen, Ind., on Feb. 23 at the age of 95. He was president of Goshen College from 1923 to 1940.

The date for the singing of the Holy City at Neffsville Mennonite Church, Neffsville, Pa., has been changed from Mar. 9 to Sunday evening, Mar. 16. J. Mark Stauffer, Harrisonburg, Va., will be guest director.

Pastor Hiroshi Kaneko, Nakashibetsu, Japan, was hospitalized in Kushiro in late January with a heart ailment. The Kanekos were missionaries in Ecuador 1969-73. sponsored jointly by Japan Mennonite Church and Mennonite Board of Missions. Brother Kaneko testifies to the peace and support that have come through the prayers and outstretched hands of the brotherhood. Both the Nakashibetsu and Kushiro congregations "are really standing by in a loving and helpful way," wrote MBM worker Charles Shenk.

Goshen College has an opening in the Music Department for a person specializing in teaching of voice, conducting and directing a choir. The position is available for two years, 1975-77. If interested contact Dean John A. Lapp at Goshen College, Goshen, IN 46526, or telephone (219) 533-3161.



Elizabeth and Allen Schwartzentruber (center)

Mennonite Board of Missions staffjoined Mennonite Youth Village staff in a surprise anniversary celebration for Voluntary Service workers Allen and Elizabeth Schwartzentruber on Jan. 30. The Schwartzentrubers' 50th wedding anniversary arrived during their year of service as caretakers at Youth Village, White Pigeon, Mich. They will return to their home near Petersburg, Ont., in March. They are being replaced at Youth Village by Darvin and Martha Yoder and family, of Milwaukee, Wis.

A Church Music Seminar was held in Winnipeg, Jan. 17-19, featuring as guest speaker Dr. Eric Routley, well-known hymnologist and church musician. The convention, sponsored jointly by the music departments of Mennonite Brethren Bible College and Canadian Mennonite Bible College, drew over 160 full-time registrants, over half of them from outside Manitoba. This number was augmented by about 100 casual participants, so that each session consisted of about 275-300 in attendance.

Aaron H. Hollinger, New Holland, Pa., was ordained to the office of bishop in a service at Weaverland Mennonite Church on Feb. 15. He will serve the Weaverland, Goodville. and Tamaqua congregations.



The Goshen College Black Student Union (BSU) raised \$1,200 for financial need scholarships to be given to black freshman students next year at Goshen. Walter Schmucker, director of student finances at Goshen College, is being presented the \$1,200 check by the BSU officers at Goshen. Students from left are Artrelle Spicely, Ft. Lee, Va., secretary-treasurer; Janice Ingram, Kankakee, Ill., vice-president; and Art Griffin, Norristown, Pa., president. The money was raised in a 24-hour basketball marathon earlier this school year as persons pledged money for each hour a member of the BSU participated in the marathon. This is the second year the Goshen BSU has had a scholarship fundraising event. Last year's marathon raised \$1,000 and provided equal scholarships for three students

Phil Marmer of Kalona, Iowa, has joined the field staff of Mennonite Mutual Aid. He is working with congregational mutual aid representatives and pastors in North Dakota, South Dakota, Montana, Minnesota, Iowa, and Nebraska. Before joining MMA Marner was in banking, first with Kalona Savings Bank, then with Hawkeye State Bank. He and his wife, the former Dorothy Yoder, are members of Lower Deer Creek Mennonite Church, where Phil is a mission board member and teaches a class.

The Stanley Friesen family returned to Elkhart, Ind., from Acera, Chana, on Feb. 15 so that five-month-old Jonathan may receive necessary medical treatment for a congenital urinary problem. Before departure the Nima congregation of the Church of the Lord (Aladura), where Stanley preached monthly each first Sunday.

174

had special prayers in behalf of the Friesens. "Thank God for the open door Nima Temple has given us Mennonite missionaries and the way in which they have received us as brothers and sisters despite our radically different theological and historical Christian traditions," said Friesens.

West Coast Mennonite and Brethren in Christ congregations can look forward to a new era of Mennonite Central Committee activity on the U.S. West Coast. The germination stage of that new era was set in Winnipeg, Man., last month at the annual meeting of Mennonite Central Committee, which authorized the West Coast MCC as the first regional body in the U.S. This action makes possible a whole new range of input from West Coast congregations, including an annual assembly for the purpose of planning. sharing, and evaluating MCC programs, and West Coast representation on several national and transnational bodies of MCC.

In January the artificial insemination program begun three years ago in Appalachia by Mennonite Central Committee was taken over by Winston Meade, a native of Letcher County, Ky., wo provides minor veterinary services in his spare time. MCC assisted him in attending a weeklong training course at the University of Kentucky in Lexington. The necessary equipment was transferred to Meade on a two-year loan which will be reduced by an agreed-upon amount with every insemination he performs. A goal of most MCC projects is that they be designed so that local people can gradually take them over and continue them themselves



Akademi Kristen Wijata Watjana (AKWW), the Mennonite Seminary in Pati, Java, graduated its third group of ministerial candidates on Nov. 28. The class included 11 men and one woman, some of whom have already taken up assignments in the churches. The students received a diploma in theology for having successfully completed the six-year curriculum. Two also received the equivalent of a bachelor of theology degree since they had had fulfilled the requirement of preparing a scholarly thesis.

A program for northwest Ohio alumni and parents of students currently attending Coshen, Hesston, or Eastern Mennenite College is planned for Monday evening, Mar. 10, at 7:00 p.m. in the fellowship hall of the West Clinton Mennenite Church, one mile southeast of Pettisville, Ohio. Representatives of each college and Roy Hartzler of Mennonite Board of Education will attend the meeting and discuss church education. Reservations for the meeting can be made by contacting D. Edward Diener, R. 2, Arch-bald CH 43502, by Mar. 5.

A gift from Schowalter Foundation of Hesston, Kan., has opened the 10th Mennonite World Conference Travel Fund. The Executive Committee of Mennonite World Conference meeting in Ethiopia in July 1974 authorized a \$100,000 travel fund to be raised during the next four years, 1975-1978. This fund will subsidize travel costs of Third World delegates to Presidium meetings in Puerto Rico in July 1975 and in Indonesia in 1976; and to Tenth Mennonite World Conference in Kansas, July 25-50, 1978. It is hoped the fund will make it possible for 50 or more delegates from the Third World to attend the meeting in

Olen L. Eicher, Sarasota, Fla., has

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You want statistical information about Mennonite Sunday school and Bible school attendance or church membership growth and giving patterns;

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been appointed area representative for Mennonite Foundation to relate Foundation services and programs to Mennonites throughout Florida. Originally from Archbold, Ohio, Eicher has lived in Sarasota for over 30 years. Currently treasurer of the Southern Mennonite Camp Association, he and his wife, Ella, have been active in the Bay Shore and Tuttle Avenue Mennonite congregations.

William A. Friesen, treasurer and business manager at Ceneral Conference Mennonite Church offices in Newton, Kan, has resigned, effective Jan. 1, 1976, to become manager of Schowalter Foundation, also headquartered in Newton. Schowalter Foundation, which made



William L. Friesen

tion, which made its first grants in 1956, relates primarily to the Ceneral Conference Mennonite Church; Church of God in Christ, Mennonite; and Mennonite Church. Many of its grants are in the areas of peace, social concerns, church workers' pensions, relief and development, and other church-related projects. Most of the Foundation's investments are in farmland.

"One meaningful part of Voluntary Service for me is my relationship with our neighbor, Mrs. White," said Terry Rediger, Salem, Ore. A Mennonite Board of Missions VSer in La Junta, Colo., Terry visits Mrs. White frequently to help keep her wood stove stocked and to do other chores the 90-year-old woman asks him to do. Terry is one of three VSers who work with the Mennonite churches of La Junta.

Paul Roth, counseling pastor and Home Bible Studies director for Mennonite Broadcasts, Harrisonburg, Va., is the invited speaker for the 30th annual North Central Conference Ministers' Meeting, Mar. 11-13, Fairview Mennonite Church, Minot, N.D.

Marilyn and Stanley Kamp with Jyoti, Todd, Sara, and Tim arrived in Katmandu on Feb. 5, where they are serving in the United Mission to Nepal through Mennonite Board of Missions. Their address is Box 126, Katmandu, Nepal.

Guest speakers for the filst annual meeting of Eastern Mennonite Board, Salunga, Pa., are Pastor and Mrs. Tran Xuan Quang (pronounced Drun Swoon Gwang), Saigon, Vietnam; Pastor Miguel Lopez and Deacon Esteban Diaz of Tocoa and La Ceiba, Honduras; Roy and Florence Kreider, on furfough from Ramat Hasharon, Israel; and Donald Jacobs, Landisville, Pa. The meetings are to be held Mar. 2.12-3 at Weaverland Menno-

nite Church, East Earl, Pa., with simultaneous evening sessions at Erisman Church. Manheim, Pa., and Willow Street Church,

As part of their contribution toward commemorating the 450th anniversary of the Anabaptist-Mennonite tradition, the Mennonite Historical Associates of Lancaster, Pa., have just released The Drama of the Martyrs, a 144-page book featuring 104 engravings by the renowned seventeenth-century-engraver, Jan Luyken, and an introductory essay with photographs supplied by Jan Gleysteen of Scottdale, Pa. Available only from MHA headquarters, 2215 Mill Stream Boad Lancaster, PA 17602, the book sells for \$5.95 plus 50¢ postage and handling charge on all mail orders

Correction: The article "Nationalism: Blessing or Curse?" by James Mullet in the Feb. 25 issue was reprinted from Mennonite Reporter, Waterloo, Ont. Used

by permission. Mennonite Relief Auctions: Peoria, Ill., Saturday, Mar. 8; Reedley, Calif.,

Saturday, Apr. 5.

Special meetings: Glendon Blosser, Harrisonburg, Va., at Erisman, Man-heim, Pa., Mar. 1-9. Art McPhee, Harrisonburg, Va., at Trissels, Broadway, Va., Mar. 23-30.

New members by baptism: two at Staunton, Va.; one at St. Jacobs, Ont.; one by baptism and one by confession of faith at Wooster, Ohio; three by baptism and three by confession of faith at Sunnyslope, Phoenix, Ariz.

readers say

Submissions to Readers Say column should comment on printed articles

"How to Lose a Farm" by John Rudy (Feb. 4) is most timely for today. A Mennonite farmer told me last fall that he bought his farm during Depression days for \$30 per acre. He could now get \$500 or more. He is appalled at the thought that his farm is worth over half a million dollars, and at the big slice taxes would take. He is studying how best to be a good steward of what God has entrusted to him. Another farmer bought a large acreage for \$300 per acre and by selling now could realize nearly \$2,000 profit per acre. Never before have we faced problems like this.

Recently a friend of mine facing this problem deeded a half section of farmland to Mennonite Foundation. By keeping a life lease on it, for all practical purposes, he will not "lose" his farm sooner than he would have otherwise. He now realizes a sizable tax deduction. He avoids payment of thousands of dollars in taxes. And greater still, he lays up treasures in heaven.

The Apostle Paul speaks very much to this point in 1 Tim. 6, "Charge them that are rich [and who of us isn't rich in comparison to people in Paul's day?] that they be not proud, that they do not trust in riches and that they be rich in good works, ready to share. By doing this they will be storing up real treasures for themselves in heaven — it is the only safe investment for eternity."

Thank God for men like John Rudy, Harry Martens, Harold Dyck, and others of Mennonite Foundation, who are ministers of God in helping our people make friends of earthly pos-sessions by dedicating them to the good of mankind and for the purposes of God. - Milo Kauffman, Hesston, Kan.

I wish to identify with "Not Liberated and I Love It" (Feb. 4). We are liberated because we choose to use the Mrs. with pride and to be homemakers, the highest calling for a married woman. — Mrs. Elton Headings. Blountstown.

I appreciated Lareta Finger's article, "A Woman's Place Is in Christ," in the Jan. 14 issue of Gospel Herald. However, I would like to point out that the statistic she cited concerning the percentage of Mennonite women over nocurata

I recognize that Ms. Finger is quoting from a Gospel Herald article (by J. Howard Kauffman, May 8, 1973). Kauffman, however, has informed me that the 21.2 percentage is in error. Instead, he says, the forthcoming Mennonite church member profile (also known as "Anabaptists Four Centuries Later") indicates that the correct figure for Mennonite women over age 35 who have never married is about 8 percent. For Mennonite men in the same category it's about 2 percent (not 3.6 as stated in the May 8 issue). Nationwide in the United States the figure for women is about 7 percent, for men approxi-mately 8 percent. I hope this correction can become incorporated into people's thinking.

send this letter after clearing it with Leland Harder, who has worked with Kauffman on the church member profile. - Dan Shenk, Go-

shen, Ind.

"Additional Thoughts on Prayer" (see G.H. Feb. 11). Prayer needs fasting for its full growth; prayer is the one hand with which we grasp the Invisible. Fasting is the other, with which we let loose, and cast away the visible. Prayer is the reaching out after God and the unseen Fasting: letting go of all that is of the seen and temporal. (Taken from the book, entitled With Christ by Andrew Murray.) - Florence T. Mellinger, Lancaster, Pa.

It seems strange that anyone could write as fine an article as the Nov. 5 "Menno's Opinion" and then fear to sign his or her real name. Perhaps she or he felt embarrassed at giving all the attention to the plight of the Elkhart Board and saying nothing about MCC and its Pax and Teachers Abroad programs.

We teach in a small high school on the edge of a village, and work with students who are un-able to attend government schools. The parents of the students pay the costs of building class-rooms and we take in many bright children who cannot afford the higher fees at other schools. This leaves little money for buying equipment and so we learn to use tin cans instead of beakers and to salvage discarded books from other schools. Decisions, instead of being made in secret and handed down from above, grow out of discussions between the principal, teachers, and parents. Many students think themselves too good to dirty their hands with physical work, but ours work eagerly in their garden plots and help pay school expenses by raising and sell-ing vegetables. In spite of all our limitations. our students have done very well in the nationwide final examinations.

Problems? Yes, we have plenty. But let's forget them for now. The point is, we feel we are fulfilling Christ's command to feed and clothe the poor, and have found a pleasant place to live and work. But six years is a long time in a strange land, and our children are growing up strangers to their grandparents and cousins. So we asked MCC if they would please find another couple to replace us when we return to the States in December. The answer - recruitment is way down, and the ministry of education won't like it if we send teachers to private schools when the government is already requesting more teachers than we can supply.

In others words, our Mennonite youth will not leave their nests unless Uncle Sam kicks them out. We have always admired Canadians who come overseas with no pressure from their government, and had hoped that Americans would do the same. Some do, but they are becoming fewer and fewer. Many of today's workers first joined MCC as alternate service. workers first joined MCC as atternate service, like it, and signed up for a second term. Per-haps the only solution is to send a delegation to Washington to plead: Please bring back the draft.—Dwayne and Pat Martin, Palapye, Rotswana

births

"Children are an heritage of the Lord" (Psalm 127:3)

Brunk, Oliver and Grace (Bender), Tavistock, Ont., third child, first daughter, Darlene Grace, Dec. 30, 1974.

Henderson, W. David and Sylvia (Davis). Waynesboro, Va., eighth child, third son, Jeffrey David. Nov. 5, 1974.

King, Dan and Ruby (Hostetler), Burr Oak, Mich., second child, first son, Brady Allen, Feb. 4, 1975. King, Darrel and Carolyn (Beck), Archbold,

Ohio, third son, David Scott, Feb. 2, 1975. Krabill, Don and Joan (Bramley), Louisville, Ohio, second child, first daughter, Melanie Sue.

Feb. 3, 1975. Kurtz, Ira, Jr., and Evelyn (Good), Howloon City, Hong Kong, second child, first son, Bruce Edwin, born Jan. 1, 1974; received for adoption, Dec. 24, 1974.

McCullough, Earl and Lori (Roth), Friend, Neb., second daughter, Kimberly Jo, Jan. 14,

Martin, Daniel H. and Ruth Ann (Brenneman), Staunton, Va., first child, Ionathan Daniel,

Feb. 4, 1975. Martin, James and Shirley, Tavistock, Ont., second daughter, Heather Joanne, Feb. 1, 1975. Martin, Lloyd and Brenda, Fergus, Ont.,

first child, Kerri Ann Jeanette, Feb. 14, 1975. Musser, Leroy and Judith (Martin), Mohnton,

Musser, Leroy and Judith (Martin), Mohnton, Pa., third daughter, Debra Joy, Jan. 12, 1975. Naffziger, David and Pat, Midland, Mich., first son, Jeffrey David, Dec. 27, 1974. Neff, Daniel and Carol (Herr), East Peters-burg, Pa., first child, Benjamin Paul, Feb. 8, 1975.

Raab, Glen and Myra (Litwiller), Grand Blanc, Mich., first child, Kelly Kristine, Jan. 20, 1975. Roland, W. Lee and Rosalie (Hess), Mechan-

icsburg, Pa., first child, Brent William, Dec. 24, Schweitzer, Leland and Carol (Nafziger), Filer, Idaho, second son, Craig Darcy, Dec. 30, 1974.

Springer, Melvin and Patty (Staker), Hope-

dale, Ill., third daughter, Sally Jo, Feb. 8, 1975.
Springer, Roger and Wilma (Yordy), Hopedale, Ill., first child, Joseph Wade, Jan. 11, 1975.
Stambaugh, Carlton and Arlene (Herr),
Harrisonburg, Va., first child, Gwenyth Lavonne, Feb. 2, 1975.

Van Horn, Herbert L. and Dawn Eileen (Wissler), Rockbridge, Ohio, first child, Mark Lee, Feb. 11, 1975.

Vega, Juan and Ruth Elaine, Guatemala City, Guatemala, sixth child, third daughter, Nancy Ann. Sept. 13, 1974.

Wolfer, Mervin and Louise (Weldon), Central Point, Ore., third child, second son, Brian Heath, Nov. 7, 1974. (One daughter deceased.)

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Breneman — Smoker. — C. Edwin Breneman and Karen J. Smoker, both from Willow Street cong., Willow Street, Pa., by John A. Breneman, father of the groom, Jan. 18, 1975.

Crawford Bowman. — George Michael Crawford, Harrisonburg, Va., Gospel Hill cong., and Rose Marie Bowman, Harrisonburg, Va., Weavers cong., by Alvin C. Kanagy, Jan. 18, 1075

Dorville — Bolton. — Fabio Dorville, Alagoas, Brazil, Baptist Church, and Irene Bolton, Souderton, Pa., Line Lexington cong., by Dan Longenecker, Dec. 28, 1974. Gable — Wallace. — Tim Gable and Belinda

Gail Wallace, both from Wooster cong., Wooster, Ohio, by Sanford Oyer, Nov. 30, 1974. Kakar — Graber. — Faizullah Kakar, Af-

ghanistan, and Suzette Graber, First Mennonite cong., lowa City, lowa, Dec. 21, 1974. Keller — Ruhy. — Daniel Keller, Tavistock,

Keller — Ruhy. — Daniel Keller, 14VISIOCK, Ont., and Sherry Ruby, Tavistock, Ont., Tavistock cong., by Wilmer Martin, Jan. 25, 1975. Miller — Zimmerman. — Wendell Miller, Lower Deer Creek cong., Kalona, Iowa, and Id. Zimmerman, Marger Kong, cong. by Dean

lla Zimmerman, Harper, Kan., cong., by Dean Swartzendruber and Edward Stoltzfus, Dec. 28, 1974. Shawver — Miller. — Kent Shawver, Wichita, Kan., and Martha Miller, lowa City, lowa,

by Edward Stoltzfus, Dec. 21, 1974.

Weber — Dueck. — Arnold Weber, Tofield,
Alta., Salem cong., and Alvira Dueck, Morris,
Man., Evangelical Mennonite Church, by John

Loewen, Nov. 9, 1974. Weber — Hickman. — Marvin Weber, Tofield, Alta., Salem cong., and Margaret Hickman,

heid, Alta., Salem cong., and Margaret Hickman, Camrose, Alta., Baptist Church, by Henry Schumacher, Nov. 30, 1974. Weidman — Nyce. — Drenning H. Weidman,

weigman — Nyce. — Drenning H. Weigman, Furlong, Pa., and Carolyn Nyce, Doylestown, Pa., by Kenneth Hallenbaugh, Feb. 15, 1975. Zuercher — Ritzman. — Paul Zuercher, Wooster cong., Wooster, Ohio, and Sheila Ritzman, Church of Christ, Akron, Ohio, by George E. Muzny, Jr., Dec. 14, 1974.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bontrager, Delcie Beulah, daughter of John M. and Lydis (Hershberger) Mishler, was born in Howard Co., Ind., July 23, 1883; died of an apparent heart atteck at her home in Middle apparent heart atteck at her home in Middle 1912; she was married to Earley C. Bontrager, who survives. Abo surviving are 2 daughters (Hilda – Mrs. Sylvester Hasrer, and Mrs. Clenda Leimbach), one on (Mark.) If grantchildren, preceded her in death, Feb. 5, 1974. She was a member of Fersk Mennonite Church, where funeral services were held on Jan. 20, in charge of David Helmuth, Interental in Bontrager of David Helmuth, Interental in Bontrager

Detweiler, Jake, son of Peter and Lizzie (Sutter) Detweiler, was born at Milford, Neb., June 1, 1903; died at Seward Memorial Hospital, Jan.23, 1975; aged 71 y. On Nov. 5, 1936, he was married to Mildred Riley, who survives. Also surviving are 2 sons (Leon and Wilton), 2 daughters (Ruth — Mrs. Ray Miller, and Joyce — Mrs. Robert Hoach), 9 grandchildren, 3 brothers (Chris, Elmer, and William), and 2 sisters (Katie Steckly and Mary). He was a member of East Fairview Mennonite Church, where funeral services were held on Jan. 25, in charge of Oliver Roth and Norman Beckler; interment in church

cemetery. William C., son of William F. and Har Banehl Harth. well born in Lancaster Co., Pa., June 14, 1896 died of a heart attack at Leola, Pa., Feb. 5, 1975; aged 78 y. He was married to Anna Richwine, who preceded him in death in 1928. On Apr. 11, 1942, he was married to Anna Richwine, who preceded him in death in 1928. On Apr. 11, 1942, he was married to Anna Richwine, who preceded him in death in 1928. On Apr. 11, 1942, he was unriving are 3 daughters (Edith—Mrs. Leroy Kauffman, Ruth—Mrs. Earl Sandoe, and Gloria—Mrs. John E. Lucas), one son (William C., Ir.). 2 sisters (Myrtle, and Mrs. Cora unrived the control of the cont

Kaufman, Harrison, son of Noah and Catherice (Kaufman) Kaufman, was born at Hollsopple, Pa., Sept. 30, 1888; died at Belleville, Feb. 9, 1975; aged 68 v, On Sept. 23, 1937, he him in death on June 28, 1974. Also surviving are 3 daughters (Mary — Mrs. Roy Heckman, Elfie — Mrs. Norman Yoder, and Twila — Mrs. Joseph C. Fenchev), Il grandeltidene, one great properties of the sept. Sept. 10, 1975,

Kennel, Anna, daughter of Adam and Anna (Zoss) Reeb, was born at Metamora, Ill., Nov. 16, 1890; died suddenly of a heart attack at her home in Shickley, Neb., Feb. 5, 1975; aged 84; On Oct. 16, 1911, she was married to Peter R. Kennel, who survives. Also surviving are one daughter (Fern—Mrs. Joe Springer). 5 sons (Harry, Lettler) and Joe Springers, Springers,

ment in Salem Cemetery.

Lehman, C. William, son of Christian W. and Mary B. (Zehr) Lehman, was born in New Bremen, N.Y., June 23, 1908; died following open heart surgery at Syracuse, N.Y., Dec. 15, 1974; aged 60; On Oct. 6, 1976, he was maring are twin sons (Brian J. and Brent C.). 12 foster children, 4 brothers (Benjamin, John, Norman, and Addison), and 3 sisters (Ellen — Mrs. John E. Widrick, Adah — Mrs. Reuben Lyndaker, and Mary — Mrs. Seth Lehman). He was a charter member of First Menonite Clurch in charge of Lester Bauman, interment in additioning cometers.

Martin, Pamela Joy, daughter of Fred and Miriam (Myer) Martin, was born at Lancaster (Pa.) Onteopathic Hoppital, as a result of a farm action, and the state of t

Notziger, Amelia, daughter of Moses and Fannie (Christney Miller, was born at Kolomo, Ind., Apr. 23, 1885; died at Albany, Ore, Feb. 9, 1975; aged 89 v. On June 2, 1905; she was married to Moses Notziger, who preceded her in death on Apr. 5, 1988. Surviving are 2 foster sons (Bob and Verdell Erickson) and one sister (Katie Miller). She was a member of Zion Mennonite Church, where funeral services were held on Feb. 12, in charge of Paul Brunner,

interment in Zion Cemetery.

Rice, Noah M., son of Albert and Mary
(Myers) Rice was born in Bedminster Twp.,

Fe, July & 1085, died in Dypication and the State of the State o

Cemetery. Cora B., daughter of Isace and Mary (Smith) Myers, was born in Creencustle. Pa., Jan. 28, 1900; died of heart failure at Harrison-burg, Va., Feb. 4, 1975; aged 75 y. On Nov. 21, 1921, she was married to Irvin C. Risser, who survives. Also surviving are 3 daughters (Louise – Mrs. Mike Blosser, Ellen – Mrs. Harold Martin, and Martha – Mrs. Richard Keeler), one son (Isace), 2 sisters (Mrs. Mary Horst and Mrs. Abraham Martin), and one brother (Harry Myers). She was a member of services were held on Feb. 8, in charge of Alvin Kanagy and Mahlon Blosser; interment in Weavers Memonite Church Cemetery.

Roth, Sidney, son of Mr. and Mrs. Peter Roth, was born Aug. 19, 1900, cide of a coronary attack at Tavistock Mennonite Church, Tavistock, Ont. Jan. 28, 1975, aged 74 y. He was married to Videt Brenneman, who and to was the state of the state of the state of the state was married to videt Brenneman, who and to one sister (Mrs. Susan Yantzi). He was a member of Tavistock Mennonite Church, where funeral services were held on Jan. 29, in charge of the state of the state of the state of the state of the internet of the state of the state of the state of the internet of the state of the state of the state of the internet of the state of the state of the state of the internet of the state o

Cover by Brown Brothers; pp. 159, 160, 165 by Paul Schrock; p. 170 by Art Driedger; p. 172 by Daryl Byler; p. 175 by Lawrence Yoder.

calendar

Ohio and Eastern Conference annual session at Cedar Grove Mennonite Church, Greencastle, Pa., Mar. 6, 7.8

7, 8.
Ontario Conference annual session, Mar. 7-9.
Lancaster District Conference, Weaverland Mennonite
Church, Mar. 20.

Church, Mar. 20.

EMBMC Bimonthly and Annual Meetings, Weaverland,
Mar. 21 and 22, with simultaneous evening meetings
at Weaverland. Erisman. and Willow Street, Mar.

21-23.
Summer Bible School Superintendents' Seminar, Laurelville Church Center, Mar. 21-23.

Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 25-27. Rocky Mountain Mennonite Conference Annual Meeting.

Pueblo, Colo., May 2-4.

Franconia Spring Conference Assembly in conjoint meeting with Eastern District General Conference,

May 3, 4. Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.

Zaire's President Threatens Crackdown

President Mobutu Sese Seko of Zaire has threatened to close down all Roman Catholic churches in the country, government-controlled Kinshasa Radio reported.

The broadcast said the threat was made by the president at a public rally. It said the president charged that the Catholic church in Zaire had "continually opposed official policy decisions" by the government.

Serious tensions developed in Zaire in 1972 between the Catholic Church and President Sees Seko over his African "authenticity" program designed to "decolonize" the minds of the people of Zaire, the former Belgian Congo.

World Food Supply Increasing

The world food supply has improved and some of the "deficit" nations, especially india, have arranged to meet shorterm grain needs, according to a research report by The New York Times, "The world food picture has improved sharply in the past two months, most notably for India, "The Times said in a Feb. 2 special report by William Robbins.

But Mr. Robbins was guarded about the prognosis for the future. The "food gap" in deficit nations still amounts to millions of tons between Pebruary and June 30 and "untold numbers of lives continue to be threatened by maluntrition," he said. One reason for the improved food picture, The Times said, is the availability of more U.S. grain than earlier anticinated.

Peace Week to Open on St. Patrick's Day

A new, interdenominational organization dedicated to "reconciliation" in Ircland, north and south, will launch a "Peace Week" in Ireland on St. Patrick's Day, Mar. 17. Officials of the Center for Reconciliation, which is based at Glencree (County Wicklow). 12 miles from Dublin, the Irish capital, said that the week will be devoted to the theme "Respect in Housing." The officials, Una O'Higgins-O'Malley, organizing secretary, and Frank Purcell, executive secretary, and Frank Purcell, executive secretary.

tary of the Glencree Center for Reconciliation (GCR), said the rationale behind the theme was the conviction that any "reconciliation and consequent peace" among conflicting groups must be rooted in "social justice."

Free Methodist Outreach

Fund Increases

Members of the Free Methodist Church contributed a record \$2,314,304 in outreach giving in 1974, an increase of 10.8 percent over the previous year.

In 1973, United World Mission for Christ giving passed the \$2 million mark for the first time, with a total of \$2,085,803. This is the third consecutive year that the Free Methodist Church has set a new record for outreach giving, going bevond established goals.

Repression of Blacks

In a moving presentation made before a hearing of the Roman Catholic Bishops' Bicentennial Committee, Bishop Donald R. Lamont, O. Carm., of Umtali, Rhodesia, pleaded that more publicity be given the plight of "non-whites" in his country.

Of particular concern to him was the forcible removal from their homes of 68,000 black Rhodesians by the government to "protected villages." On a recent Sunday morning, he said, he visited the compound where these people are being detained by the government, "simulating protection for them from outside influences.

"These 68,000 people have to sleep on the ground and are herded like cattle," he said. "It's the rainy season now and the rain falls down upon them. And they have no redress whatsoever."

Urge Week of Compassion

Members of the Christian Church (Disciples of Christ) have been urged to make an annual "Week of Compassion" a year-round observance. The denomination's administrative committee, a part of the policy-making General Board, said that the compassion offering should be expanded as a 52-week per year response to world hunger

Proposals for individual, congregational, and denominational actions against hunger formed a major item before the committee.

Congregation Found Guilty

of Disorderly Conduct

A judge in a Houston suburb has fined a small Pentecostal congregation \$50 for disorderly conduct that occurred during a recent revival at the church. Municipal Court Judge Richard A. Mayhan assessed the fine after a jury of six found the Southwest United Pentecostal Church guilty of disorderly conduct, a misdemeanor.

The charge was brought by Wayne Cousins, who lives next door to the church. He said loud noise, including piano and organ music from the church, disturbed his peace.

Lutheran Church-Missouri Synod Facing Crisis

A financial crisis has forced the Lutheran Church-Missouri Synod to make major cut-backs in staff and programming. The Board of Directors of the 2.8 million-member denomination was told that although the Synod began the 1974 fiscal year with a surplus of \$223,000, it is projecting a deficit of \$350,000 at the end of the period.

As a result, the Board recommended a 1975 budget of \$24,150,000, some \$2 million less than what was spent for 1974, and an actual reduction of about \$4.5 million, when inflation costs are taken into account.

Reconciliation in South Africa

Gaborone, the capital of Botswana, has been chosen as the site of an unprecedented interracial conference on the relationship of churches to social and political structures in southern Africa. The meeting, set for Mar. 10-16, is sponsored by the South African Council of Churches at the request of the All-Africa Conference of Churches. A major purpose of the conference is to explore Christian responsibilities for justice and reconcilation in an area where white minority governments continue to govern black majorities.

NEWSPAPER



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Moses, the Non-Hero

In the front of my one-room country school were the likenesses of two national patriarchs. One was known as the father of the country and the other as the great emancipator of slaves. (I am told that south of the Mason-Dixon line, he was not held in such high honor).

But in my school these two were heroes and it was expected that we should grow and follow their example. When I got a little older, I learned that these men were not as completely selfless as I had been led to believe and my confidence in them was tempered somewhat.

It was thus of interest to me when someone remarked that the Bible is much less inclined to lift up the mothers and fathers of faith as plaster saints. The only Hero of the Bible is God. All others take their places as less than what they ought to be and so they come through as real people. A possible exception is Jeremiah who seems also to good to be true. He always had the right message for the time, but hardly anyone would believe him. When others said prosperity was on the way he predicted complete downfall. After it came and all were discouraged, he had a vision of restoration. Perhaps his biographer passed over some of his faults.

Moses was certainly not spared. As we all know, Moses too was a great emancipator, but in the story of his call in Exodus 3 and 4, we get the impression that what he did for Israel was done in spite of himself. Reflect for a little on the non-hero.

We learn that he was saved from death by a resourceful mother and raised by Pharaoh's daughter. No doubt this included a good education and inside information on how the machinery of Egyptian government operated. As Moses came to maturity he turned his back on all these advantages and started out as a one-man army to free his people from oppression. When this campaign ran into trouble, he fled Egypt, married and settled down for the life of a semidesert sheepherder.

So when he received a call to go back to Egypt, he was not eager to change, for he was evidently middle aged, middle income, and middle class, the least likely person to start a revolution. But Moses was decent and at least would listen. How should he respond decently to the challenge to go back and start over on the campaign for deliverance? At first by raising questions, all possible questions: 1) Who am 1? 2) Who are you? 3) What shall I do? His questions answered and that excuse gone, he followed up with increasingly dogmatic statements: 1) I can't talk. 2) Cet someone else

The summary message of this story seems to be that Moses had a very poor self-image and furthermore he really didn't want to be bothered. Who would? If you had a wife and family, job security and freedom, why should you give this up for the life of a harried diplomat-soldier-administrator, occupied with the burdens of leading a group of vagabonds out of Egypt?

The reluctance with which Moses took this assignment draws me both to him and to the Bible which reports his story frankly. It tells me that God does not demand perfection. Indeed, God could not, for no perfect people are available. Furthermore, this makes me more relaxed about my fellow saints, realizing they are not always what they might be, God still loves them and depends on them as indeed l need to do. A few lines of doggerel put this problem nicely: To live above with saints we love/ That would be grace and glory/ To live below with saints we know/ Is quite a different story. Indeed this perspective helps me to feel more comfortable about myself and my own weaknesses.

On the other hand, the story of Moses reminds us that the call of God is to be taken seriously. Moses did, after all, finally go! We are told that Menno Simons took eight or nine years to make up his mind to get out of the priesthood and become an Anabaptist hedge preacher. (As slow thinker, I find that comforting.) But he finally left.

So at the same time we chuckle about Moses and his list of questions, we stand alongside him, and face our own call. There are enough people in bondage today to need about a million Mossess. Have we heard the call to help them? And what are our excuses? — Daniel Hertzler

Gospel Herald

March 11, 1975



God as Mover and Center of History

by Darrel Miller

We are familiar with the biblical call to share our bread with the hungry, give a cup of cold water, and clothe the naked. The Mennonite Church is searching for ways to express this compassion and concern in our complex world. But not only do we need to remember and respond to this call for active involvement in the lives of others—we also remember and affirm that God is in control of history. He has been, He is now, and He will continue to move history toward its end when He will usher in His kingdom in yet a fuller way.

This affirmation that God is the center and the mover of history is good news. It is an encouragement to continue in the way of love and compassion that Jesus has showed us. It is a guidepost in the midst of a world that appears to be crashing down all around us.

Our faith in God's presence and faithfulness in the world guides us in responding to the problems of our society. What is it that motivates us to become informed about the predicament and needs of others and share our responses to those needs? What does it mean when we set goals for ourselves to promote justice and equality among the peoples of the world? To help us look more at this concern, we will first note a couple of problems that Christians encounter when they get down to feally working at our Lord's mandate to us.

John Howard Yoder in The Politics of Jesus suggests that among many Christians in our time "social ethical concern is moved by a deep desire to make things move in the right direction [to make things turn out right]. Whether a given action is right or not seems to be inseparable from the question of what effects it will cause. [If this is the case] part if not all of social concern has to do with looking for the right 'handle' by which one can 'get a hold on' the course of history and move it in the right direction." Now, this is a pragmatic approach to making ethical decisions - but is there anything wrong with that? Is there something wrong with being realistic? Luther tried to save the Reformation by making an alliance with the princes. Conservative evangelism focuses its call for change upon the will of the individual because it believes that when the individual heart is in the right direction, societal change will follow.

Three Observations. Making things turn out right, feeling responsible for bringing about the kingdom of God—maybe some of us have confronted these questions and maybe not. But as part of a response, I want to note three things that are a part of this belief in its extreme form.

First, this kind of thinking draws much from a logic of cause and effect. It assumes that we are able to understand the causes and the effects that are going on all around us. It assumes that the relationships between cause and effect are visible and understandable to us—and manageable—so that if we make our choices on the basis of how we suppose these choices will move society, society will be moved in that direction. For instance, some of us have hesitated to become very much involved with a "power politics" approach to helping others.

Second, this approach assumes that we are adequately informed — and perceptive and intelligent enough — to be able to set for all society and the world the goals toward which we think they should be moved. I have noticed our sensitivity to this problem again and again in the many reactions to missionary, national, and other types of imperialism.

Out of these first two assumptions grows a third: that we measure the degree of our moral concern by our effective-ness in moving toward the goals we have set. Our morality becomes directly related to our effectiveness in reaching our goals. We are as faithful to the Christian mandate as we are successful in accomplishing our goals.

Cause and effect, goal-setting effectiveness, efficiency?
... We are bombarded with incentives to turn out objective, measurable results. And we are conditioned to evaluate ourselves (in this case, morally evaluate ourselves) according to our output, to results. An example of the effects of these emphases can be found within American Protestantism in the early 1900s.

When American church leaders were confronted with intemperance and evolution, they could not convince their own-people to abstain from these vices and to denounce the evolutionist heresy. So when they failed to promote their morality from the pulpit, many churchmen turned to the government to legislate this morality. This is perfectly logical if we measure our moral concern by the results of our efforts.

So what are our responses to these questions? Some of us have encountered these problems and have been confused. Like the early church, the Anabaptist, and the Wesleyan Methodists, and others, we ask, "What guidelines does Jesus give us? What does He offer us as an Example, as a Teacher, concerning the choice between effectiveness and obedience?" We remember that it was Jesus who renounced the tempter's offer of sovereign earthly power and control in the wilderness. Jesus did not take the way of the zealot.

Darrel Miller is a senior at Goshen College and a member of Intercollegiate Peace Fellowship. This article is based on a meditation given to a concluding session of a peace conference. It is a response to chapter 12 of *The Politics of Jesus* by John Howard Yoder.

Iesus and the Teachers. When we look at Iesus, we note that His ethics were rooted in revelation, and not in speculation alone. The Gospel writer John records these words of Jesus: "Truly, truly, I say to you, the son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise." Also we note that the triumph of right is because of the resurrection and not because of any calculation of cause and effect. Paul writes in his letter to the Philippians, "For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ and be found in him . . . that I may know him and the power of his resurrection. . . ." Jesus was so faithful to the radical, enemy-love of God that it cost Him His "effectiveness." Christ refused to attain His legitimate goals on earth, the kingdom of God among men, by routes that were not in harmony with His nature and His purpose.

In early Quakerism there was a concept known as "the war of the Lamb." Our readliness to renounce our legitimate ends whenever they cannot be attained by legitimate means also constitutes our participation in the triumphant suffering of the Lamb—and we are equipped with the revelation and resurrection of our Lord!

We are participants in God's struggle with a rebellious world, in 'the war of the Lamb,' when God's nature, His purpose in history, and His assured triumph become part of the criteria for our social, political, spiritual. . . for all our decisions. Almost any other approach will also make good sense to the non-Christian, whether Jesus be the Christ or not — whether He be Lord or not. But we confess that Jesus is Lord and affirm that God is in control of and moving history to its culmination. And we respond in faith.

- Gospel Herald -

God as Mover and Center of History Darrel Miller Mennonites for Jesus Ken Reed	18 18

Daniel Hertzler, Editor David E. Hostetler, News Editor
Volume 68 Number 10

The Coppel Herald was established in 1098 as auccessor to Gospel Witness (1905) and Herald of Truth (1864). The Gospel Herald is a religious periodical published weekly by the Menantier Publishing Herald is a religious periodical published weekly by the Menantier Publishing Herald Publishing Herald

Mennonites for Jesus

by Ken Reed

We can learn a lot about ourselves from the Jews. How many people went to see "Fiddler on the Roof" and saw our own story for the first time? Yet almost none of us are Jews. I see the Mennonite story again in a new phenomenon, Jews for Jesus. The following quotes are taken from A.D. magazine.

Nothing is new . . . about Jews becoming Christians. What is new is the fact that some three to four thousand young Jews — the exact number is unknown — moved into the Christian church in the period beginning in the late Sixties and continuing to the present. What is also new is that these young Jews, after baptism, prefer to continue worshiping together as Jews and in accordance with traditional Jewish festivals and rites."

A conversation between Sarah, A Jewess for Jesus, and Ellen, a Jewish graduate student with an inquisitive mind: Ellen: "I know who you are and there's something I'd like to ask you. Do you consider yourself a Jew or a Christian?" Sarah: "I am both a Jew and a Christian. You see, when I made a commitment through Christ to God, I did not leave my Judaism behind."

The young Jews of Jews for Jesus see no contradiction in their dual allegiance to both church and synagogue. Pointing to the Book of Acts, they say, "All of the early followers of Jesus in the early church continued in the Jewish institutions. These Jewish-Christian disciples were those who were the most active in the early Christian church."

The Jews for Jesus' goals are many. . . For the Christian community they feel part of their mission is to help their fellow Christians understand and appreciate the church's Jewish heritage, so long put aside. . . Jews for Jesus do not mean to imply that they want to be separate from their Gentile Christian brethren, but rather that they would like to contribute to the church as Jews, bringing with them their rich heritage."

When I told a friend of mine, a Mennonite grandma and a wonderful saint, that I was writing an article on "Mennonites for Jesus" she said, "Aren't all Mennonites for

Ken Reed is from Paradise, Pa., and a member of Paradise Mennonite

Jesus?" Then she laughed.

Not All for Jesus. The sad fact is this: Not all Mennonites are for Iesus. From conversations I have had and church paper stories it appears to me there are two extremes of thought on the subject of "Mennonites." One is represented by the Mennonite who identifies being Mennonite with being a child of God. I don't know what 'Mennonite' means in Winnipeg or Fresno, but Mennonite. as anyone in eastern Pennsylvania knows, is a way of life and according to some authorities, a dying way of life. There are many features that typify this way of life in Pennsylvania. Mennonites generally live church-centered lives. Church is very important to them, and joining the church is an important event in every Mennonite's life, just as eating his first piece of shoofly pie is an important event. Tent meetings, family reunions, interesting genealogies, Mennonite schools, voluntary baptism, conscientious objection to war, distrust of governmental politics. centennials, and Dutch food are other things which typify the average Mennonite's life.

I love this culture. I feel warm toward it and people who are a part of it. For a good many years I thought that I was a true child of God because I "had become a Mennonite," that is, joined the Mennonite Church and said prayers, took communion, conscientiously objected to war, and the other religious customs of the Mennonites. One fall I felt God was speaking to me and telling me He wanted to be my Friend, to forgive me by the blood of His Son Jesus. It was such a new experience for me, at twenty-seven, that I decided that everything I believed up until then was garbage. Absolute garbage. Then I reflected further and saw it was not as simple as that.

Being Mennonite has nothing to do with being a child of God, a number of people have told me. When they talk about their lives they use words like these: "I've been saved," "Jesus took over my life," and "I don't know why people talk about all this Mennonite and Anabaptist stuff. It's irrelevant to me. For me to live is Christ." Several of the same people were discussing whether to leave the Mennonite Church, at least the conference they were a

part of, and start, say, a charismatic conference.

One of them did take his family out of the Mennonite Church. "I just couldn't stay anymore," he said. "People were cold to us." If being Mennonite has nothing to do with being a child of God, then wearing prayer coverings, objecting to war, voluntary baptism, and other Mennonite religious customs possibly also have nothing to do with being a child of God, these people say.

Some articulate Mennonites say that such persons are really assimilating into the general culture and religious thinking of our country and these articulate people hate to see that happen. Some articulate people in the second group say that the first group is a bunch of Pharisees, who bluntly said, "aren't saved."

What about the Mennonite way of life? Is it based on a lot of man-made rules that have nothing to do with being a friend of the Lord's? No. Those rules or disciplines were developed by men and women who, I think, were led by God. People who read the Bible discussion on women and the authority crisis and made it practical with the veiling, read the Bible teaching on not resisting evil and made it practical with the conscientious objection stance toward war, read the Bible teaching on belief and made it practical with believer's baptism (no baby baptisms), read the Bible teaching on loving the brother and made it practical with mutual aid programs and reunions and baning life insurance. Over the years, these became tradition.

Love the Heritage. Tradition is a big part of the Mennonite heritage, is the Mennonite for Jesus will love his heritage, just as the Jew for Jesus will love his heritage, just as the Jew for Jesus will love his. He'll want to study his own history, read his own literature, eat shoofly pies, and talk about who he's related to. On a deeper level, he'll want other Christians to appreciate the Anabaptist-Mennonite interpretation of the Bible, because it is a rich heritage, a heritage filled with stories of the work of God's Spirit. Like the Jewish tradition—and there is a lot of Jewish tradition not contained in the Bible—the Mennonite tradition is not a bunch of manmade rules. It is the work of men and women taking God so seriously that they want to put their faith into overalls. Make it practical.

But tradition is stronger than concrete. It cements a floor under you or concretes you into a wall. Tradition tends to become law, and nobody ever yet lived up to the law in the way he was supposed to, whether Jewish law or Mennonite law. Acts 15 is a story of a group of Jews for Jesus who decided that their Jewish law and customs couldn't be imposed on new believers. Peter told the assembly, "So then, why do you want to put God to the test now by laying a load on the backs of believers which neither our ancestors nor we ourselves were able to carry? Nol We believe and are saved by the grace of the Lord less; but says we are."

A Mennonite example of that is told in David Shenk's Mennonite Safari. American Mennonites in Africa during the Tanzanian revival decided not to impose their own tradition on the Tanzanian mission church. The church back in America complained, but truthfully, we were never able to bear the load of our own Mennonite tradition either. Thanks to some men of God in Jerusalem and Lancaster, the Gentile revival and the Tanzanian revival weren't squashed.

Another good passage on tradition is Romans 2, 3, and 4. Read it with Mennonites in mind. Think of our traditions every time the text has "circumcision." 'But now God's way of putting men right with himself has been revealed, and it has nothing to do with law. The Law and the prophets gave their witness to it: God puts men right through their faith in Jesus Christ" (Rom. 3:21, TEV). Period. Oh, happy day!

However, what is a Mennonite for Jesus going to do with Matthew 5:17-20? "Do not think that I have come to do away with the Law of Moses and the teaching of the prophets. I have not come to do away with them, but to give them real meaning" (TEV). That's Jesus speaking. "It tell you, then, you will be able to enter the Kingdom of heaven only if your standard of life is far above the standard of the teachers of the Law and the Pharisees." Is He contradicting Peter and Paul?

Word Made Flesh. The answer is one of the greatest mysteries: "The word became flesh and dwelt among us." What does that mean? To me it means that the Jesus story and the healing story of the gospel are only a bunch of beautiful words that sound religious until they take on flesh in somebody's life and Jesus' image is pricked like a tattoo onto a man's history, his schooling, his girlfriends, sex life, friends, hang-ups, and worship patterns.

The flesh also became Word among us. The Mennonite story is a beautiful story but it is only a story, and not a witness to anybody. In fact, it can be a ball and chain, until one Mennonite takes that story and uses it to illustrate how he became a man who one day found a friend in Jesus.

I love Mennonite tradition because I stand in that tradition. I look like it, think like it, eat like it. It created me. I can't hide from it, even if I wanted to, just like I can never become Japanese, although I thought for a while that would be nice. From the cocoon of my tradition I flutter out to meet the Amishman for Jesus (who I hope will continue to live and act as an Amishman in all points except the ones that are unbiblical), Catholics for Jesus (who will go on going to Mass and thinking highly of Mary—but I hope not too highly), and Jews for Jesus. That's about as far as my mind can stretch. Is it possible to be a Muslim for Jesus? Or a communist for Jesus? (There are people who claim this, I've heard.) The test, it seems, is Romans 3:21.

Words cannot hold this mystery. A Mennonite for Jesus is like mixing oil and water. Flesh and soul. Blood and God. A fancy word for it is incarnation. Believing in only one half of incarnation, no matter which half, is theresy and I really believe it makes Jesus weep.

Qs and As on Feeding the Hungry

by Mark O. Hatfield

What does feeding the hungry have to do with the Great Commission?

Matthew 28:19, 20 tells us that as we are going to all nations discipling them, we are to "teach them to observe all that I have commanded you." Our Lord vividly taught us, both in words and in actions, that we are to feed the hungry. If we do not obey this clear commandment of our Lord, then why should those whom we are trying to disciple obey Him at all?

How do you explain the Scripture that says, "The poor you have with you always"?

Jesus' comment in Matthew 26:11 concerning the poor was not meant to contradict the strong responsibility to the impoverished taught in Matthew 25:31-40, but rather was intended to rebuke the self-righteousness of His own disciples. His answer, which is actually a restatement of Deuteronomy 15:11, emphasizes that the consistent presence of the poor presents a continuing opportunity for ministry and a burden of responsibility to the Christian.

Shouldn't we take care of our own hungry first?

The focusing of attention on the hungry of the world ought to make us more sensitive to those who are hungry right around us and to the waste of our own abundance. Christian compassion and ministry begins in Jerusalem and radiates out to the "ends of the world."

America can't feed the world — haven't we already done more than any other nation?

Although it may be true that America cannot feed the world by itself, and that we have done much in the past, it is still true that as 6 percent of the world's people we consume about 40 percent of the world's resources. We must honestly face our Lord's words in Luke 12:48. "To whom much is given, much is required."

I'm just one person; what can I do?

Individual action is the starting point for all great movements. What you do combined with the response of other Christians produces a result that is more than the sum of the action of the participants. Because the action of one stimulates the awareness and creativity of another and they in turn effect response in still others, the process is one of multiplication and not simply addition. It is working on the principle that God is at work in us yielding results more than our capacity ([n. 14:12]).

Doesn't our aid to the hungry just perpetuate the hunger crisis?

While some may coldly calculate the facts of starvation and advise that we must "let nature take its course," the Christian who takes the Bible seriously could never subscribe to that view. Inherent in the gospel we proclaim is the belief that every person is made in God's image, is one for whom Christ died, and therefore is of supreme value to our Father and to us. To let a fellow human starve is unthinkable, unchristian, and unbiblical (las. 2:15-17).

If pagan people would help themselves, such as eating the sacred cows in India, wouldn't that solve the problem?

While pagan practices can never be condoned as just by the Christian, our responsibility is not to seek to justify our inaction because of their errors. For the caring Christian, there can be no excuse that will permit our consciousnesses to be at peace if we allow millions to starve without any decisive action on our part (Rom. 14:12).

Why should I sacrifice when they won't control their population growth?

While a major factor in the world food crisis is population growth, there are many other causes, not the least of which is the comparatively high affluence in which you and I live. Before we blame others completely and thereby seek to absolve ourselves of any responsibility we must hear the implication of our Lord's statement in John 8:7, "Let him who is without sin among you cast the first stone." Stabilization of the birthrate is necessary in the longterm solutions, but it is no excuse for inaction now. Inaction will doom millions to starvation.

Isn't this hunger crisis and famine just a sign of the Lord's return that the Bible predicts and a work of the judgment of God?

If so, then in preparation for the judgment, we had better be part of the sheep who are feeding the hungry rather than the goats who are gorging themselves (Matt. 25:31-46).

God has appointed in the church . . . administrators: those

Luke Birky

Program Divisions

Health and Welfare

- institutions employ more than 1200 persons
 administers nine hospitals, ten retirement and nursing home programs, and six child welfare programs for retarded children, children with problems and delinquent boys
- acts as liaison for five Mennonite Central Committee
 mental health centers
- conducts studies and programs for the aging





Simon Gingerich associate , Lupe De Leon, Jr.

Home Missions

- provides full or partial support in cooperation with conferences for 30 pastor or leadership couples in church building
- gives leadership and promotes Mennonite Church church extension
- provides strategy resources for conference church planting
- · funds minority church projects
- offers Home Bible Studies and counseling







Wilbert Shenk (on study leave to September, 1975)
Lawrence Greaser, associate
administrative associate (to September, 1975), J. D. Graber

Overseas Missions

- directs more than 150 long- and short-term workers in 16 countries serving in:
 Bible study and leadership training
 - evangelism and church building encouraging fraternal relations
- cooperates with national Mennonite and non-Mennonite churches in Bible teaching, reconciliation efforts, self-extension



David C. Leatherman

Service Divisions

- accepts contributions
- controls budget
- provides accurate accounting to donors and administration
- assists in estate and other financial planning



Dorsa Mishler

Personnel

- coordinates recruitment of workers
- selects and places workers
- directs orientation programs
- gives in-service and post-service counsel and guidance
- manages home office

who can get others to work together (see I Cor. 12:28ff).

Public Media (Mennonite Broadcasts, Harrisonburg, Va.)

- assisted by more than 40 persons in overseas missions in local programs
- produces radio and TV spots and programs geared to selected audiences
- coordinates Choice Books bookrack evangelism network with conferences
- sponsors Home Bible Studies and counseling



Relief and Service

- assigns more than 250 Voluntary Service workers to more than 50 units in North America
- sponsors, in cooperation with Mennonite Board of Education. High-Aim education opportunities for minority youth in Mennonite high schools
- sponsors Out-Spokin' bike hikes
- assists local congregation in service strategy for church building
- · participates on the Mennonite Church youth ministry team



John Eby

Student Services

- relates to 2.500 students on 500 non-Mennonite college and university campuses
- students and faculty regarded as co-workers in campus witness and service ministries
- available as a resource and counsel for student groups. student leaders and persons ministering to students



Audiovisual Services

- produces slide sets, filmstrips and motion pictures
- provides consultative services in audiovisuals



Herold Weaver

Information Services

- issues weekly news service
- provides feature articles for Gospel Herald and other conference and church periodicals
- circulates promotional materials
- · schedules mission speakers
- coordinates public and church relations activities
- publishes Mission Q, Mission-Focus and Agape



Boyd Nelson



executive secretary

"Guess Who's Coming to Dinner"

When members of the Frazer (Pa.) congregation opened their church bulletins one Sunday in November, they found an invitation to sign up for "Guess Who's Coming to Dinner." Frazer families were joining, together to 'revive a Mennonite tradition of fellowship in homes around the dinner table. Where they would go or who would arrive was only one of several surprises related to the evening of Dec. 8.

Thirty-five persons hosted a total of 55 guests with the number of guests in each home ranging from four to ten. This meant that all but three regularly attending families participated.

The hosts were encouraged to plan a simple meal with emphasis on the fellowship. Conversation revolved around slides of a family's travels, Probe and Scrabble competition, chicken and waffles or shrimp

As reported by Linda Nolt, coordinator for the evening Karnen Zimmerman suggested the idea of the exchange at a Sunday school staff meeting when she heard of its success at a Nazarene congregation. Her fellow staffers accepted the suggestion readily as they discussed the recent addition of several new families at Frazer and the church's desire to know them.

Karene began by placing a sign-upsheet in the church bulletin encouraging each member to be either a guest or a host/hostess for a "Guess Who's Coming to Dinner" evening. Hosts were to indicate the number of guests they preferred, plan a simple meal, and draw directions to their home in the form of a road rally. Guests noted number of persons in their family and any food likes or dislikes and dietetic restrictions.

With sheets completed and in her mailbox by Nov. 24, Karene could begin organization. Drawing names at random, she organized guests in groups of 4, 6, or 8 without close friends together. Then she matched guest groups with hosts at random also, according to the number of guests desired.

The Sunday before the specified date the participants received an envelope with the following information: individual's or family's name, the word "host" or "guest," and relevant instructions. For example, hosts were simply told the number of guests who would arrive at their home. Guests were told what time to open their envelope based on the distance they had to drive. Inside were road rally instructions to their destination. If they followed directions accurately, they arrived without difficulty. But for those who got lost, a flap of paper provided a telephone number to call for help.

Will the Frazer congregation see another "Guess Who's Coming to Dinner"? One person commented, "I liked it very much but feel it should be reversed next time. Hosts should be guests and guests should be hosts."

On the lob for 30 Years

Most Mennonite Central Committee workers serve for short terms, but Nina Holdeman, working in the North Newton Material Aid Center of MCC, has had a term of 30 years and is not thinking of retiring any time soon.



Nina Holdeman sorts clothing at the MCC

Nina, a member of the Church of God in Christ, Mennonite, near Hesston, Kana, began her work with MCC on Jan. 29, 1945, only a few months after the Center was opened on the south side of Newton, Kan. Her earliest work, at \$10.00 a week, involved sorting and packing used clothing and other material aid to be distributed in war-torn Europe. She moved with MCC relief center from one rented building to another until 1955 when

MCC built its present relief center in North Newton, where she now works

Basically, her job has not changed much through the years. She sorts and mends used clothing, packs it into the baler, and helps to organize the other material aid contributions that come into the Center. "The main difference in my work is that earlier we didn't have the different kinds of kits," she said, describing the health kits, school kits, sewing kits, and quilt packets that are now a part of the MCC material aid distribution program. She also pointed out the greater convenience in having a room built specifically for the sorting of clothing into different types. Large sorting bins and shelves form walls on either side of the long tables where the garments are checked for wearability, type of clothing, and cleanlinace

"Usually two of us work full time, and show the volunteers who come from the churches what they can do to help," Nina described her work. Christmas bundles are processed in June and July. Each month the projects suggested in the MCC Women's Activity Letter come in larger quantities than during the rest of the year. Used clothing and some new clothing are received all wear.

Is there anything about her job that Nina would change if she could? "Yes," she said. "I wish everyone would send clothing that is clean and does not need mending. Most clothing is in better condition than it used to be, but we don't pack things for relief if they can't be worn for at least six months. We need better clothes, but not so many."

Congregations Plan Jubilee Actions

Jubilee is being put into action in at least two General Conference Mennonite congregations as part of the yearlong inauguration of Jubilee.

The First Mennonite Church, Hutchinson, Kan, voted in its annual meeting to sponsor one or two persons in work with the Cheyenne Indians in Oklahoma during the nest year. The congregation will pay all expenses of the persons in Oklahoma plus take on any necessary expenses at home, such as house payments, so that the people can go. The Hutchinson church is challenging five other congregations in the Western District Conference to do the same. Exactly who will go to Oklahoma and when they will leave is being worked out with the Indian churches in Oklahoma.

First Mennonite Church in Bluffton, Ohio, spent two Sunday school periods in intergenerational classes studying the Jubilee passages in the Bible. On a third Sunday reports from all groups were listed in a Sunday evening general meeting, and decisions were made about following up the suggestions. A fourth Sunday is planned for use of the Jubilee
Came. Ideas that came out of the groups
ranged from financing member's expenses
to do voluntary service, conservation of
food and money, special retreats, to individual lifestyle changes, a community drama,
and reaffirming many of the poverty,
mutual aid, and outreach programs now
being carried on.

The Jubilee emphasis, found especially in Leviticus 25 and Luke 4, included for-giveness of debts, letting the soil lie fallow for a year, liberation of slaves, and redistribution of capital.

Vasil Magal Assists Soviet Jewish Emigres

Several hundred Soviet Jews arrived in La Louviere, Belgium, during the past few months, reported Vasil Magal, speaker on Voice of a Friend. "We try to help them as much as possible," he wrote.

"We found this a wonderful opportunity to present them the Word of God. They speak only Russian, and although they have applied for entry into the U.S. and Canada, their future is indefinite. Pray for this special need."

During January, Vasil Magal distributed 46 Bibles or portions of Scripture, 138 books, 120 magazines, 850 booklets and brochures. Most of the Bibles and books went to Soviet Jews. He also conducted 13 gospel services and meetings, prepared and recorded four radio messages, and covered 2,000 kilometers in his ministry to Slavie-speaking refugees in Western Europe.

VS to Launch Latino Youth Team

Mennonite Board of Missions' Voluntary Service is recruiting eight volunteers for a traveling Latino Youth Team. As they visit Spanish church communities during the summer, they will share their faith and talents in short-term projects.

Tentative team visits are planned for Minnesota, Illinois, Indiana, Ohio. If time permits, they will also go to Pennsylvania and Iowa.

Applicants for the team should be 17 years old or entering the senior year of high school in the fall of 1975. The maximum age will be mid20s.

Team participants will be part of the VS program with room, board, and transportation plus \$15 a month for personal expenses. At the end of the service term team members will receive a \$300

educational grant. Lupe and Ramona

The idea for the Latino Youth Team originated at a January meeting of the Spanish Concilio. The group was searching for ways to bring better awareness of the church to Latino young people.

The youth team should provide a new opportunity for exposure and involvement or opportunity for exposure and involvement in various Spanish church communities. At the same time it will bring into these churches resources to be utilized in small projects. The team might share in church services and youth gatherings or help with summer Bible school. The needs of each congregation will determine the length of time spent at each location.

A committee appointed by the Spanish Concilio will help to screen applicants and provide direction for the team. Members of the committee are: Belinda Bustos, Maria E. Valtierra, Larry Cruz, and Ruben Nenez.

Food and Peace Traveler Visits Campuses

Ray Hamm has joined Mennonite Central Committee's Peace Section as campus food and peace traveler, beginning Feb. 15, continuing through the school year and likely resuming again in the fall.

In this capacity Hamm will spend time at Mennonite, Brethren in Christ, and evangelical colleges and some universities sharing food crisis and peace concerns, helping facilitate food crisis-related activities and making resource materials available.

Specific campuses to be visited will be decided based on consultation with the Peace Fellowships on Mennonite and Breth-ren in Christ campuses, Mennonite Student Services personnel, and socially concerned evangelical college campuses. At large universities, contact will be made with Mennonite students or evan-action evan-service with Mennonite students or other Christian or social action groups on campus.

Hamm is preparing himself to discuss a number of concerns with students, such as biblical and theological themes and implications for Christian action on food and peace concerns, the food crisis itself, vocational plans, the economic situation, lifestyle, the widening gap between the rich and the poor, activities of other campuses in relation to the food crisis and action plans relating to the food crisis and action plans relating to the food crisis.

The agenda of the campus peace traveler will be kept low-key, emphasizing discussions with small groups or individuals who are concerned rather than lectures in large meetings. Hamm expects to spend a few days to a week on each campus.

Hamm, who until mid-February worked

at Koinonia Farm in Americus, Ga., was raised on a farm and commented, "I grew up in a no-waste manner." His interest and deep concern about the food crisis and related injustices led him to do a lot of reading and thinking on the subject, which will serve him well as background in his new assignment.

The son of Barnard and Susan Hamm of Altona, Man., Hamm is a member of the Altona Evangelical Mennonite Mission Church. He holds a BSc in physics and mathematics from the University of Mani-

Peace Section is hoping for a number of outgrowths as a result of the campus food and peace traveler's role, said Ted Koontz, acting executive secretary of the Section. On a group level some of the action suggestions will hopefully get off the ground.

On the level of the individual, Koontz suggested that Christian students may have their faith expanded to include concern for food, peace, and other social problems; that activits students should be challenged to think through the basis on which they act and confront the claims of Jesus in their lives, and that some will see the way of Jesus requires opposing exploitative and violent systems and actions. As a result, some students may enter service programs.

Communication resulting from the campus food and peace traveler's visits should flow both ways, Koontz said. "It is hoped that through the project much can be learned about the orientation and concerns of contemporary students, both so that we can learn from them and so that future attempts at communication can be more effective."

Assembly 75 and Your Congregation

Assembly 75, the biennial meeting of the Mennonite Church, will be held at Eureka College, Eureka, Ill., Aug. 5-10. In January a letter was mailed to the pastor of each congregation suggesting ways in which the congregation could participate in the Assembly. The following ways were suggested:

Î. Preparation for the Assembly. A pre-Assembly Bible study on the Assembly theme is being proposed to the entire church as a preparation for this church-wide meeting. The theme is "Citizens of Christ's Kingdom." All of us will be better prepared if we have studied the Bible, taken time for thought and prayer, and discussed the theme with fellow church members. A sample copy of the Bible study guide was mailed to the pastor. Additional copies are available upon request from the General Board office.

2. Each congregation is invited to send messengers to carry concerns to the Assembly and bring back a report. It is suggested that the congregations share the cost of travel, food, lodging, and registration for its messengers.

3. Banners Each congregation is invited to prepare a banner on the Assembly theme. It is to be brought to the Assembly for the beginning meeting Tuesday evening, Aug. 5, and will be on display for the remainder of the week. It is hoped that the making of this banner can be a project of the entire congresation, or a group within the congresation, or a group within the congresation.

4. Assembly Choir. Persons attending the Assembly are invited to participate in a choir which will sing two numbers from "The Messiah," and others, if schedule permits. Anyone wishing to sing is invited to practice with this choir which will meet each day during the time of the Assembly. Persons are also needed for the orchestra accompaniment. Those interested in this should bring their instruments with broad.

5. Musie Groups (families, choirs, youth groups) are invited to participate in the Assembly with songs on the kingdom theme. There are a variety of times and ways in which groups can participate. The Assembly coordinator should be informed of your plans so that your group can be fitted into the schedule.

6. Prayer. Please have your congregation pray that this Assembly will enable the entire church to be more faithful as citizens of Christ's kingdom.

John Yoder to Visit

Mennonite theologian John Howard Yoder has been invited as one of ten consultants to a special conference on the role of African Christians in relation to Southern Africa to be held in Gaborone, Botswana, Mar 10-16

The consultation grew out of discussion about the church's role in liberation, justice, and reconciliation at the Third Assembly of the All Africa Conference of Churches in Lusaka. Zambia, last May.

One major issue at the Lusaka conference was whether or not Christian involvement in struggles for liberation should include the support of violence.

"This conference is especially important with the recent thawing of political relationships in Southern Africa," noted Vern Preheim, member of the joint Council of Mission Board Secretaries/Mennonite Central Committee body which is coordinating Yoder's trip. "Some people . . . hope that violence will not be the way to the orasle we all seek in Southern Africa."

FMC Intercultural Seminars Scheduled

Eastern Mennonite College's 1975 summer school program will include intercultural seminars in East Africa, Quebec, Mexico, Appalachia, Atlanta, and the Canadian wilderness

An African studies seminar, July 10August 18, will combine a ten-day
"wildlife safari" with five semester hours
of study on the campus of the University
of Nairobi. The EMC group, working
in cooperation with the American Institute of Foreign Studies, will be led by
Ira E. Miller.

Participants in the "Ojibwa Seminar," June 19—Aug. 20, will study Ojibwa Indian life, and experience group living while "roughing it." Seven hours of credit are available.

A June 25 — Aug. 12 seminar in Quebe et is open to high school and college students who have had two years of high school French or one college course in French. Seminar participants will earn seven hours of credit while discovering the city of Quebec, living with French-speaking families, and attending language classes. French instructor Emery Yoder is

A Mexico seminar, May 28— June 18, has no Spanish language requirements and is open to all high school graduates. Based in Mexico City, seminar members will earn 3 1/2 semester hours in Hispanic culture and oral Spanish language while exploring the cultural aspects of Mexico. The group will be led by Samuel E. Miller, head of EMC's modern up 18.

language department.

The June 3 — Aug. 8 seminar in Appalachia will be offered in cooperation with Mennonite Central Committee and Alice-Lloyd College of Kentucky. Participants will earn seven hours of sociology credit while living in local homes, relating to MCC service projects, attending cultural events, and studying the various forces which have been shaping Appalachia.

An Atlanta program, June 9 — July 25, will offer either a 3 1/2-semester hour "professional orientation" experience for teacher education students or a 3 1/2-7-hour urban sociology seminar.

In the former program, students who will be sophomores and juniors this September will serve as teacher assistants in a variety of inner-city classrooms and meet in a weekly group seminar.

The urban sociology program — open to sophomores, juniors, and seniors — will include field trips and lectures by community service personnel. Sociology and social work students will be given field experiences in human service agencies. The seminar will be led by a sociology professor at Altanta's Spellman College.

Further information on EMC's summer seminars is available from the office of the vice-president for academic affairs.

March 1 was the application deadline for the Atlanta and Quebec programs; April 15 for the Ojibwa, Appalachia, and East African seminars; and May 1 for the seminar in Mexico.



The Brimming Cup, a student group from Goshen College, Ind., will present worship programs of music and spoken word this winter and spring in high schools, churches, and for other organizations. Members are, from left to right, kneeling: Steve Fath, Dalton, Ohio; and John Schrock, Middlebury, Ind. Students in the center row, from left: Nancy Ludwig, Kenmere, N.Y., Sueller Debroole, Stering, Ill.; Bonnis Meiller, Filer, Idaho; Vicile Graber, Crawfordsville, Iowa; and Doug Graber, Marion, S.D. Top row, from left: John Nice, Morrison, Ill.; Sue Martin, Columbians, Ohio; Mark Herbert, Rocky River, Ohio; Tereas Bennett, Elkhart, Ind.; and Jim Bremenman, Tamps,

190

Leaders' Seminar in Iowa

The Iowa Mennonite Ministers' Fellowship met Feb. 10, 11, at East Union Mennonite Church, Kalona, Iowa, Most of the pastors and wives of Iowa congregations participated in the workshop. On the evening of the 10th, church councils from the congregations joined the meeting. The evening meeting on the 11th was open to all who wanted to come. Howard I. Zehr. associate secretary of Mennonite Board of Congregational Ministries, carrying responsibility for congregational leadership. served as resource person.

The agenda of the meeting grew out of the concerns expressed by congregational leaders of the Mennonite churches of Iowa. Specific subjects dealt with were:

1. Understanding the Nature of the Church

2. The Place and Function of Spiritual Leadership

Clarifying Our Purpose and Setting Our Goals

4. Keeping Biblical Perspective in the Midst of Threatening Influences

5. Meaningful Church Membership Varieties of methods were used in the meetings. Input was followed by small groups or total group discussion to consider what had been said. From discussion, 10 to 12 issues were identified which tend to polarize persons or groups in congregations. The evening with the church councils used congregational groups to work at clarifying purposes and setting goals. A good spirit of concern with freedom and honesty was evident throughout the meetings

mennoscope

The General Conference Mennonite Commission on Overseas Mission voted to withdraw an earlier claim for \$180 000 in reparations and interest for mission property in China seized after the communist takeover following World War II. Conference staff had applied our reimbursement from the U.S. Foreign Claims Settlement Commission about eight years ago. With a variety of opinions whether such a withdrawal should benefit the U.S. government or the Chinese government, the commission stated the resolution simply as a withdrawal, sanctioning neither the confiscation of property by the Chinese nor the confiscation of Chinese bank accounts by the U.S.

The Martinsburg (Pa.) Mennonite Church has taken advantage of the resources available to celebrate the 450th anniversary of our church. Since the beginning of January Mennonite Publishing House church bulletins have been the theme for a children's story prior to the Sunday morning sermons. Teams of persons have been assigned two or three Sundays to conduct dialogues presenting interviews and drama taken from the biographies and settings of each Sunday's theme. Pastor Nelson Roth has planned Sunday morning sermons which also follow the biblical and doctrinal themes of our heritage. A Sunday evening program featured persons presenting book reviews of historic novels describing Anabaptist history.

A group of ten Hesston College sophomore student nurses with instructor Ruth Yoder spent the January interterm training at the United States Public Health Service Hospital at Carville, La.

The hospital at Carville is the only leprosarium in the continental U.S. It was the first time this hospital had a nursing student affiliation in which students actually worked with the patients. A common student observation was that they had a new appreciation for pain. because they observed how leprosy patients often injure themselves in the absence of the sensation of pain.

A 70-minute color film produced by Ken Anderson, "The Deceiver," has been received at Mennonite Audiovisual Services. Rental: \$42.00. "The Deceiver" portrays the story of a rather typical, middle-class American family and their struggles with the reality of evil. Through the youth of this family, the whole family became involved in experiences that related to the occult. The picture deals with the whole area of demon-possession and how one family encountered it.

"A Guide to Peace Resources," a bibliographic pamphlet produced by the Mennonite Central Committee's Peace Section, is now available to anyone interested in books, study guides, periodicals, or films related to peace. The pamphlet, an update of "Christian Peace Literature," a similar listing done in the early 1960s, lists recommended readings related to biblical studies, war and peace, nonviolence and revolution, and social concerns.

More than 300 singers from the Canadian Mennonite Bible College and Mennonite Brethren Bible College Oratorio choirs in Winnipeg are presently rehearsing Handel's Messiah for performances at the Centennial Concert Hall on Mar. 13 and 14. The two choirs were prepared by their regular conductors, George Wiebe and

William Baerg, directors of music at the two schools.

A World Missions Institute at Eastern Mennonite College will open this summer with a June 13-22 seminar. "Priorities for Missions, 1975-2000." The seminar. offering college credit, is open to students. mission and service personnel, pastors, lay people, and other interested persons. Mennonite students from state colleges and universities are especially invited. The program will be directed by Myron S. Augsburger, president of Eastern Mennonite College; Richard C. Detweiler, moderator of Franconia Mennonite Conference: and Donald R. Jacobs, missionaryanthropologist and director of Mennonite Christian Leadership Foundation (MCLF).

There will be a Writers' Fellowship at Mennonite Information Center, Lincoln Highway East, Lancaster, Pa. on

Mar. 16 at 1:30 p.m.

Mario Bustos, pastor of Iglesia Del Buen Pastor, Goshen, Ind., recently underwent tests and treatment at Veterans Hospital in Milwaukee, Wis., for a serious kidney ailment and diabetes. He is a member of Mennonite Board of Missions Home Missions Committee. Bustos returned home from the hospital in late February for a ten-day stay, but currently he will need to stay in the vicinity of the hospital for regular examinations and medication. The Church of the Good Shepherd Church Council is working with the Church Life Commission of Indiana-Michigan Mennonite Conference for interim leadership during this health

Sylvia (Mrs. Don) Miller has been named to the staff of Mennonite Broadcasts, Harrisonburg, Va., to work in mail processing and secretarial responsibilities. Sylvia received an associate in arts degree in business at Goshen College. Her husband teaches math at Broadway (Va.) High School, Both Sylvia and Don are natives of Indiana. They are the parents of three children, ages 13, 11, and 5.

"To hear of specific answers to prayer and see the faith of new people asking for prayer for a sick daughter-inlaw or a husband who left his family is indeed challenging," wrote missionaries Dorothy and Lawrence Brunk from Santa Rosa, Argentina. Early one morning Lawrence was called to counsel with a woman who had been moved by his previous Sunday's message and was ready to turn her life over to Christ. That same afternoon a mother and her teenage son came requesting prayer for his physical ailments. His main trouble, it turned out, was that he had been resisting Christ's call; he asked the Lord to forgive him and take over his life, "The Lord is moving among us!" concluded





WONDERFUL GOOD COOKING

by Johnny Schrock, Fred J. Wilson, and Larry Rogers

From Ohio Amish country. full-color pictures, the story and basic beliefs of the Amish in Ohio, and over 250 authentic recipes. A must addition to a kitchen or cookbook shelf. Paper (spiral-bound) \$3.95



AT YOUR BOOKSTORE

the Brunks

Curtis Yoder, Mennonite Board of Missions overseas associate serving as an agricultural assistant in north Ghana, reported in mid-February that he and Paul Christophel were working with Ghanaian farmers in about a dozen villages. During village meetings the Mennonite volunteers showed samples of improved seeds. fertilizer, chemicals, and tools, explaining how they should be used and what results can be expected. "These meetings were real helpful both for us and the farmers." Curtis wrote, "Life here can be trying, but it is also rewarding. I enjoy the work

Beatriz Barrios, from the Sauce, Uruguay. Mennonite congregation and a recent graduate of the Mennonite Seminary of Montevideo, has joined the Bolivian Mennonite mission staff. During her one-year term she will be active in children's work and leadership training for Christian education. She is sponsored by the Board of Evangelism of the Mennonite Churches of Uruguay in cooperation with General Conference Mennonite Commission on Overseas Mission and Mennonite Board of Missions.

Summer Bible School Superintendents' Workshop will be held at Laurelville Mennonite Church Center. R. 2. Mt. Pleasant, PA 15666, Mar. 21-23, It will begin Friday evening at 7:00 p.m. and will end Sunday following dinner. This workshop will be structured to meet the needs of those attending the workshop. Information and registration forms have been sent to the pastors. For information about the workshop call Maynard W. Shetler, Mennonite Publishing House, Scottdale, Pa. (412) 887-8500. For registration information write or call Laurelville Mennonite Church Center (412) 423-2056. Registration will be limited to 100 persons on a first-come, first-served basis,

Dedication services for the new Mountain View Chapel (formerly Woodland Chapel) are set for Apr. 6 with Clyde Miller as the dedication speaker. Due to outgrown facilities, the congregation is relocating in a new development near Reedsville. Pa. The congregation welcomes all those who were formerly connected in any way with them to share in this dedication. Ivan Yoder and Elam Peachey

are the pastors.

Special meetings: William R. Miller, North Liberty, Ind., at Oley Church. Oley, Pa., Mar. 13-20, and at Towamencin, Kulpsville, Pa., Mar. 21-28. Ed and Helen Alderfer, Scottdale, Pa., for Termination of Life Seminar, at Oak Grove, Smithville, Ohio, Mar. 22 and 23. Richard Birky of Adair, Okla., for Easter weekend at Mt. Zion, Versailles, Mo., Mar. 28-30. Ed Bontrager, at Sunnyslope, Phoenix, Ariz., Mar. 28-30. Richard Buck, Akron, Pa., at Groffdale Church, Leola, Pa., Mar. 30-Apr. 6. Orlando Schmidt, Music and Worship Workshop, at Oak Grove, Smithville, Ohio, Apr. 4-6. Andrew Jantzi, Sarasota, Fla., at Rockhill, Telford, Pa., Apr. 6-13, Milo Kauffman, Hesston, Kan., at Kalona, Iowa, Apr. 27-29.

New members by baptism: eight at first Mennonite Church (Latin-American). Defiance, Ohio, Feb. 16; two at Mt. Zion, Versailles, Mo., Feb. 16.

Change of address: Mark and Fannie Peachev from Harrisonburg, Va., to 2215 Bonnycastle Ave., Louisville, KY

readers say

Submissions to Readers Say column should comment on printed articles

Suggestions and counsel, prompted by the Spirit, are edifying and beneficial. The whole question of the best use of a Christian magazine's question of the best use of a Crinistian magazine's allotted space ("Readers Say," Feb. 11) is always timely, and I'm sure that editors face this matter squarely every week! If any person's favorite literature does not contain enough Bible exposition, let that person run, not walk, to the nearest church and participate in studies there - of which some groups conduct classes three or four times each week!

Gospel Herald is translating the Scripture we already know into acceptable, effective practice in our world, in our time.

I like the up-short, blunt facts of life as you bring various angles of the present debate into focus in your editorial "Choose Life."

That is, I suppose most persons on either side of many issues feel that the answer is very simple - you just do - or don't - and that settles that! But you force these easy-of-solution persons to stay around, think deeper, consider tangents, implications, and consequences! — Leonard W. Lehman, Goshen, Ind.

The debates and discussion regarding the role of women in the home, the world, and the church have been of great interest to me. Thank you for all the good articles you have published on

this subject recently. Some have expressed disgust with all this harping on women's rights. I also get a little tired of hearing about "women's lib," and I certainly have not too much appreciation for the approach of Betty Frieden and Germaine Greer. A much saner and Christian approach is found in the book All We're Meant to Be by Scanzoni and Hardesty, published by Word

Books.

In response to the article "Not Liberated and I Love It," I would like to affirm the positive ideas and the fulfillment to be found in the work of a Christian wife and homemaker. When there is give and take, it is certainly not all

drudgery and toil

However, while we, the satisfied customers, are basking in our husbands' affection, there are are basking in our husbands affection, there are others who are not quite so fortunate! Some have thrown in the towel after years of strug-gling to survive side by side with a bully. Others are still "bending the knee." Perhaps we don't realize that there are women in this day and age, even among Mennonites, who could identify very easily with the heroine of Christmas Carol Kauffman's Light from Heav-en - the long-suffering mother of the longsuffering Joseph! Some members of their

families and churches are aware of the long hours they toil without recognition or affection; of the cuts and burns that go untreated by the because it's not worth a trip into town

- but how to help?

In this French Canadian province, which has experienced a slower social evolution than the rest of North America, the women's columns of the farm papers are filled with cries for help from such women. As one journalist replied, like your father still exist because women like your mother still exist." If we can give a sense of personal worth to some of these women or, at the least, to their daughters: if we can educate their sons - we will only have done what Jesus Himself did all of 2,000 years ago and is still willing to do today. (See the Gospels.)

It is only after "weeping with those who these, that I dare speak up.

these, that I dare speak up.

Not liberated, you say? Dear Sister Cena, you and I were never bound! But for those who are—well, if the people cry for bread, let us not tell them to eat cake!—Janet M. Martin, Ouebec, Canada

I read your recent editorial regarding the questions you raised of control of human popu-lation ("Choose Life," Feb. 11). The thoughts you presented have often been my concern as well and I have not found a satisfactory answer to them. I hear the arguments on both sides that if the world were properly oriented toward feeding and would discontinue such things as an arms race, raising food for liquor, and orient their national programs to feed their popula-tions, then we would not have a hunger problem. The other side of the argument is that there are just too many people continuing to come. especially in the underdeveloped countries where starvation is already a serious problem and that the only answer to it would be limiting births.

A number of Christian people feel strongly on both sides of the argument.

I find it difficult to answer these things, except that one cannot condone the use of resources that one cannot condone the use of resources for ungodly purposes at the expense of starving people. And yet the recurring question that you raised, namely, "How does God expect the population of the world to be maintained?" Certainly, medically we have had an overwhelming change in attitude by families to have only a very few children and some even feel it is wrong for them to even have any and this includes Christian couples. This has bothered me a great deal because I think it has a lot of ramifications that we are not facing at the moment. On the other hand I can not see having starving millions in the world and add to it. And always I come back to the question "How

did God plan that populations be controlled?"

The one who stated that starvation was the way of limiting population is seemingly wrong. The Lord has other choices. Among them are a disease that could become rampant across the world and wipe out a big section of the population, another would be nuclear war, but a more likely one that I want to believe is that the Lord will return and put a stop to it.
There are, of course, other alternatives as well.

We appreciate your thoughtful editorials. - Floyd L. Rheinheimer, M.D., Milford, Ind.

When I read Joan Martin's Testimonial, "Unlock the Hurt and Let It Go" (Feb. 18 1975), I was dismayed at the theology expressed therein. The author cites a series of hurtful incidents in her life, all of which she dealt with through prayer. That appears on the surface to be good piety. However, nowhere does she mention ever going to the persons involved and dealing with the hurts face-to-face. This is in direct contradiction, I feel, to the spirit of Matthew 5:23 and 18:15. Also related to the matter, I encourage her to read I John 4:20. which, consistent with the Spirit of Christ suggests that we dare never isolate our relationship with God from our relationship with our fellowmen.

That she is isolated from people (and out of touch with her own feelings) is apparent from

the following excerpts:

I tried to turn my thoughts elsewhere. . . . "For weeks I avoided Mary

I said little when he came into the room.... "For days afterward I nursed the hurt.

Nowhere does she mention ever talking with the persons concerned about the hurts, and arriving at some resolution. She simply prays her hurts away. Or rather, she denies that they exist anymore, and thereby leaves herself vulnerable to further and deeper hurts.

There appears to be an escapist pattern there, which, if I were her pastor, would worry me. She seems to be using prayer as a cop-out to deny her feelings and avoid facing certain realities about her pattern of

relating to people.

Not to deny the power of prayer. I feel that Ms. Martin is advocating talking to God when MS. Martin is advocating talking to God when she ought to be combining prayer with dialogue in the Christian brotherhood, through whom God works. I encourage her to see a Christian counselor to help her work through her feelings and her theology of prayer. — Maurice Martin, Elmira, Ont.

Here is a brief response to the last sentence of the editorial "Some Anabaptist Principles" (Feb. 4), a response you made to the experience of a very good friend of mine, Don Jacobs. My response consists of a few thoughts that came to me Thanksgiving time in 1971:

Forgive To forgive is to die.

To die is to trust; To trust is to build. To build is to grow

To grow is to share, To share is to live. To live is to forgive,

Also, this is a good time to tell you I appreciate your editorials. - Sam Hershberger, Iowa City, Iowa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beck, Vern and Mary Lou (Stuckey), Archbold. Ohio, third son, Reggie Jay, Jan. 22, 1975.

Briskey, Loyal and Bonnie (Lauber), Wauseon. Ohio, first child, Jean Kathryn, Feb. 12, 1975.

Fisber, Gail and Nancy (Kennell), Eureka, Ill., second child, first daughter, Carrie Nicole, Jan. 15. 1975.

Hackman, Cleon and Lois (Moyer), Dublin, Pa., first child, Cleon Chad, Feb. 15, 1975. Headings, Mark and Mary (Wenger), Lebanon, N.J., second child, first son, Leon Mark, Nov. 6,

Hoffman, Keith and Ethel (Steiner), Marion, Ind., second daughter, Ronda Susan, Jan. 28,

Mapes, Ed and Donna (Gangwer), New Paris, Ind., first child, Craig Allen, Feb. 21, 1975. Mast, Glen and Ellen (Eastman), Waxhaw, N.C., first child, Carolyn Ginelle, Jan. 27, 1975.

Miller, John and Mary (Olson), Springfield, Ohio, second daughter, Judith Lynn, Jan. 26,

Miller, Rollin and Jean (Bieber), Fayette, Ohio, third child, second daughter, Nancy Lou, Dec. 29, 1974

Nisly, Wendell and Muriel (Miller), Kalona, Iowa, first child, Brigette Diane, Feb. 11, 1975. Roberts, Gerald and Brenda (Miller) Springfield. Ohio, third daughter. Abbie Lynn, Feb. 8.

Schrock, Daniel and Gearlene (Morgan). Mountain View, Ark., first child, Ionathan Daniel Feb 15 1975

Seehusen, David and Karen (Ulrich), Fort Dodge, Iowa, second daughter, Karri Marie, Feb. 17, 1975.

Swartley, Steven and Ruth (Rice), Richland-town, Pa., first child, Jon Wendell, Feb. 4, 1975. Shantz, Larry and Marjorie (Jutzi), Kitchener, Ont., first child, Jeremy Philip, Feb. 16, 1975. Troyer, Ray and Sharon (Miller), Hartville,

Ohio, third daughter, Heather Ambrae, Jan. 31,

Yoder, Paul and Barbara (Yousev), Lockport. N.Y., second child, first daughter, Laura Kay, Feb. 14, 1975.

marriages

May the blessings of God be upon the homes estab-lished by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baker - Collom. - Murl R. Baker, Protection, Kan., Protection cong., and Rebecca Collom, Topeka, Kan., Christian Church, by John Heyerly, Feb. 15, 1975. Gingerich - Bender. - Ronald D. Ginge-

Gingerich — Bender. — Konald D. Gingerich, Riverside, Iowa, United Methodist Church, and Darlene Bender, Wellman, Iowa, Kalona cong., by Carl L. Smeltzer, Feb. 15, 1975.

Gonzalez — Naffziger. — Jesus Gonzalez, Alice cong., Alice, Tex., and Ronda Jane Naffziger, Crystal Springs cong., Harper, Kan., by Robert Zehr, Nov. 29, 1974. McClure - Schmidt, - Pat McClure, Wichi-

ta, Kan., Catholic Church, and Linda Marie Schmidt, Crystal Springs cong., Harper, Kan., by Robert Zehr, Nov. 23, 1974.

Miller - Brillhart. - Steve Miller, Wooster cong., Wooster, Ohio, and Connie Brillhart, Lutheran Church, Marshallville, Ohio, by San-ford Oyer and Paul R. Stoup, Aug. 10, 1974.

Steury – Steider – Robert Steury, Go-shen, Ind., North Goshen cong., and Barbara Steider, Shickley, Neb., Salem cong., by John Lederach, Feb. 15, 1975.

Yoder — Conlin. — Larry Yoder and Patricia Conlin, both from Arthur, Ill., Arthur cong., by Paul C. Sieber, Dec. 21, 1974.

Correction: In the Schrock - Martin marriage notice listed in the Feb. II issue of Gospel Herald, the groom's name was listed in error as Jacob Martin instead of Jacob Schrock.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Allebach, Lourene, daughter of Clarence H. and Lizzie (Ruth). Ziegler, was born on Sellersville, Pa. Feb. 13, 1975, aged 54 y. On June 21, 1941, she was married to Willard M. Allebach, who survives. Also surviving are her father, 2 daughters (Mary Lou – Mrs. Richard (Richard), 2 grandsons, 2 bordhers (Russell L. and Irwin L.), and 3 sisters (Kathryn Z. – Mrs. Henry B. Bergey, Dorobly Z. – Mrs. Stanley F. Detweiler, and Betty Jean Z. Stanley F. Detweiler, and Betty Jean Z. of Francoias Memonite. Church, where fineral Franconia Mennonite Church, where funeral services were held on Feb. 16, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in adjoining cemetery.

Bauman, Orvie F., son of Emmanuel and Mary Ann (Frey) Bauman, was born in Floradale, Ont., Nov. 26, 1911; died in a traffic accident at kitchener, Ont., Feb. 5, 1975; aged accident at kitchener, Ont., Feb. 5, 1975; aged survives. Also surviving are 3 children (Bryan, Phyllis—Mrs. David Fennell, and Caroly—Mrs. Patrick Morris). 2 grandchildren, one Mrs. Patrick Morris). 2 grandchildren, one Cresman, and Carol—Mrs. Lester Bauman). He was a member of Erb St. Mennoniet Church, where funeral services were held on Erb Street Cemeter Golden Johns; interment in Erb Street Cemeter Golden Johns; interment in

Brubaker, Lesta M., daughter of George and Lydia (Brenneman) Diller, was born in Allen County, Ohio, Jan. 1, 1887, died at her home in Elida, Ohio, Sept. 20, 1974; aged 87 y. She was married to Amandus Brubaker, who preare 2 daughters (Erma L., and Clara — Mrs. Harold Bear). She was preceded in death by one son (Harold). She was preceded in death by one son (Harold). She was preceded in death by one on (Harold). She trained in Selent Countries were held Harolf Good; interment in Salem Cemetery.

DePriest, Pearl, daughter of William and Arminta (Young) DePriest, was born at Ridgeway, Mo., July 25, 1893; died of a stroke and Monarian View, Mo., Sept. 4, 1974; aug 81; v. On Oet. 25, 1982, she was married to Hayden DePriest, who preceded her in death on Nov. 27, 1961. Surviving are 2 daughters (Dolora— 27, 1961. Surviving are 2 daughters (Dolora— 1964) and the surviving are 2 daughters (Dolora— 1964) and the surviving are 2 daughters (Dolora— 1964) and 1964. Surviving are 2 problems. Three sisters and 7 brothers preceded her in death, she was a member of Berea Mennonia Church, where funeral services were held on Sept. 6, un internent in DePriest Connector and Fullam internent in DePriest Connector.

am; interment in DePriest Cemetery.
Diffenderfer, Alice M., adapts from in
Elizabeth Twp., Pa. Dec. 17, 1894; died at
Lancaster General Hospital, Lancaster, Pa.,
Dec. 31, 1974; aged 80 y. On June 14, 1917,
she was married to Harry Frey, who preceded
was married to Harry Frey, who preceded
was married to Harry Frey, who preceded
was married to Harry Lo Diffenderfer, who survives. Alos surviving are 2 sons (Paul N. and
Melvin N.), one daughter (Minerva—Mrs.
ROY S. Ulrich, S. stepchildren, Il stepgrander
was a member of Landis Valley Mennonite
Church, where funeral services were held on
Jan. 4, in charge of Mervin L. Landis and Ira
D. Landis; Interment in Hammer Creek Mennor

Garber, Alma M., daughter of Ezra and Alice Martin, was born at Elizabethown, Pa., Aug. 18, 1899; died at Landis Homes, Lititz, Pa., Feb. 4, 1975; aged 75 y. On Dec. 27, 1975, she was married to Paul R. Garber, who surwives. Also surviving are 2 daughters (Nancy-Wiss. J. Herbert Brubaker, and Sara M.), 3 sons (Paul, Jr., John M., and David M.), 11 grandchildren, 8 great-grandchildren, and one brother (Ralph L. Martin). She was a member of Elizabethtown Mennonite Church, where funeral services were held on Feb. 8, in charge of Walter L. Keener and Richard Frank; interment in Boxlers Mennonite Cemeters.

Hartman, Mary Edilik, daughter of John C. and Magdalens (Wenger) Brunk, was born at Harrisonburg, Va., July 22, 1897, died of cancer at Rockingham Memorial Hospital, Harrisonburg, Va., Jan. 2, 1975; aged 77, y. She is survived by one sister (Anna B. Brunk), one (Mrs. Roberta Fulk). She was preceded in death by one sister and one brother. She was a member of Lindale Mennonite Church, where funeral services were held on Jan. 4, in charge of Perc y Gerig, Arthur McPhee, David Brunk, and Lloyd Horst; Interment in Lindale Mennonite Church Horst; Interment in Lindale Mennonite Church

Cemelery, Ezra, son of Ezra I. and Lydin Headings, Ezra, son of Ezra I. and Lydin (King) Headings, was born in Coffey Co., (King) Headings, was born in Coffey Co. Care Center, 1887.

Bellefontaine, Ohio, Jan. 21, 1975; aged 87; On Dec. 31, 1911, he was married to Nellie M. Mohr, who survives. Also surviving are one daughter (Velma — Mrs. Robert Plank), one son (Floyd), fograndchildren, Gereat-grandchildren, and one brother (Archie). He was a member of Bethel Mennonite Church, the was a member of Bethel Mennonite Church, in charge of Howard Schmitt and Duane Beck; interment in Fairview Cemelery.

Huber, Enos S., son of Levi and Elizabeth (Stauffer) Huber, was born in Manheim Twp. Pa., July 1. 1896; died at Ephrata (Pa.) Comm. Hospital on Nov. 28. 1974; aged 78 y. ceded him in death in 1972. Surviving are 2 children (Evelym— Mrs. Melvin E. Hens, Ruth— Mrs. J. Harold Eby.) 7 grandchildren and 5 great-grandchildren. Also surviving are a Great-grandchildren. Also surviving are leaves a member of Landis Valley Church, where funcal services were held on Nov. 29, in charge of Levi M. Weaver, Ira D. Landis and Mervin L. Landis; interment in adjoining the control of the

McDaniel, Emma, daughter of William and Alice (Stahl) Sala, was born in Somerset Co., Pa., Apr. 21, 1901; died at Memorial Hospital, Johnstown, Pa., Jan. 20, 1975; aged 74, v. On Dec. 8, 1926, she was married to Roy Charles 1961. Surviving are 8 children (June – Mrs. Kermit Wingard, William, Robert, Paul, Carl, Sally Ann – Mrs. William Reddeeliff, Iona Mae, and David). 20 grandchildren, Sgreatgrandchildren, Abo surviliam (Sally Ann – Mrs. William Reddeeliff, Iona Mae, and David). 20 grandchildren, Sgreatgrandchildren, Abo surviliam (Europhysian et al., 1981). 20 grandchildren, Sgreatgrandchildren, Sgreatgrandch

Intermet 91 church semetery.

Naffaiger, Lizzie S., daughter of John and
Catherine (Schrock) Birkey, was born at Eureka,
III, Dec 14, 1885; died at Rockwell City, Jowa,
Feb. 10, 1875, aged 89 v. On Feb. 4, 1898, she
Also surviving are 2; children (Ledie, and Lola
—Mrs. Elmer Bahls), 2 grandchildren, 4 greatgrandchildren, one sister (Mrs. Katie Zehr),
2 brothers (John and William). She was preceded
in death by 2 sisters (Lacelle and Lauris) She
where funeral services were held on Feb. 13,
in charge of Walter Smeltzer. Interment in

Rosehill Cemetery. Nyce, Lizzie W., daughter of Tobias and Elmira (Wile) Nice, was born in Lower Salford Twp, Pa., Feb. 19, 1884; died at Sonderton, Pa., Jan. 23, 1975; aged 91 y. On May 28, 1904, she was married to Elmer S. Nyce, who preceded her in death on June 5, 1972. She is survived by one sister (Elmira - Mrs. Morris Kerr), 3 grandsons, 13 great-grandchildren, and one great-great-grandchild. She was preceded in death by one son (Edwin). She was a member of Salford Mennoulte Charch, where charge of John L. Ruth and Henry L. Ruth, interment in Church eemelery.

Schmucker, Willard N., son of Nosh and Ida (Miller) Schmucker, was born in Goshen, Ind., June 12, 1924; died of stroke at Goshen, Ind., June 12, 1924; died of stroke at Goshen, Ind., Feb. 16, 1975; aged 50 y. On Feb. 17, 1946, he was married to Dorothy Sumpter, who survives. Also surviving are 3 children (Sharon — Mrs. William Babin, Joyce—Mrs. Kern Schruck and Kenneth W.), 4 sitsers (Kalthyn Cross, Edna — Mrs. Christ Mast, and Esther — Mrs. Ale Schmucker), and 3 grandchildren. He was a member of East Goshen Mennonite Church, where funeral services were held on Feb. 19, in charge of Cliff Miller; interment in Elkhart Prairie Cemetery.

in Elikart Prairis Cemetery
Shank, Christian J., son of Christian and
Mary (Strite) Shank, was born in Franklin County, Pa., Aug. 23, 1888; died al Waynerboro, Pa.,
Jan. 13, 1973; aged 86 y. On Jan. 30, 1908, he
with the string of the str

Tickle, Timmy, son of James and Grace Gross Benjamin Tickle, was born in Newport News, Va., Jan. 6, 1954; died of motorcycle accident, at Sarasota, Fla., Nov. 8, 1974; aged 20 y. He is survived by his parents, one brother (Jerry), one sister (Jane). Funeral services were help'd), one sister (Jane). Funeral services were help'd), North Carlotte, and the services were help of the property of the property of the property of the North Carlotte, and the property of the property of the Instrumental Carlotte, and the property of the property of the Instrumental Carlotte, and the property of the property of the Instrumental Carlotte, and the property of the property of

Cover by Michael Hayman/Image; p. 188 by La Vonne

calendar

- Lancaster District Conference, Weaverland Mennonite Church, Mar. 20. EMBMC Bimonthly and Annual Meetings, Weaverland,
- Mar. 21 and 22, with simultaneous evening meetings at Weaverland, Erisman, and Willow Street, Mar. 21.03
- Summer Bible School Superintendents' Seminar, Laurelville Church Center, Mar. 21-23.
- Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 25-27. Rocky Mountain Mennonite Conference Annual Meeting,
- Rocky Mountain Memonite Conference Annual Meeting, Pueblo, Colo., May 2-4. Franconia Spring Conference Assembly in conjoint meeting with Eastern District General Conference,
- meeting with Eastern District General Conference, May 3, 4. Indiana-Michigan Mennonite Conference session at public birds school in Washington Ind. July 24-27.
- public high school in Washington, Ind., July 24-27. Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10. Iowa-Nebraska Conference at Manson, Aug. 19-21.

Jesse Jackson Condemns Ford's Economic Program

Rev. Jesse Jackson came to Nashville to condemn President Ford's economic program and to chide black Americans for neglecting a "spiritual legacy" that could help them in the present national crisis. "President Ford is not for blacks or the poor," said the Baptist preacher from Chi-cago. "He is married to big industry and business."

Jackson, head of Operation PUSH (People United to Save Humanity), addressed Black Expo '75, a cultural and economic exposition at Nashville's Municipal Auditorium.

He predicted that the president's economic program will fail. "You cannot stimulate the economy from the top down." he declared. "You stimulate the economy from the bottom up." Mr. Jackson sug-gested that instead of building bombers, the nation should turn its attention to slum clearance.

The speaker also had critical words for black Americans. "We need to get on our knees and tell God about some of the problems we are facing," Mr. Jackson also said. "We sit here cursing God, the church, and turning our backs on ourselves.

2,500 Bibles to Romanian Christians

Romanian Pentecostal officials have confirmed that a shipment of 2.500 Bibles from the United Bible Societies (UBS) has arrived safely in Bucharest.

The confirmation letter was sent to UBS offices in Switzerland by officials of the Cultul Penticostal, Biserica lui Dumnezeu Apostolica - the Romanian equivalent of the Assemblies of God.

In the past four years, UBS has distributed more than 2 million Bibles and Scripture portions in Eastern Europe. The 2,500 Bibles sent to the Romanian Assemblies of God was one of several such shipments to various Romanian church groups last fall. The Bibles were shipped legally and with full knowledge and permission of the Romanian government.

"Lib" Women Have Less Need to Bask in Mates' Glory

When women are fully liberated they will have less need to bask in their husbands' glory - and men will have fewer heart attacks, a retired woman church executive said.

Most women feel valued only as they win favor in the eyes of men, and are of worth only as he is accepted and successful in the community," said Dr. Mae Yoho Ward of Indianapolis, a retired executive of the Christian Church (Disciples of Christ). She spoke during the Garrison Lectures at Yale Divinity School at New Haven, addressing seminarians attending the Eastern Seaboard Seminarians Conference.

Other benefits that may come from liberation of women are love that is more real, economy in spending, solving problems peacefully, and respect for privacy, she said

United Church

Membership Drops

United Church of Canada membership dropped from 993.190 in 1972 to 975.317 in 1973, a loss of 17,873, according to the denomination's vearbook.

Women Head 34 Percent of **Black Families**

The proportion of black families headed by women increased from 28 percent in 1969 to 34 percent of all black families in 1973. At the same time, white families headed by a woman increased only from 9 to 10 percent of all white families.

A Census Bureau survey shows that families headed by women have, on the average, considerably less income than those headed by men. The 1973 median income of black families headed by women was \$4,230, or about 44 percent of the median income figure for black families headed by men. For white families headed by women, median income in 1973 was \$6,560, or 50 percent of the median for white families headed by men.

Ordered to Refund Tax

to Hutterites

The Federal Court of Appeal has ordered the Canadian government to return \$1.4 million that a Hutterite group paid in taxes between 1961 and 1966. The ruling reversed a November 1973 decision by the court.

Counsel for the 64-colony Hutterite group, A. J. Matheson, had argued before the appeal court that the religious group could not be taxed because its

members had entered into an agreement to work for food, shelter, and clothing only by taking yows of poverty.

Scriptures in 23 New Languages

Scriptures were published in 23 new languages in 1974, bringing the total "Scripture language count" to 1,549, according to the American Bible Society.

Also announced by the Society is the publication of Exodus and Ruth in Today's English Version.

They are part of a series begun in 1966 with Good News for Modern Man, the New Testament in Today's English Version. Other Old Testament books that have been issued in the series are Psalms, Job, Proverbs, Ecclesiastes, Jonah, Hosea, Amos, and Micah.

Adventist Giving. Tithing Up in '74

Despite the troubled economy, Adventists in the U.S. and Canada increased their tithing in 1974 by 11.5 percent and their mission giving by 11 percent. Tithes totaled \$29,359,298 and mission giving \$17,536,385, according to undertreasurer Martin E. Kemmerer's report, just released at Adventist world headquarters in Washington, D.C.

The figures do not include contributions made to local church building funds. local projects, parochial school support, or the denomination's disaster aid pro-

gram.

Recession Spurs

Donations to Charities

Despite a sagging economy, high unemployment, and a tough money market, Minnesotans apparently are reaching into their pocketbooks to contribute record amounts to churches and charities.

Checks made by the Minneapolis Star with nonprofit charities and religious groups indicated that 1974 was a good year for contributions, and 1975 shows no evidence of tapering off.

700 Committed to Fasting

The names of some 700 priests, religious, and lay leaders of the Roman Catholic Archdiocese of St. Louis were published in the St. Louis Review as persons who promise to fast twice a week and give the savings to the poor.

editorials

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The Chains

A friend gave me a copy of a chain letter he received recently. This was a chain with a difference. It did not request money to be sent to the name at the top of the list as some chains do. All it asked was that 20 copies of the letter be sent, one name taken off and your own name added to the bottom of the list.

There were two appeals for cooperation: one, that it would bring you luck, and two, that noncooperation would bring misfortune. Examples of both were included to prove that breaking of the chain brought disaster, even death, while cooperation brought rewards. The chain, it is claimed, began in Holland and has been around the world nine times. So don't break it!

It is a good thing that few people take chain letters seriously. If they did, the postal service would soon be in worse condition than it is. If my calculations are correct, the number involved would be multiplied by itself with

each round. Thus a chain which began with 20 would involve 1,760,000 persons by the fifth round and 30,976,000 in the sixth. From here on the numbers really grow.

What is the appeal of the chains? Evidently the same appeal that drives people to play the horses and other forms of gambling. The hope of getting something for little, which fuels the state lotteries.

Since we who trust in God do not really want something for nothing and do not believe in luck, we can ignore chain letters. We should also boycott state and other lotteries and protest them whenever we can. Perhaps, too, we might ask ourselves why we are interested in other schemes of chance which begin, "You may already have won... Send in your lucky number today."

A better view of life comes from the Scriptures where it is observed that "if you have food and clothing, with these we shall be content" (1 Tim. 6:8).

Getting Through

As I wrote two weeks ago, we do not always know whether the funds we give for good causes serve those causes. I urged that we support our own institutions because they are ours and we have a better chance of knowing their working. Even so, it is often a long way from the giver to the receiver in this day of worldwide activity.

A. C. Forrest has a good word for church relief agencies in an article he wrote about the problems of Bangladesh. Forrest, the editor of the Observer for the United Church of Canada, was sent to Asia to observe hunger problems. In his article "On the Edge of Disaster" in the February 19 issue of The Lutheran he urged churches to support their own aid programs. "That means," he said, "for Lutherans in Canada and the U.S., Lutheran

World Relief; and for other Protestant and Catholic Services, Church World Service, the World Council of Church Felic and development funds, and the Catholic agencies. Mennonites can certainly back up their Central Committee with the knowledge that dollars are wisely spent."

So it is good to know that in the view of one observer, our money is getting through. And it is needed. Bangladesh is certainly one of the most handicapped societies in the world with too many people for its limited resources. It is a place, said Forrest, where one is more inclined to curse the darkness than to light a candle.

Yet, he said, there are many candle-lighters in Bangladesh. They will continue as we support them. — Daniel Hertzler

Gospel Herald

March 18, 1975



The Golden Gate of Jerusalem led into the temple area and was probably the gate through which Jesus made His triumphal entry.

"Ride on, King Jesus!"

by Stanley C. Shenk

When Jesus went to Jerusalem that last time. He knew He was going there to die. At Caesarea Philippi, just before He began His final journey, He had told His disciples "that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and

on the third day be raised" (Mt. 16:21).

He knew He was going to His death. He knew He was the Lamb of God. He knew He had been slain from before the foundation of the world. He knew that the great central redemptive act of all history was about to be fulfilled through His own death and resurrection. And He felt the strain. "I have a baptism to be baptized with; and how I am strained until it is accomplished." The stress appears again in the "Little Gethsemane" experience of John 12:27, 28, an anguished prelude to Gethsemane itself: "Now is my soul troubled. And what shall I say? 'Father, save me from this hour? No, for this purpose I have come to this hour."

But as the divine drama of redemption moved toward its dire climax, there was one vivid slash of brightness, one splendid, many-colored scene of triumph, the Palm Sunday entrance of Jesus into Jerusalem.

The details are rich and colorful; we can see them all. As Jesus and His followers came near to Jerusalem, He sent two disciples to fetch a young colt, the colt of an ass. "If any one asks you, 'Why are you untying it?' you shall say this, 'The Lord has need of it'" (Lk. 19:31). They brought the colt to Jesus, improvised a saddle made of garments, and placed Him on it. Then as He rode toward the Holy City, many spread their outer garments on the way before Him; others cut down branches from the palm trees and placed them in the way. Some went before; some followed after. Some had come with Him from Bethany: others came out from Jerusalem to meet Him. And as they passed over the crest of the Mount of Olives and began to descend into the Kidron Valley, the two groups met and were seized with a holy ecstasy. The whole multitude began to cry out and to praise God. "Hosanna!" "Hosanna to the Son of David!" "Hosanna in the highest!" "Blessed is the King who comes in the name of the Lord!"

Some of the Pharisees, aghast at what they considered blasphemy, enjoined Him, "Teacher, rebuke your disciples." And Jesus calmly replied, "I tell you, if these were silent, the very stones would cry out."

How did it happen that Jesus rode in triumph into His city? Jesus Himself had organized it; He had given the key instructions. But He carried it out far differently from what a Gentile conqueror of His day would have done it. He used a colt, not a prancing warhorse. And it was a borrowed colt at that. He used the garments of peasants for a saddle. And His banners were branches from palm trees.

In using the colt of an ass, Jesus was following an Old Testament pattern (Judg. 10:4, 12:14; 2 Sam. 17:23; 19-26). Moreover, Jesus was deliberately fulfilling the predictive messianic passage of Zechariah 9. He was proclaiming Himself Messiah. Jesus Himself organized or at least set in motion the whole bright kaleidoscope of detail and color with all its theological significance.

Why Did He Do It? Why did Jesus do it? Before, He had said, "Tell no man!" Now, He let them tell the world! Before, He had been concerned lest a political move-

Stanley C. Shenk teaches Bible at Goshen College.

ment be mounted in His name—a movement that would have confused the issue as to who He was and that would have led to needless confrontation with Rome. But now, the end was at hand. In a few days He would be dead. Let them try to make Him an earthly king! They would soon find out differently. Now—now was the time to leave a final public witness to Himself as King, as spiritual King. So now He no longer restrained the enthusiasm of His followers, but gave if free reign.

Years ago, when I was pastor of the South Union Church, West Liberty, Ohio, the Yoder Quartet sang the simple and beautiful number, "The Palms," every spring on Palm Sunday. It always gripped me. And in 1961, on my first visit to the Middle East, as I sat in a church in Beirut on Palm Sunday, the Children's Choir (withe ach child bearing aloft a palm frond) came down the center aisle, singing this very number. I couldn't keep back the tears.

Harry Lauder once said, "This world needs a King, and that King is Jesus." Marion Anderson sometimes closed her concerts with the spiritual "Ride On, King Jesus!" He rode into Jerusalem. And on this Palm Sunday He still rides. He is King. King of a vast spiritual realm. King in the hearts of all His committed followers. And in the vision of John, He carries the name "King of kings, and Lord of lords (Rev. 19:16).

Gospel Herald -

"Ride on, King Jesus!" Stanley C. Shenk	197
To Minister or Be Ministered to Louella and Eugene Blosser	199
The Congregation as Central in Mennonite Education J. Daniel Hess	200
I'm Listening, Lord, Keep Talking Robert J. Baker	203
A Response to Lausanne	204
Let This Cup Pass S. C. Brubacher	206
The Simple Life at Church Cathy Lichti	208

Daniel Hertzler, Editor David E. Hostetler, News Editor

The Gospel Herald was established in 1086 as a successor to Gospel Witness (1955) and Herald of Truth (1964). The Gospel Herald is a religious periodical published needs by the Memorane Publishing House, 616 Whalth versus, Sortials, F., 1965, and the state of the S

To Minister or Be Ministered to

by Louella and Eugene Blosser

Twenty years ago in Japan, one often found people who knew as little of Jesus Christ as many people in some parts of the world know of the Mennonites. Since there are many, many gods in Japan, one attempted to clarify God through His Son Jesus Christ, from birth to death and resurrection.

Today we find that most people have heard of Jesus Christ, Local bookstores carry small volumes on the life of Jesus, taken from the Bible, which reveal Him as a prophet who was crucified; some also tell of His resurrection. Some are put up as easy-to-read comic books. Christian radio and TV programs have made Iesus Christ known. Christianity is commonly regarded as one of Japan's many newer religions.

As we attempt to start where people are in our witness to them, our approach is varied. We meet people who accept Christ as their Savior, and stop right there. They don't know His promises, or spiritual strength He gives for times of conflict, or joy. Other people try to convince us that there are many roads all leading to the same place, and that the Christian faith is only one way.

Daily we attempt to keep ourselves open to the Holy Spirit for direction in witness. We do some planning for the week, but often God has other plans for us. We certainly can't decide that our task is to win people of this town of Hiroo to Christ, and close our eyes to what God really wants of us for that day.

Sometimes it is to stay at home and praise Him, or write a letter to a long-neglected friend, or maybe bake rolls and visit someone who has been thoughtful to us. A drive into the country, seeing God's beauty in nature. and stopping to talk with some farm people, praying that God will open a door in the future to share Him in a meaningful way.

Guests a Blessing. This summer we had an unusual number of overnight guests, both old and new - over 50 in two months. We felt these guests (missionary, foreign, and Japanese) were sent by God; each brought a special blessing, or need.

A Catholic friend stopped over one evening en route to Kushiro to thank us for our prayers. In February he called on us, much troubled because of his small son's asthma problem. He said that next month he would be

transferred to western Hokkaido, where the climate is more

Louella and Eugene Blosser are Mennonite missionaries in Japan. They have served in Asia since 1947, when they went to China. They transferred to Japan in 1953.

favorable. He stayed for supper and joined us in our house group Bible study of Acts.

A new Christian called us from a distant city and asked if he could spend the next night with us. It would be only two hours off his road. We welcomed him. What an evening of fellowship as he shared what the Lord had done to him during his first year as a Christian! He now has a new job, is a new man, has hope and joy.

"Before I found Christ, I was worthless, lost my health, my home, wife and family, and was without hope or purpose for living." Gene had the pleasure of helping him to claim Christ upon his confession of sin and to accept His complete forgiveness during film evangelism about 18 months ago. That marked the new beginning. He continues to find joy and excitement in obeying Christ and seeing Him manifest His grace and strength in a real way.

A young girl, a family friend for eight years, had been harassed by her family because she was not willing to marry a young doctor from a wealthy family after the wedding date was set. She called from Sapporo and asked if she could come for a weekend. Earlier she had expressed a desire to become a Christian but until recently feared her parents' reaction.

This time she said, "I believe that God allowed me to have these trying times in life so that I would learn to trust Him. I'm no longer afraid." She has found a boyfriend whom she respects and likes, although he is a laborer without a college education. She said they can communicate together and she has given him a Bible for a gift. We talk together about God, and now recently he told me he has prayed to Him; I want that we both become Christians before we marry.'

Another visitor and her small son came to spend several days. Lonely and hurting, she had wandered far from Christ and needed a warm and loving home atmosphere. As we prayed together and shared His Word, forgiveness and healing were experienced gradually.

The Second Citizens' International Conference to Study Lifelong Education was hosted in our town, bringing in foreign guests from 15 nations plus 300 Japanese guests. Here we found opportunity to share Christ and His relevance in family life as we discussed family relationships

Even as this is written a telephone call from the station introduced Kondo, a young man from a church in Tokyo, asking if he can stay at our home for the night. We welcome him, knowing that God sent him; it will be an occasion to minister or to be ministered to.



The Congregation as Central in Mennonite Education

by I. Daniel Hess

Why should Mennonite colleges educate people to know how to handle information? Why should we professor be insisting upon some moral standards? Why are we to produce prophets of selfless vision and servants of humane conduct?

If the question "why" is too baffling and nebulous we might try a different kind of question. For whom are we preparing our special kind of graduate? Who is the beneficiary of our efforts? The literature about higher education identifies many beneficiaries of the educational process: the world, the nation, the community, the government, and many others. But none of those beneficiaries fits well into a Mennonite way of thinking about educations

One doesn't have to be all that sensitive to catch who our theologians, historians, and educators would label the beneficiary: the Mennonite congregation. But few of us on college faculties have comprehended what it means—in the idiom of the 1970s—to take our identities from, to make our measurements by, and to direct our services toward the congregation.

The bylaws of the Mennonite Church say: "All that God intends the church to be and do must first be experienced in the local congregation. Any agency or program beyond the congregation is intended to assist the congregation in fulfilling its function."

Albert J. Meyer wrote in the first issue of Mennonite Educator: "Believers' church Christians in the Anabaptist-Mennonite tradition have a vision of what God intends human life in society to be. They are committed to living their lives in the context of the kingdom community of God's intention."

When we refer to the congregation, then, we mean that smallest, continuing organization of people adhering to the church's confession of faith and promoting the history of God's work on earth. If we accept literally that Mennonite schools are commissioned to serve the denomination's congregations, then Hesston, Eastern Mennonite College, and Goshen are not just high quality church-related liberal arts colleges, but rather particular congregational servants.

A reaffirmed and strengthened college-congregation tie runs counter to the history of colleges who have moved away from their churches. Therefore, we have to struggle with large questions. If the congregation calls for our first allegiance, how do we order our supposedly lesser allegiances to the academic discipline, to the graduate school, to the journal, to other colleges? "The dynamics of congregational imperatives" is not one of the topics we hear papers on at the annual convention of our learned societies. Also, what status do we give to friends-supporters-students-alumni of the colleges who aren't committed as members of a community to God's intention?

An even larger question pertains to the current state of many congregations. I am not referring to the rather superficial annoyances such as not liking the preacher or being dissatisfied with the meeting time. Instead, there seems to be a widespread failing of congregational health. The Mennonite Church has not found effective congregational forms for its post-1960 membership. Where the church has borrowed from other major American denominations and dioceses, the results have compromised the

Congregations know they are in trouble and deserve criticism. But the servant-schools to whom they might turn for aid have not delivered the imaginative help they ought to give.

If we can draw some parallels between the educational crisis of 1922-28, which brought the closing of Goshen College, with the crossroads we're at now, perhaps the new Harold Benders to lead forward will not be recoverers of the Anabaptist vision, but constructors of new congregational forms for that vision.

J. Daniel Hess is a professor of communication at Goshen College.

We shall test the success of our church colleges five, ten, fifteen years from now by examining how our graduates build and sustain congregations with what we've taught them.

1. Find Answers to These Questions



Robert Smith

The issues J. Daniel Hess raises in his article are quite valid. A church only remains healthy as long as it is made up of healthy local congregations. It is at this level that much of the work of the church is carried out. It is at this level that the people of God interact with each other and others.

What of the present health of our congregations? As a church, Richard Detweiler has observed, "We strongly

profess a brotherhood or peoplehood approach to the faith, life, and witness as over against an individualistic Christianity. However, our being a brotherhood in actuality has lagged behind our peoplehood theology. Therefore, we find ourselves professing a brotherhood theology and operating by Protestant individualism."

As a people, we need to find answers to these important questions: What does it mean to order our lives under the Spirit? How does the church work at building relationships which are different? How does the church community in its gathering order the lives of the people so that they are different in their scattering? Where do members experience conflict between the kingdom of grace and that which opposes it? How can we better share our growing edge-sa persons in community?

If Christianity is going to change men it is going to have to realign social relationships. New congregational forms may be necessary to implement our Anabaptist vision of what the church should be in a broken world.

Mennonite schools have a twofold task in helping to provide answers to these questions. First, they must teach students to know their heritage and to become articulate about their faith. Experiencing Christian fellowship and studying faith in the context of formal education help to develop a person spiritually, intellectually, and socially Second, schools must equip students with the skills needed to serve mankind and to build and sustain the brotherhood. Christian education must concern itself with the meaning of Christian peoplehood in the twentieth century and with developing structures to help the people realize their objectives.

If these are the goals of Mennonite schools, if they are truly "servants of the churches," these things follow. First, curriculum must focus on the beliefs and understandings on which the church is based. Faculty must consciously work at helping students to integrate their faith and the academic discipline under study. Second, students need to

experience spiritual community on campus. Opportunity must be provided to work at such problems as group resolution of conflict and the reconciliation of individual freedom with Christian commitment and responsibility.

As a people we need to recognize the gap between our vision of the church and its role in the world and our actual performance. The congregations and the schools need to work together to close that gap. May God grant us the wisdom and strength required for this. — Robert Smith

Robert Smith is a social studies teacher at Rockway Mennonite School, Kitchener, Ontario.

2. Not on Sabbatical from Church



Jonathan N. Roth

Perhaps the college is one of the last opportunities to mold life patterns before they become more or less permanently set. Students are still searching for what their lives will be. To teach that Christian care for others, and their problems is as important as academic excellence may be the greatest contribution the college can make to the church.

Hess mentions the "Mennonite way of thinking" which labels the congregation as the beneficiary. I cannot form an image of the "Mennonite way of thinking." I've experienced so many different ways of thinking — from conferences, congregations, ministers, individuals — that I can't package it. Also, I wonder if our theologians, historians, and educators think in as homogeneous a manner as was stated.

I've read many well-phrased bylaws and standards of our lives together. The problem is knowing which portions are to be observed literally and which are general guidelines whose implementation is left to the individual conscience. I hope that in the absence of strict legalism, the college will instill a long-term sense of self-discipline in its students.

If "friends... alumni" are truly that, they will support church schools even though they might not agree with all they see or hear. I'm sorry to see some of the journalistic endeavors that have been released from our schools in the name of freedom of the press. In my opinion, articles written by students (admitted learners) should be critiqued, freely discussed, and revised within the institution before release to the larger community.

The learning process involves a Christian sensitivity for the feelings of the audience in the presentation of potentially controversial materials. I believe we need to convince the student that he is not on sabbatical from the church and that what he does during his academic years does effect the church.

I believe that the role of the formally educated person in the congregation is to work at healing differences within the brotherhood through Christian love and diplo-

macy. Development of close personal friendships with members is a prerequisite to long-term contributions. — Jonathan N. Roth

Jonathan N. Roth is a professor of biology at Goshen College, Goshen, Indiana.

3. Being as Well as Doing

Mennonites seem to have been quite successful in establishing "doing" agencies, institutions which have had direct and significant impact outside the congregation. Service agencies have met hunger, health, spiritual, and development needs throughout the world. Although educational agencies have had some internal impact on congregational life, graduates of our various institutions of higher education



Gerald Lichti

have been primarily teachers, nurses, physicians, or social workers. Until recently, perhaps, the church has placed much less emphasis on establishing workable agencies set up to assist individual congregations to "be" all that God intends for them.

If this is true, then one can understand the low level of congregational health, which Hess refers to. As most agencies build and strengthen programs, develop and improve facilities, and secure staff, they move toward self-service and self-perpetuation. Original statements of purpose and mission, or even updated statements (although often maintained in the written and oral publicity of the institution), become secondary to their real reasons for existence: (1) to maintain a tradition, (2) to make use of a facility, and (3) to provide tob security for the staff.

In the case of church educational institutions, the pressure to draw away from the congregation is increased by a strong system of public education with its specialization, standards, and traditions. Communication among agencies which should be mutually supportive breaks down, each going its own way, competing for financial and personnel support.

How can we work at reversing this trend? If agencies of the church are to see their chief mission as assisting the congregation in fulfilling its function (as the church bylaws state), congregational health must be strengthened immediately so that agency resources can be applied with integrity. Perhaps one of the most direct ways of strengthening congregations is to consider how several agencies working cooperatively with individual congregations might be mutually helpful.

Now in existence are several models of fellowships of committed persons who are struggling with God's intentions for their "being" and "doing." A number of these congregations have begun special projects which serve human needs in their own areas—perhaps by establishing halfway houses, day-care centers, or sheltered workshops. The skills needed to staff these projects are provided by service and educational agencies of the Mennonite Church. In these models, congregations and agencies cooperate in clarifying what their unique mission is, how to best meet a need, and who should fill specialized roles.

As interrelationship between congregation and agencies develops, communication is improved, and the actual work of long-range planning for "congregational-building" can beein with integrity. — Gerald Lichti

Gerald Lichti is dean of Hesston College, Hesston, Kansas.

4. Come to Where the Action Is

Is the congregation central in the Mennonite Church? What does that mean? For our family, Trinity Mennonite Church is the central spiritual unit in our lives. We don't expect, however, that the Mennonite agencies and colleges exert their energies to "oil the machinery" at Trinity. As a congregation and as members we have responsibilities we cannot expect outside sources to handle.



Paul Landes

Our congregations and our families need to be influencing and helping to shape the lives and values of our children. The failure of congregations and families in the process is apparently forcing Mennonite colleges to assume more responsibility for shaping values than is rightfully theirs. We hope that much value formation has happened before our children set foot on campus.

Hess suggests that congregational life needs to be examined. Though this is necessary, the results of that examination should not lie at the doorstep of the colleges but of the congregations and family units—which have primary responsibility here. Also, let us not assume that all the Mennonite Church's leadership persons are church college graduates. Many capable, dynamic people in the church either are not college graduates or have chosen another school.

What, then, is the role of the Mennonite colleges? They are not, in my opinion, the exclusive units which shape the church or the local congregation. The primary task of the college is to offer a solid academic program for those who become their students. The mood and spirit of the campus should be consistent with the Anabaptist-Mennonite heritage and contribute toward the Christian growth of its students. But it seems unreasonable to think that new directions for congregational life will come from either our educational centers or central agencies — unless they leave their "sanctuaries" and come to where the action is.

The congregation is central insofar as spiritual nurture, fellowship, and service occur. But congregations need a vision "beyond themselves" if they are to remain or be-

come vital. Mennonite colleges and agencies are part of the team working together, beginning with the family and the local congregation, for the equipping and preparing those of our number for leadership, mission, and service. — Paul Landes

Paul Landes operates a bicycle sales and repair business in Phoenix, Arizona. In January 1975 he terminated a six-year assignment with Mennonite Board of Missions, Elkhart, Indiana, as Region II director of Voluntary Service office in Phoenix.

5. Commitment and Comprehension

I appreciate and affirm Hess' thoughtful statement.

The premise for the congregation as the locus from which Mennonite education takes its "reason for being" is certainly both biblical and Anabaptist. Historically, education is the form the transmission of a people's faith has taken, attested to via the covenant of the Old Testament, the teaching of the New Testament, and Christ's messace of the Gospels.



Dorothy Harnish

Church education aims at cultivating the whole learner, his character, his intellectual competence, and his spiritual vitality, calling the learner to a personal view of relativand his own identity in his apprehension of truth. But truth, by its very nature, implies commitment as much as comprehension.

Christianity is a teaching faith which is neither arrived at through human experience nor practiced in limbo. Here-

in lies the validity and vitality of the congregation as the central focus in church education. God's people have unique values and principles of faith to be transmitted, to be nurtured, to be sustained within the community of helievers.

Yes, I'd like to see the congregation give the cues! It ought to be the place where that which is apprehended can be tested and articulated in an atmosphere of trust and acceptance. I think the Hess statement conveys both realism and optimism concerning the health and vision of our congregations. I, too, am optimistic. I believe the concept of congregation is being nurtured authentically in the Mennonite Church.

The implications of "the congregation as central" are challenging for Mennonite educators as well as for members of congregations. Some of the key implications of the Hess statement, as I see them, are: (1) Mennonite education must be unique in its goals and commitments in order that congregations may be built and sustained, as part of a people of God. (2) Since a term like Christian education is incomplete well increasingly talk of Mennonite education because we will be educating in terms of making our history and identity clear. (3) It will mean a nonconformity to much of secular academia, the key nonconformity being the belief from our heritage that the Scriptures are the key to truth and Christian values.

And I will be glad, for I with our brother would like to more fully practice Ephesians 4:12: "To prepare God's people for works of service, so that the body of Christ may be built up" ((NIV). — Dorothy Harnish

Dorothy Harnish teaches English and Bible at Eastern Mennonite High School, Harrisonburg, Va.

I'm Listening, Lord, Keep Talking

Several years ago while serving as a Sunday school superintendent, I was having no success at finding a teacher for the youth class. Several qualified couples had been contacted to teach the class as husband-wife team, but each pair had said "No."

Finally the assistant superintendent and I decided that one of us would have to take the class temporarily.

On the Wednesday before the new Sunday school year was to begin, I was attending an evening prayer meeting at our church. When we were invited to share our prayer concerns, I mentioned the fact that we had no teacher for the youth class.

A concerned group gathered around me, placed their hands on my head and shoulders, and prayed for that specific need. I was glad for their interest, but still felt that I would be teaching the class myself next Sunday.

When I got home, my daughter gave me two telephone messages which had come for me while I was gone, each asking me to return the call. I do not remember what the first call was about, but I will never forget the second one.

When I dialed the number my daughter gave me, I reached the home of one of the couples who had rejected the youth class assignment. The husband said simply, "My wife and I talked over that teaching position to which we earlier said, 'No.' There's really no good reason why we shouldn't take it. If it's still open, we would like to take that youth class, beginning this next Sunday." I assured him the opening was still there, thanked him, and hung up.

I sat there, shaking my head in amazement. Prayer I believe in, but this was too good to be true. What could Cod do for an encore? Wow! Talk about God being on time with His answers, this was fabulous.

When someone questions in my presence as to whether God answers prayer, I tell them about my experience. While we were praying, God was answering. It's too beautiful a happening to keep to yourself.

- Robert J. Baker

A Response to Lausanne

Editor's Note: The Congress on World Evangelization at Lausanne, Switzerland, July 16-25, 1974, brought together evangelical church leaders from all over the world. The congress ended with a statement of faith and intention called "The Lausanne Covenant." Some persons who were not completely comfortable with this covenant drew up an additional statement, a copy of which was supplied to Gospel Herald by John Howard Yoder.

Many issues have thrust themselves upon us from papers delivered in this congress; from our wrestling with them under the full authority of God's Word, a number of us have felt the compulsion of His Spirit to share our response.

"God is making known the good news: shalom through Jesus! He is Lord of all!" Acts 10:36

"God was well pleased through Him to reconcile the whole universe back to Himself, making shalom through the blood of His cross!" Colossians 1:20

"The Spirit of the Lord is upon Me because He has anointed Me to proclaim good news to the poor; He has sent Me to herald liberation for captives, and recovery of sight for the blind, to give freedom to those who are being oppressed!" Luke 4:18

"As the Father sent Me, so am I sending you!" John 20:21

WE AFFIRM

That the Evangel is God's good news in Jesus Christ. It is good news of the reign He embodied and proclaimed; of God's mission of love to restore the world to wholeness through the cross of Christ and Him alone; of His victory over the demonic powers of destruction and death; of His bordship over the entire universe; of a new creation, a new humanity, a new birth through Him by His life-giving Spirit; of the gifts of the messianic reign contained in Jesus and mediated through Him by His Spirit; of the charismatic community empowered to experience and embody His reign of shalom here and now before the whole creation and to make His good news seen and known. It is good news to liberation, of restoration, of wholeness, of salvation that is personal, social, global, and cosmic. Jesus is Lord! Alleluial Let the earth hear His voice.

That the Communication of the Evangel in its fullness to every person worldwide is a mandate of the Lord Iesus to His community. There are times when our communication may be by attitude and action only, and times when the spoken word will stand alone; but we must repudiate as demonic the attempt to drive a wedge between. Men will look as they listen and what they see must be at one with what they hear. There is no biblical dichotomy between the word spoken and the word incarnated in the lives of God's people. The Christian community must chatter, discuss, and proclaim the gospel; it must also express the gospel in its life as the new society, in its sacrificial service of others as a genuine expression of God's love, in its prophetic exposing and opposing of all demonic forces that deny the lordship of Christ and keep men less than fully human, in its pursuit of real justice for all men, in its responsible and caring trusteeship of God's creation and its resources.

That the Response Demanded by the Evangel is that men and women repent of every other lordship than that of Jesus Christ, and commit themselves to Him to serve Him in the world. Men are not already reconciled to God and simply awaiting the realization of it, nor can biblical authority be found for the false hope of universalism. The reality of the eternal destruction of evil and all who cling to it must be solemnly affirmed, however humbly agnostic the Bible requires us to be about its nature. Salvation is by God's grace on the sole ground of Christ's

atoning death, and is received from the risen Christ through obedient faith. Repentance is demanded; men must experience a change of understanding, attitude, and orientation and receive new life in God's Spirit. But the new birth is not merely a subjective experience of forgiveness. It is a placement within the messianic community, God's new order which exists as a sign of God's reign to be consummated at the end of the aex.

That Methods in Evangelization must center in Jesus Christ who took our humanity, our frailty, our death, and gave Himself in suffering servanthood for others. As the Father sent Him, He sends His community into the world to identify and agonize with men, to renounce status and demonic power, and to give itself in selfless service of others for God. Those who proclaim the cross must be marked continually by the cross. With unashamed commitment to Jesus Christ we must engage in the mutual listening of dialogue, the reward of which is understanding. We need to meet men on their own ground and to be particularly attentive to the powerless. We must use the language, thought forms, and imagery appropriate to differing cultures. We must live as Christians in such unity and love that men may believe, seeing how God's Spirit overcomes all barriers of race, color, and culture. We must respect cultural integrity and claim freedom from all that denies or distorts the lordship of Christ and must allow God to make visible among us that quality of life which reflects Christ and demonstrates His reign.

That Strategy for World Evangelization in our generation is with God from whom we eagerly await the renewal of His community, equipping us with love and power so that the whole Christian community may make known the whole gospel to the whole man throughout the whole world. We believe God to be calling us into greater unity and partnership throughout the earth to fulfill the Commission of our Lord Jesus Christ.

WE CONFESS

ished love for His people.

- That we have been failing in our obedience to the lordship of Christ and have been refusing to submit to His Word and be led by His Spirit.
- That we have failed to incarnate the gospel and to come to men as servants for Christ's sake.
- That our testimany has often been marred by triumphalism and arrogance, by lack of faith in God, and by dimin-
- That we have often been in bondage to a particular culture and sought to spread it in the name of lesus.
- That we have not been aware of when we have debased and distorted the gospel by acceptance of a contrary value system.
- That we have been partisan in our condemnation of totalitarianism and violence and have failed to condemn so-

cietal and institutionalized sin, especially that of racism.

- That we have sometimes so identified ourselves with particular political systems that the gospel has been compromised and the prophetic voice muted.
- That we have frequently denied the rights and neglected the cries of the underprivileged and those struggling for freedom and justice.
- That we have often separated Jesus Christ the Savior from Jesus Christ the Lord.
- That we have sometimes distorted the biblical understanding of man as a total being and have courted an unbiblical dualism.
- That we have insulated new Christians from life in the world and given simplistic responses to complex prob-
- That we have sometimes manipulated our message, used pressure techniques, and been unduly preoccupied with statistics.
- That we have allowed eagerness for quantitative growth to render us silent about the whole counsel of God.
- That we have sought to usurp the functions of God's Holy Spirit of love and power.

WE REJOICE

- In our membership by His Spirit in the body of Christ.
- In the joy and love He has given us in each other.
- In the openness and honesty with which we have met each other here and have experienced mutual forgiveness and acceptance.
- In the stimulation of mind and the challenge to action that has come to us from God's Word as we have placed the needs of our generation under its judgment and light.
- In the new possibilities for men to read His Word in their own languages through indigenous translations.
- In the prophetic voice of brothers and sisters in this congress, a voice in answer to which we go forth in humility and hope.
- In the certainty that the kingdoms of this world shall become the kingdom of our God and of His Christ. He shall reign forever! Alleluia!

WE RESOLVE

To submit ourselves afresh to the Word of God and to the leading of His Spirit, to work and pray together for the renewal of His community as the expression of His reign, to participate in God's mission to His world in our generation, showing forth Jesus as Lord and Savior and calling on all men everywhere to repent, to submit to His lordship, to know His salvation, to identify in Him with the oppressed, and to live for the liberation of all men and women in His name.

Let This Cup Pass

by S. C. Brubacher

Words like Christmas, Easter, Dominion Day, and so on, specify events and are applicable only to those occasions. Even Sunday used to imply cessation from secular affairs, except for a few seemingly unavoidable essentials. Presently, to many people Sunday is only another holiday. Generally, though, events and/or experiences decide the importance and observance of days.

Some events of great significance are not remembered by special celebrations—our Lord's unique experience in Gethsemane is an outstanding example. Some of the best-known characters of sacred history were present, besides the central person, Jesus Christ. The significance of the occasion lay in the fact that Jesus earnestly prayed, "If it be possible, let this cup pass." The time was the day prior to the crudifision, or Calvary.

According to Revelation the death of the Son of Cod was determined "from the foundation of the world" (Rev. 13:8). Genesis 3:15 already refers to the conflict between the serpent (the devil, Rev. 12:9) and "...her seed" (Jesus Christ Gal. 4:4).

The record of Matthew 4:1 is well known: "Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil." This ordeal was preceded with a period of forty days of fasting and isolation from people. He was "with the wild beasts" (Mk. 1:13).

Allowing a paraphrase, we might have the Spirit saying: "Very well, Mr. Devil, here He is — hungry, lonely and tired; see what you can do with Him in his subtlety. Satan struck first at hunger; then a challenge for the spectacular; and third, offering Him, though falsely, that which Jesus already knew would be His someday.

Jesus stood firm. His support was: "It is written." He recognized God, His Father, as the Author of Scripture; and by its use: "He defeated the enemy, so that . . he [the devil] departed from him for a season." However, Hebrews tells us that He, our High Priest "was in all points tempted like as we are, yet without sin" (Heb. 4:15b).

The Hebrews passage would presuppose that temptation was a daily, yea an hourly experience, similar to that of other persons. Adam and Eve, although created in the image of God and sinless, chose to disobey; whereas, Jesus, who was born sinless, therefore also in the image of God, chose to allow God to keep Him from sinning (Acts 2:25). This experience of constant temptation may well have been the reason that Jesus spent so much time in communion with His Father.

S. C. Brubacher is from Ayr, Ontario.

There are a number of significant statements attributed to Jesus during His brief ministry. We quote a few. At His trial He said: "I am a king. To this end was I born" (Jn. 18:37). Why would He fall for the devil's fake offer? He was also to be a prophet (Lk. 24:19) and a priest as well (Heb. 7:21).

He said: "My time is not yet come" (Jn. 7:6). Later, when arranging for the Passover with complacency and confidence, He ordered, "Go into the city to such a man . . . My time is at hand" (Mt. 26:18). At His arrest, after reprimanding Peter for his zeal, He asked. "The cup which my father gave me, shall I not drink it?" (Jn. 18:11). Jesus was always cool, collected, and confident.

But suddenly, in Gethsemane, that earnest reiterated plea, "O my Father, if it be possible, let this cup pass from me," adding also, —"as thou wilt" (Mt. 26:39). We noticed how gallantly He faced the cup (In. 18:11), so then what constituted this cup, which He so seriously resented?

Recalling the wilderness experience, and the daily temptations Jesus faced, this cup seems to indicate another temptation, or encounter with the devil. The occasion indicated a physical condition which if not corrected forthwith would bring death abruply. Therefore His earnest plea to have it pass "if possible." Luke 22:44 reads: "And being in an agony... his sweat was as it were great drops of blood" (Lk. 22:44).

This cup did pass, for on the morrow, triumphantly, courageously, and with confidence, He made good His declaration, "I lay down my life. . . . I lay it down by myself" (Jn. 10:17, 18). He was resigned to that cup on the following day, but violently disturbed at the thought that He should die at the hand of another prematurely. It is clear to me that this cup and the cup are two separate cups, and must not be confused.

Indeed His body was nailed to the cross by others, but His life He laid down by Himself voluntarily, and victoriously, in our stead. Jesus never flinched from Calvary.

Let us praise our Lord and Savior for His devoted and unreserved response to a substitutionary and sacrificial death in our stead, satisfactorily meeting the demands of a holy God in settlement for the sin question.

We must recognize Gethsemane, but only for what it really is. The cup which Jesus faced in the garden did pass. The cup, or Calvary, He faced courageously and confidently, according to plan.



Afognak, Alaska Gu Buffaio Creek, W. Va. Ha Chaimette, La. In

Côtes de Fer, Haiti

Elmira-Corning, N.Y.

Guifport, Miss. Hattieville, Belize Inverness, Miss. Jeff Vander Lou, Mo. Managua, Nicaragua Moenkopi, Ariz. Moose Jaw, Sask. Ninety Six, S.C. Port Hardy, B.C. Rapid City, S.D. Shore, Ind.
Skopje, Yugoslavia
Stamping Ground, Ky.
Sudbury, Ont.
Tocoa, Hondures

Topeka, Kan. Wilkes Barre, Pa. Wounded Knee, S.D. Xenia, Ohio Yuba City, Calif.

Mennonite Disaster Service

Mennonite Central Committee 21 South 12th Street Akron, PA 17501 or 201-1483 Pembina Highway Winnipeg, Man. R3T-2C8





The Simple Life at Church

by Cathy Lichti

Hey, Billie, you know better than to put your tennis shoes on to go to church on Sunday. Hurry back upstairs and change. Hurry, hurry — we are going to be late!

So goes the hustle and bustle of getting ready for church on Sunday. Everyone is expected to be decked out in his best "Sunday" clothes. Mom is busy putting dinner in the oven before leaving. Dad keeps harassing the children to hurry, and there is a last-minute attempt at quickly locating Bibles from where they were mislaid after church last Sunday.

By the time a parking place is found and the family melts into a pew near the back, everyone is breathless and stomachs are in knots. Somehow, the smiles are in the right places and everyone joins in the worship of God as the first hymni sung.

The concept of the simple life is usually related to activities of daily living. We readily see changing eating habits, transportation modes, and cutting down on our buying as ways to put the simple life into action. Seldom do we think of simplicity as we encounter our Sundays and our churches.

What kind of church concept will I be teaching my children? What kind of witness to church attitude am I giving in my community? Behind these questions is the allimportant one — what is my concept of church?

In the past two years I have been involved in a unique

church experience. Among other reasons for moving to a Western city from a small Eastern town with a large Mennonite community was one of wanting to sort out feelings of emptiness and disillusionment from my past church experience. My first response was to abandon church life completely. Then in meeting several other persons who were searching as I for ways to experience brotherhood, and sensing a sincerity in them, I jumped in again.

We studied the New Testament and the attitudes of both Jesus and the early church toward how Christians are to worship. Our goal as a group of believers soon evolved to become a caring, sharing community. In this way, brotherhood could be an experience. Other goals, such as growing into the established stereotyped church with organizational structure of pastor and congregation worshiping on Sundays in a church building, faded away.

Meeting in Homes. We have become what is today labeled a "house church." We meet together for worship and social times in the homes of members. The day and time of meeting is chosen by deciding what is most convenient for the most people when combining our schedules. We "come as we are" wearing our cut-offs and tennis shoes—or no shoes at all—jeans, or long dresses as desired, emphasizing comfort and simplicity, not a "Sunday" attire. Leadership is shared by all as we have been made aware that each person has unique gifts and in sharing those gifts we grow both individually and together. We

Cathy Lichti is from Tucson, Arizona. This article is reprinted from Forum by permission of editor George Lehman.

usually find ourselves sitting on pillows in a circle on the floor. Our worship sessions rarely take the same format twice in a row.

Brotherhood, as I have seen it best, implies the sharing, caring community we have felt led to become. This is what the simple life calls for in the church. This has perhaps always been important, but in today's world is critical for the Christian. We need each other more than ever as we watch our economy crashing, our corrupt government crumbling, and the world starving. We must once again concentrate on seeing the church as it was in Acts, as people, not buildings. The church should exist for the needs of the people, not the people for the needs of the church, just as the Sabbath was made for man and not man for the Sabbath.

I think we Mennonites are in need of a reevaluation of our churches and our Sundays. Think about your church, or perhaps the one you grew up in. What has it been to you? Has it been an experience of brotherhood and a place where simplicity began, or has it rather been a place to go, where we wear certain clothes and hear certain words? We are beginning to talk about discovering new and better ways of growth and witness. This concern must continue and with more vigor to result in needed action.

Establishing a building fund is often a major concern of the new church. Thousands of dollars are spent on our church buildings which are used only a few times each week. Additional thousands are then spent on interior decorating and equipment, and the church has to be locked when vacated to protect against vandalism and thieves. Yet we strive to portray a witness of nonresistance and peace. This seems to be a paradox to me.

A small fraction of the church budget is spent on mission outreach. Think of how much more could be given in meeting the needs of the starving world and of our communities if our building fund debts were not so great and if the maintenance of the church buildings were not so complicated. The organizational structure of our churches requires this kind of spending within the churches themselves.

Materialism Has Crept in. The all-American concepts of individualism and materialism have crept into our Mennonite churches, who have a heritage of separateness. We rationalize our actions in many ways. We are children of a King, We must show God respect. We want to honor Him with our steeples and stained-glass windows. A church must look like a church. It must be attractive. We must teach our children that church is a place of worship, and what is meant by being reverent. After all, the sanctuary is sacred.

We see progress in the church in terms of carpeted aisles, padded pews, and paved parking lots. We beg for buildingfund offerings from our pulpits and shake our heads afterward about starving children in India as we go home to Sunday dinner which, of course, is the big meal of the week. We talk of ministering to the needy in our church communities and yet build churches in which the poor do not feel wanted or accepted. Our witness to Jesus' concern for the poor and lonely does not make it through to them.

If your needs are being met through the conventional church mode, there are many things you can do in relating the simple life to your church life. Speak out about church spending that is unnecessary. Help the church council find ways to cut the budget in order to free moneys for other more healing purposes. Don't buy clothes just for Sunday. Wear what you have and are comfortable in. Plan or suggest simple Sunday meals, ones that do not take hours of preparation and cleaning up. Use the time instead in personal of family meditation and enlightenment.

Find others who share your concern for simplicity in the church. Begin meeting together in your homes. Learn to know each other better and become a sharing, caring community within your church. It will be contagious. Discover your personal gifts, with God's guidance, and make them available to your church planners. Search out community needs and present them to your church for help. If your church is building, emphasize the need for simplicity and usefulness in design and materials.

Discovering the simple life in relation to my church has been easier for me by being a participant in a house church. Because of our small number of people we have found many ways to discover simple living together. We have community gardens, raise chickens, buy meat and other foodstuffs in bulk, often eat together, share vehicles, appliances, clothes, money, and so on, when there is a need.

The closeness found in such a group leads to an atmosphere of needs shared and met. There may be more hurts this way, and the failures have been there, but the past two years have been exciting ones in my experience of brother-bad

Simple Life Has Much to Say. Along with other members of our fellowship, I see us remaining a house church in the future. We are open to what God may show us as we grow. At the present time we see growth as leading to the creation of several interrelating groups. With the development of several groups maintaining contact, it is feasible that there may come a time when a larger functional meetinghouse is needed. However, I feel that the basic church experience should remain in the small community setting.

My searching has led me to believe that the simple life has much to say to the church. For simplicity to become a consistent way of life for me as a Christian, the beginning and basis for it must be found in my fellowship with other believers. To experience the simple life to its fullest is experience brotherhood. Committing myself to Christ means all that I am and all that I have is committed to Him and to my fellow believers. Thus we become a sharing, caring community by making that commitment.

Bible School on Wheels to Train Leaders

Hispanic Mennonite congregations were planted in 1974 at Nampa and Caldwell, Idaho; Vine, N.J.; Immokalee and Opa Locka, Fla.; Brooklyn, N.Y.; Davenport, Iowa; and Robstown, Tex., according to Lupe De Leon, Jr., associate secretary for home missions with Mennonite Board of Missions, Elkhart, Ind. Hispanic congregations are made up of members of Mexican, Puerto Rican, or other Latin ancestry.

New Spanish congregations are projected for Corpus Christi and San Antonio, Tex.; Boston, Mass.; and Florida, De Leon said. The congregations are developing with Latino leaders.

To assist leaders in Spanish mission congregations, many of whom have not had the benefit of Mennonite Bible school or seminary training, a mobile teaching ministry, called "Bible School on Wheels," has been initiated by home missions after months of planning.

De Leon identified the importance of training Latino leaders: "Even after 20 years or so of being an active member of a local Mennonite congregation, many persons still regard the Anglos (pastor and family, Voluntary Service workers, and other Mennonite Anglo families) as the Mennonites

"Some of us who were at that same place not so long ago feel that if the Spanish-speaking Mennonite congregations are going to grow and expand they must be helped toward a Christian maturity that will enable the people to rely on Jesus Christ as their Savior and the Holy Spirit as their guide and counselor.

Suggesting that the Anglo leader in minority congregations needs to decrease is not necessarily a criticism of Anglo pastors and missionaries," De Leon said, "it is only to point out that, due to our Catholic tradition and Latino culture, clergymen are elevated and put on pedestals. With Latino leaders schooled in Anabaptist-Mennonite thought according to the Scriptures, our Hispanic congregations should more readily reach Christian maturity.

The leadership training ministry, planned conjointly with local congregations, provides for flexibility in curriculum and term. The ministry is also available to English-speaking leaders of black and Anglo mission congregations.

In addition to biblical and doctrinal studies, the curriculum includes historical and mission studies of Mennonite Church origins, growth, and groupings, with particular forcus on Spanish-speaking areas. Seminars may be planned for weekends, week-long, or longer, Local resource persons may also be used in some locations.

Anna and B. Frank Byler, missionaries on furlough from South America, have been appointed as resource persons for Bible School on Wheels during 1975. combining the assignment with deputation reporting in congregations.

According to a recent survey completed by José Ortiz, associate secretary of Mennonite General Board, 34 congregations with 1,061 members make up the Spanish-speaking contingent of the Mennonite Church in the U.S.

The Bible School on Wheels project was launched on Jan. 19 and 26 in a seminar at Iglesia Del Buen Pastor, Goshen, Ind. Pastor Mario Bustos and other local persons served as resource

The Bylers will conduct their first seminar at Defiance Spanish Mennonite Church, Defiance, Ohio. Other seminars are planned for Iglesia Evangelica Menonita, Moline, Ill., Apr. 17-20, and south Texas congregations, one month, beginning in early September.

The cost for the mobile teaching ministry is covered by an \$8,000 allocation from home missions and local congregation contributions.

Peace Materials Translated for Vietnam

Eastern Mennonite Board of Missions and Mennonite Central Committee's Peace Section are cooperating to produce materials in Vietnamese on reconciliation and peacemaking. Don Sensenig, Eastern Board missionary in Vietnam now on furlough, is translating, adapting, and creating materials in the Vietnamese language to be distributed to Mennonites, other Vietnamese Christians, and students.

The Protestant Church in Vietnam does not seem to be very aware of the peacemaking element of the gospel," Sensenig explained. "There is not much Christian literature on peace. The Buddhists have produced more thinking on peace than the Christians."

Sensenig has done quite a bit of translating as well. A series on Anabaptist leaders which appeared in Purpose magazine of Mennonite Publishing House in Scottdale, Pa., was translated and sent to the Mennonite Church youth paper in Vietnam. Sensenig also translated Portrait of a Peacemaker by Dan Zehr, a Key '73 pamphlet called Evangelism: Good News or Bad News? a General Conference pamphlet called The Way of Peace, and Harold Bender's chapter from The Anabaptist Vision.

These translations were done in cooperation with Phan thi Phuong Hang of Saigon, who is now in the U.S. for a



Don Sensenig, at the typewriter, discusses his Vietnamese translations with Ted Koontz, acting executive secretary of Peace Section.

year in MCC's Exchange Visitor Program. In addition, Sensenig has translated several chapters of André Trocme's book, lesus and the Nonviolent Revolution, including a chapter on Jesus and Gandhi.

Some of his translating has gone the opposite direction. He translated the diary of a Vietnamese prisoner into English, and wants to work at an English translation of a work by a Vietnamese Catholic layman on reconciliation and

Quang Featured at Annual Meeting

The 61st Annual Meeting of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., will be held at the Weaverland Mennonite Church, East Earl, Pa., Mar. 21-23, under the theme, Because He Cares."

Inspirational meetings will also be held each evening at 7:30 on the same dates at the Willow Street and Erisman Mennonite churches.

Overseas guests serving on the program this year are Pastor and Mrs. Tran Xuan Quang from Vietnam and Pastor Miguel Lopez and Estaban Diaz of Honduras. Roy Kreider, missionary to Israel, will address the bimonthly board meeting on Mar. 21 at 9:00 a.m. on the subject. "We Love Because He Loved First." Pastor Quang speaking on the same subject will open the Annual Meeting at 9:00 a.m., Mar. 22.

Three teams of missions speakers will circulate among the three churches—Weaverland, Erisman, Willow Street—to give the same programs at each location. One team will feature Vietnam and Overseas Ministries, another Honduras and Voluntary Service, and the third Home Ministries.

A special discussion session is planned for 2:00 p.m. on Sunday at Weaverland Mennonite Church featuring the overseas guests and missionaries on the subject "In Hurting Nations, What Is the Role of the Church?"

The Women's Missionary and Service Commission (WMSC) will meet at the New Holland Mennonite Church, Mar. 21, while the Eastern Board bimonthly business meeting is in session at the Weaverland Mennonite Church.

Response to Early Tornadoes

Tornado season has begun early in Southeastern U.S. resulting in four new Mennonite Disaster Service projects since the beginning of the year in Mississippi, Alabama. Arkansas. and Georgia.

Tornadoes that struck Mississippi and Alabama on Jan. 10 brought MDS cleanup volunteers to Pell City, Ala., and McComb, Miss. Ernest Hooley came to McComb from Indiana to direct a cleanup and rebuilding project involving 35 low-income families whose homes were clamaged by the storm.

In Pell City, the disaster youth squad under the leadership of Amos Lantz of Cap, Pa., moved in to do repairs and rebuilding for 80 low-income families. Pell City began an economic decline a year ago when its major industry, wood milling, left because the forest preserves were exhausted.

On Feb. 18, tornadoes struck Fort Valley, Ga., and MDS volunteers from the Amish Mennonite community of Montezuma, only 20 miles away, moved in under the direction of Allen Yoder. The town's business district and 88 lowincome families were hit by the tornado, and MDS is planning long-term repair projects there.

Feb. 23 proved to be a disaster day for Little Rock, Ark., and Tuscaloosa, Ala., which were hit by tornadoes. In Tuscaloosa, 40 MDS volunteers either living nearby or working on nearby longterm MDS projects hurried to the scene to help 31 low-income families.

Meanwhile, in Little Rock, Dale Dorsey of Conway, Ark., MDS state director for Arkansas, and Henry Friesen of Meade, Kan., region III director, joined to supervise recovery efforts.

Although this year's storms have yet to strike Kentucky, Nelson Martin of Louisville, Ky., Kentucky state MDS director, and Roger Newell of Lexington, Ky. Kentucky State Interchurch Disaster director, found a small rural community near Albany, Ky., which had been hard hit by the tornadoes last April and had received little outside aid.

MDS has moved into this community and will be building one new house and doing major repair work on 11 others. John Dick of Coaldale, Alta., is project director.

South African Professor Visits Colleges

"The situation in South Africa is incredibly fluid," said John de Cruchy, a South African professor of theology who spent January and February as a resource person at several Mennonite colleges and seminaries in the U.S. "Change in South Africa is inevitable. All one must do is look at the statistics of black and white population."



John de Gruchy (right) and Vern Preheim share an informal discussion.

Although whites in South Africa hold major economic and political power, they comprise only about 18 percent of the country's population. The country has object a policy of apartheid (racial separation); blacks do not vote. In the past year opposition to apartheid both within the country and from black liberation groups outside of South Africa has been mounting.

"South African whites do not want violence," de Gruchy emphasized. "It would only turn southern Africa into chaos. The only way to avoid escalation is to talk."

Contrary to what some may think, the blacks in South Africa are now power-less, de Gruchy said. "They have the power of numbers, world opinion, and history. The question is how South African white leaders will work out the relationship of this power to their power. At least black and white leaders are now talkine toxether."

A major portion of de Gruchy's visit was spent teaching an interterm course at Bethel College on the church in relationship to society in South Africa. He also shared his perspective as a theological educator during a 12-day stay at the Associated Mennonite Bblical Seminaries in Elkhart, Ind., and interacted with students on the Bluffton College and Go-shen College campuses for shorter periods of time. The Council of Mission Board Secretaries and Mennonite Central Committee sponsored the visits.

According to de Gruchy, a major church issue was opened last may when the South Africa Council of Churches (SACC), an agency of 26 churches with large black memberships, passed a resolution calling on its member bodies to consider whether Christ's call does not involve becoming conscientious objectors to participation in military defense of South Africa. The resolution was made in the context of increasing liberation activity in southern Africa and coming independence for former Portrugues ecolonies.

"The conscientious objection issue is a watershed for the church in South Africa," de Gruchy indicated. "For the first time the issue has been debated in the media and preachers are preaching about it."

Bermudian Active in Media Ministry

Arthur Da Costa Correia of Paget, Bermuda, is crippled physically, but not spiritually. His handicap doesn't prevent him from being a positive influence here, according to Ella May Miller who, along with her husband, visited the island in late February.

Ella May Miller is radio speaker for the homemakers program, *Heart to Heart*, produced by Mennonite Broadcasts, Harrisonburg, Va.

Da Costa Correia operates a Bible Book Room, sponsors Heart to Heart, on the local radio station, initiates local TV interviews, raises funds for more than 20 radio programs, and is a real spiritual dynamo, Mrs. Miller reported.

Crippled by a blood disease in infancy, he was wheeled to school in a baby carriage. Today he is well-known and respected by the govenor of the island, local magistrates, radio and TV people, and was a guest at the festivities honoring the Queen of England.

Ella May said, "He is not afraid to witness for Christ and is a happy, humorous person in spite of the constant pain he experiences."

Arthur makes frequent trips to the United States to acquaint himself with religious organizations and radio and TV programs.

During one of his trips to the States, he heard Heart to Heart. Impressed with the program, he began sponsoring it locally on ZBM Radio. Another local station, ZFB Radio, airs the daily program on sustaining (no sponsor cost) time.

Through his good rapport with the radio and TV people of the island he arranged for Ella May Miller to participate in three radio broadcasts and two TV talk programs, and escorted her and her husband around the island. Ella May also spoke in a number of churches on the island.

Twenty-four Baptized in Bolivian Churches

Sunday, Feb. 16, was baptism day for the Mennonite Mission of Bolivia. The 24 new believers, forming the nucleus of three congregations, reflect the witness of Mennonite Central Committee workers and the efforts of Soledad and Jose Godoy, missionaries from Argentina.

Eight Bolivians were baptized in the village of Las Gamas, 25 miles northeast of Santa Cruz; five in Corsorio, near the German-speaking colony of Mennonites from Paraguay; and eleven in the neighboring community of Los Tajibos.

Despite rain and nearly impassable roads, attendance by local villagers and MCC representatives was encouraging, José Godoy, assisted by local bellevers, conducted the baptismal services. In Las Gamas the group met in the school building, in Corsorio in the unfinished chapel, and in Los Tajibos in the front yard of a villager's home.

Jack Hoeppner from the Evangelical Mennonite Mission Conference spoke about the meaning of baptism and the life of discipleship in each of the services. Members of the EMMC-sponsored San Franilla congregation shared experiences of new life in the body of Christ.

The EMMC operates a large rural clinic and is active in evangelism. Coperation between the Mennonite Mission of Bolivia and EMMC permits a growing coordination of outreach in the area east of Santa Cruz.

The Mennonite Mission of Bolivia is

sponsored by the Argentine Mennonite Conference, Ceneral Conference Commission on Overseas Mission, and Mennonite Board of Missions. Direct oversight is provided by a local council made up of MCC workers, missionaries, and representatives from the emerging Bolivian church.

Nigeria Needs Teachers

Within the past year the federal government of Nigeria decided to begin universal primary education in 1976. When the 1976 school year begins all children age six should be able to find places in the first level of primary school.

Each of Nigeria's 12 states is basically responsible for the education program within its boundaries. However, the federal government has decided to help finance this massive education expansion with oil revenue, Nigeria being one of the few African oil-exporting nations.

Arnean ol-exporting nations. Recently Jay Goering, responsible for recruitment of Mennonite Central Committee teachers, and Vern Preheim, McC Africa administrator, met in Washington, D.C., with Mr. Dankaro, the permanent secretary of the Education Ministry for Benue Plateau State of Nigeria, and Mr. Alyh, principal of the Teacher Training College at Keffi, Nigeria, to discuss teachers needed for secondary schools and teacher training colleges in Benue Plateau

Dankaro reported that Benue Plateau State is starting 12 new teacher training colleges to produce teachers to staff the additional classes required to assure universal primary education. There will not be sufficient Nigerian teachers to staff these new teacher training institutions.

Math, science, and English teachers are in greatest demand, but home economics, physical education, and a few history/geography teachers are also needed, Dankaro said.

Alyh indicated that instructors at teacher training colleges should be not only certified but also experienced. He said that elementary teachers from the United States or Canada with several years' experience could teach methods at the teacher training college level in Nigeria. Dankaro said teachers who had not yet had experience would be welcomed because they could be placed in secondary schools to free experienced secondary teachers for the teacher training colleges.

Between 1960 and 1970 the enrollment in the first year of primary school increased by 44 percent for the country as a whole. Nevertheless, only approximately 17 percent of Nigeria's children ages five to 14 were in primary school in 1970. Thus the projected expansion of primary education in Nigeria for the next 10 years far exceeds that which occurred during the 1960s.

MCC will consider families with schoolage children for teaching assignments in
Nigeria because there is a good school
following the American curriculum available in Jos, Nigeria. The normal term
with MCC is three years; however, in
cases where teachers are established in a
school system and can obtain only twoyear leaves, a special two-year assignment can be arranged. Applications should
be submitted as soon as possible since
it takes time to negotiate placement and
obtain a Nigerian visa. Currently there
are 29 MCC teachers in Nigeria.

Creative Workshop at Christopher Dock

"Telling the Story" through media and the creative atrs was the threm of the Creative Workshop held at Christopher Dock School, Lansdale, Pa, Feb. 15. This was sponsored by the Nurture Commission of the Franconia Mennonite Conference. The approximately one hundred persons, registrants and workshop leaders, celebrated together an "inborn creativity we have received from our Creator."



Workshop Session

Rick Mojonnier, Germantown, Philadelphia, a Temple graduate in the School of Communications, served as the innovative director of the workshop. The color film Small World started ted ys followed by a creative worship experience of listening, looking, speaking, and singing led by James Burkholder, pastor of the Perkasie consregation.

Rick welcomed everyone and then invited the Media Center Advisory Committee to explain the resources and use of the Media Center, as well as the Media News, a newssheet sent free to all congregations in the conference.

Mojonnier with the Franconia Conference Center staff had compiled and prepared the Creative Resource Book which each participant received. Rick explained that this contained the daily schedule plus papers from many workshop leaders.

Choosing workshops was difficult since all were worthwhile. Participants very soon became absorbed in the workshop of their choice. These included music with Ruth Ann Meyers, Telford; crafts with Margaret Hall, Dublin, and her team; overhead projector with Mojonnier; media integration with curriculum led by Keith Yoder, Millersville; super 8, the specialty of Jim Bowman, Harrisburg; photography demonstrated by Everett Newswanger, Lancaster; audio sounded out by Abe Rittenhouse, Lansdale, and Roy Kolb, Spring City; art and graphics created by Roland Yoder, CD, Gem Gross, and Catherine Newman, Blooming Glen; puppets performed with the hands and voices of Grace Wolfgang and Ian Lanz; and the creative center in charge of Marian Yoder, Millersville.

An added attraction during the sacklunch hour was Mary Ann Halteman of the Mission Board, Elikhart, who introduced her puppet creation "Ernest Sam" and his story of "the Caring Box." The "Ernest Sam" kits were on sale as well.

Anabaptist Music, Sarasota Celebrations

A local laypersons' group, in conjunction with Sarasota, Fla., Mennonite churches, is planning a special weekend of meetings commemorating the 450th year of the Anabaptist movement.

Serving as resource persons will be John Ruth of Harleyville, Pa., and Paul Friesen of Hesston, Kan. The meeting is to be held Mar. 20-23 at the Tuttle Avenue Mennonite Church in Bay Shore. Mennonite churches will also feature local music groups, including the Newton Chapel Children's Choir and the John Overholt Family. Overholt, along with his wife and five children, will be singing songs translated from German, which were written by Anabaptist leaders. Many of the songs have been set to music by Overholt and are a part of the Christian Hymnary of which he is the editor.

The weekend series will begin on Thursday night, Mar 20, at 7:30 p.m., at the Bay Shore Mennonite Church, with Paul Friesen, art professor of Hesston, Kan., speaking on "The Parable of the Clay" while working at his potter's wheel. Friday evening, John Ruth will be speaking at Tuttle Avenue Mennonite Church introducing his slide presentation "Conrad Grebel, Son of Zurich." During the Friday evening services music will be provided by ensembles from the Palm Grove Mennonite Church.

Saturday evening service, to be held at

Tuttle Avenue, will feature a reading/ play by Ruth entitled "Look to the Rock." Following this an open discussion, chaired by Ruth, will be held.

Sunday evening the meeting will return to Bay Shore where Ruth will speak on "Contemporary Applications of Anabaptist Theology," Music for the Sunday evening program will include pieces from the Ausbund sung by an ensemble from Tuttle congregation. All meetings are open to the public.

EMC to Be Evaluated

Samuel O. Weaver was reelected principal of Eastern Mennonite High School on Feb. 21 during the quarterly meeting of Eastern Mennonite College's board of trustees. His electronite College's board of trustees this electronic was a commended by the EMHS board of overseers.



Samuel O. Weaver

board of overseers was by acclamation.

EMC President Myron S. Augsburger reported to the 32-member board that the college has asked its supporting constituency—Region V of the Mennonite Church—to appoint a team to visit the campus this spring and next fall for the purpose of evaluating EMC's role as a church-owned school.

"We've received good response to the idea," he said.

Augsburger also discussed the new movement on campus to make the students' college experience even more enjoyable while at the same time mounting a major effort to increase the enrollment. New funds generated by additional students, he said, will be ploughed back into student life and program development.

Trustee chairman Dewitt Heatwole told the board that it must help promote an "EMC spirit" that may be crucial in keeping the college alive and well..."

James R. Brunk, a Harrisonburg physician who is chairman of the board's student affairs committee, reported on plans for an extensive new program that will offer next year's EMC students a series of housing options.

He also noted that Merle W. Eshleman is retiring as college physician and that the EMC health center is working out an arrangement with the staff of Park View Medical Center.

In other reports, the trustees heard from Dorothy Y. Shank of Penn Laird, chairwoman of the EMHS board of overseers, and from the chairmen of the development and academic affairs committees.

Assembly 75 Theme and Churchwide Study

Assembly 75, the biennial meeting of the Mennonite Church, will be held at Eureka College, Eureka, III, Aug. 5-10. The Convention Planning Committee which is responsible for the planning of the program has chosen the theme "Citti-zens of Christ's Kingdom" as the theme for the convention.

It is being suggested that the entirechurch prepare for this churchwide meeting by participating in a Bible study on this theme prior to the time of the convention. The Bible study guide on the theme has been prepared and a sample copy has been mailed to the pastor of each congregation. All of us will be better prepared for the Assembly if we have studied the Bible, taken time for thought and prayer, and discussed the theme with fellow church members.

Jesus said that "the Kingdom of heaven is at hand." What does it mean to be a citizen of Christ's kingdom? It's an important question with deep meaning and many implications. That is what Assembly 75 is all about this year.

Sample copies of the above mentioned brochure are available free of charge by writing to the General Board. Contributions for quantity requests will be appreciated to cover the cost of printing and mailing. You may send your requests for copies to the Mennonite Church General Board, 528 East Madison Street, Lombard, II. 60148.

Advisory Group Forms at Colorado Springs

Beth-El and First Mennonite congregations in Colorado Springs and their pastors, Calvin King and Don Henson, are taking their Voluntary Service unit serriously. After conferences last fall with Paul Landes, VS director for Mennonite Board of Missions in Region II at that time, they began forming a VS advisory committee.

Meeting Feb. 25 at the VS unit house at 1105 N. Weber St in Colorado Springs, the two pastors, Unit Program Director, Ann Wunderle, Region 11 VS Director, Wayne Longenecker, and Luke Birky, secretary of health and welfare for Mennonite Board of Missions, explored various ways of thinking about functions for such an advisory committee.

Board membership includes Ken Smith and Jane Bender; ex-VSers remaining in Colorado Springs; Vera (Mrs. Wayne) Beachy and Earl Ernst, members-atlarge representing and the two pastors.

S. C. Yoder, a Pioneer

Sanford Calvin Yoder, seventh president of Goshen College and a leader in the Mennonite denomination and its overseas missions, died on Feb. 23 at Greencroft Nursing Center, Goshen. He was 95 vears old.



He was born on S. C. Yoder

Dec. 5, 1879, to 5. Critistian S. and Anna (Swartzendruber) Yoder, pioneers on the lowa prairie at Sharon Center, near lowa City. While a young boy, the family moved to the prairies of northwestern lowa. Owing to economic depression and family hardship, he finished high school as he was able and was graduated from Clarion High School at the age of 22 and most likely was the first child of Amish parents west of the Mississippi River to continue his

education through high school.
Settling in Nebrauka in 1908, he became deeply interested in the work of the
Amish-Mennonite Church and began a
career that included a wide variety of
service to the church as pastor, evangelist, writer, overseas missions leader, college president, Bible professor, and arbitrator of tensions within the brotherhood.
As a result, his name has been a household name among Mennonites for more

than half a century.

During World War I he was one of those responsible for the Amish and Mennonite conscientious objectors in camps west of the Mississippi River and helped draft the document setting forth the church's position on nonresistance.

He was elected to the Mennonite Board of Education in 1916 and was its president 1919-24. He was moderator of the Mennonite General Conference 1919-

In 1918 he was elected to Mennonite Board of Missions and in 1919-20 he was in Argentina to give advice and counsel on beginning the mission work there. From 1921 to 1940 he was Mission Board secretary and from 1940 to 1944 its president. He was also a founding member of Mennonite Central Committee.

He helped launch the Mennonite Historical Library and the scholarly Mennonite Quarterly Review, a historical journal of Anabaptist and Mennonite

thought and affairs.

Upon retiring from the presidency of Coshen College in 1940, Yoder taught Bible at Goshen College until 1951, and was director of the college's Bible correspondence department until 1962. Just before leaving the presidency, he began

writing on a wide variety of topics and experiences, and his first book, For Conscience' Sake, a study of Mennonite migrants resulting from World War I, was published in 1940.

Numerous books appeared later: Down South America Way (1943), Poetry of the Old Testament" (1948). Eastward to the Sun (1953), Horse Trails Along the Destri (1964). Days of My Years (1959), If I Were Young Again (1963), and He Gace Some Prophets (1964) about the Old Testament prophets and their message.

mennoscope

The annual midyear conference for young people spending a year in the United States under Mennonite Central Committee's Exchange Visitor Program brought 56 international visitors to the First Mennonite Church in Berne, Ind., Jan. 31 to Feb. 3. With resource persons Peter Dyck, MCC director of Euope and North Africa, and Kenneth Bauman, pastor of the First Mennonite Church of Berne, the exchange visitors explored the theme "Living with Crisis."

Kansas City reunion for all former staff members of Argentine Youts Services (formerly Mennonite Children's Home) of Kansas City, Kan., over the July 4 weekend. For reservations and more details, write to: Carolyn Burkholder, 4208 Llovd, Kansas City, Kan. 66103.

The appointment of Floyd J. Miller, Colorado S prings S Colo., to the Hesston College Board of Overseers was announced by the Mennonite Board of Education. Miller first met with Overseer Board in their Feb. 28 meeting at Hesston



Gollege. Miller and his family are members of the Bethel his family are members of the Bethel whenonite Church where he is currently chairman of the church board. He has served in numerous Rocky Mountain Mennonite Conference assignments, including a recent two-year term as moder-

G. Hershey Hostetter was ordained to the ministry on Feb. 23 to serve the Old Road congregation, Cap, Pa., in Lancaster Conference. The officiating bishop was Clair B. Eby, assisted by Russell Baer. Brother Hostetter's address is Route I, Gap, Pa. 17527.

When Los Angeles VSer Gordon Groff of Telford, Pa, discovered that an instructional television course in child growth and development would interfere only with his early morning sleep he decided to get up at 6:30 three days a week to take the course. Now Gordon rejoices in a learning experience he dubbed "helpful, convenient, and enjoyable," not to mention the three units of credit

he received for his work. Gordon teaches in a preschool Head Start program in Pico Heights and finds the work so enjoyable that he wants to stick with it after his two years of VS are over. The course Gordon recently completed helped him to appreciate infants as well as toddlers, he said. A newborn neighbor child gives Gordon a chance to apply his new learnings. "I enjoy holding the child and seeing how content he is, not even caring what he is growing up into," he said.

Mennonite Board of Missions recently received a bequest of \$1,000 from the estate of Mrs. Minnie Baumgartner who lived in Orrville, Ohio. The gift was designated "to be used for work in its children's home, its hospitals, or in mis-

sion work

A Ghana Mennonite Church doctrinal study committee is working to simplify and adapt the 1963 Mennonite Confession of Faith for use among village congregations. The brief statement of the confession is being translated into three Ghanaian languages (Ewe, Ga, and Twi) for persons who cannot understand English.

Two group seminars for pastoral couples are being planned this year to continue a series held in recent summers. The first will be held at Laurelville July 20-24 with John and Naomi Lederach and Howard and Edna Zehr as resource persons. Another seminar will be held Aug. 17-22 on the seminary campus at Elkhart with Dave and Nancy Augsburger and Howard and Edna Zehr as resource persons. Each seminar will require a minimum of five couples and a maximum of ten. Therefore, the first ten couples to apply to Mennonite Board of Congregational Ministries will be registered. Interested persons should apply immediately.

"The serious flooding that occurred in Bangladesh in August and September is turning out to be both a curse and a blessing depending on the geographic areas one looks at," reported Ken Koehn, Mennonite Central Committee Bangladesh director from Newton, Kan. "Where ground is higher and drainage better the flood acted as a catalyst to insure good to excellent rice crops, guaranteeing those areas a rice supply until the next harvests in April and May. The seene turns

grim in areas close to the major rivers and other low-lying regions."

Jan. 14 was a significant day in Saidpur when the first workers of the Asia Mennonite Services arrived in Bangladesh from south India. Lemuel is a Yeotmal Seminary graduate and has ten years' experience as a laboratory technician. He served in Shamshabad Bible Institute for three years and as chaplain in Jadcherla Medical Center. Hemalotha, his wife, is one of the first graduates of the Jadcherla Auxiliary Nurse Midwifery Training School. She will help in the intensive children's clinic for malnourished children. They are members of the Mennonite Brethren Conference in India. The Lemuels are enthusiastically studying Bengali. It is to their advantage they already speak Urdu, Hindi, Telegu, and English.

Along with blood counts, electroencephalograms, X rays, and other services, Conejos County Hospital, La Jara, Colo., added a new service in late February. By adding a radio pager, the hospital became an emergency communications center for the community. The hospital is administered for Conejos County by Mennonite Board of Missions, Elkhart, Ind. The new pager makes it possible for someone on duty at the hospital to call firemen, police, or key hospital personnel in case of an emergency involving them. The person reporting a fire calls the fire department number. The hospital telephone operator will take the call, get information on the location of the fire, and by pushing a button alert firemen.

Out-Spokin' is making plans for another European Mennonite history bike tour in 1976. The tour, May 3-24, will retrace the route of the 1974 hike through Holland, Switzerland, and Germany, For more information write: Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, IN 46514.

The Voluntary Service support of First Memonite Church, Indianapolis, Ind., has set up an "adopt a VSer" plan in which each VSer relates to one family in the church. The VSers have occasional dinners with their families and enjoy having someone outside the unit to depend on. This type of VS support proves valuable to both church members and VSers and has been implemented in many locations where VSers relate to larger congregations.

As a result of increasing awareness on Mennonite campuses about world hunger the Council of Mennonite Colleges called a meeting with Mennonite Central Committee and various conference mission boards to explore curricular changes that would encourage and prepare students for service. The meeting stressed the interdependence needed between the church.

MCC, mission boards, and colleges to maximize resources for responding to the food crisis. Students have already shown interest in the world food crisis.

A Way to Life message on alcohol triggered more listener responses in Belize than any broadcast Henry Buckwalter can remember. Henry is director of the Way to Life office in Belize City. The broadcast and follow-up work is an integral part of the Eastern Mennonite Board's (Salunga, Pa.) mission efforts in the country. The program is produced by Mennonite Broadcasts, Harrisonburg, Va. In January the Buckwalters took a vacation to the southern part of Belize. A part of this trip was to visit correspondence course students. Traveling in a Landrover, they were able to reach remote villages. "It was exciting to see the enthusiasm of these students to study the Bible," the Buckwalters wrote. "We made contact with about 100 students, of whom perhaps 80 are teenagers.

"Single Parents, Divorced and Remarried Persons" will meet at Laurelville Mennonite Church Center at 7:00 p.m. Mar. 28-30. John R. Martin will lead Bible studies. Agenda will include loneliness, affirmation and understanding, and difficulties in raising children alone. Cost is \$34.50. If finances are a problem, come anyway and pay what you can afford. Phone 412-422-4056.

Mennonite Board of Congregational Ministries announces that two new copies of The Quiet in the Land are now available for rent by congregations wishing to use it as a part of their program for the coming year in relation to Anabaptist heritage studies. The Quiet in the Land is a 72-minute color motion picture in which a 20th-century Mennonite interrogates his past, reflecting on spiritual and cultural directions. The Mennonites of Skippack in the time of Christopher Dock help him evaluate the issues of war, education, materialism, and the need to pass the faith of our fathers onto the next generation. The film can be rented from the Mennonite Board of Congregational Ministries, Box 513, Goshen, Ind. 46526, for \$35. Please book the film well in advance of the date you wish to use it because it is presently being requested by many of our congregations.

Arlin Lapp, chairman of the Board of Trustees, Pen View Christian School, announced the appointment of John L. Frankenfield, of Blooming Glen, Pa., as full-time director of development of Penn View Christian School effective immediately. His responsibilities will lie in the areas of fund raising, public relations, and church and community relations.

The 48-voice Goshen College Chorale will present Haydn's *The Creation* in weekend concerts throughout Indiana, Illinois, and Ohio in March and April, announced Dwight Weldy, director of the chorale. Haydn's work finished in 1800, includes words from the Book of Cenesis of the Old Testament and from John Milton's Paradise Lost. The oratorio is presented by the chorale in three sections with vocal solos, spoken recitatives, and arise.

Project: Teach, an experience-based learning program for church school teachers and superintendents, will be held Apr. 1-5 on the Bethel College Campus, Kan. Codirected by John Lederach, Hesston College, and Alvin Beachy, Bethel, the workshop is sponsored by the two colleges, Commission on Education, and Mennonite Board of Congregational Ministries. The course is designed to enhance the work of Sunday schools and is based on Anabaptist theology. The workshop will be a live-in not a drive-in, experience. Tuition, board, and room: \$80. Congregations are urged to pay the expenses of teachers they are sending. Congregations or individuals unable to meet this expense may apply to "Project: Teach" for subsidy. For more information and applications, contact Cornelia Lehn, Box 347, Newton, KS 67114.

The 44-voice Hesston College Choir, directed by Ronald Carber, is planning a 12-day tour of the Midwest and North-eastern states. The choir is one of four groups from Hesston that will be sharing with congregations across the country during the spring break, Mar. 27-Apr. 7. The singers come from 18 states and Brazil and will be giving 14 performances.

Jo Tan from Indonesia, now living in Florida, will be coming to the Lancaster, Pa., area for two one-day women's retreats. Io Tan is well known in the area for Bible classes she held while living here. The first will be at Eastern Board headquarters, Salunga, Pa., on Saturday, Apr. 19, from 9:00 a.m. to 3:00 p.m. Advance reservations are necessary. Contact Clara M. Smith, Box 153, Willow Street, Pa. 17584, or phone (717) 464-3256. No advance reservations needed for Wednesday, Apr. 30, at New Holland Mennonite Church, Western Avenue, New Holland, Pa. Please bring your own lunch. Retreat time is 9:30 a.m. to 3:00 p.m. There will be an offering. The theme, "Prayer, Communicating with God," will be discussed in both retreats. All women welcome.

Hesston College Chamber Choir will embark on a 12-day tour through the Midwest and the East Mar. 27-Apr. 7. The 43-voice choir, with members from 14 states, from Oregon to Pennsylvania, is directed by J. Randall Zercher. Hesston has a tradition of sharing with congregations through choirs and gospel teams during the spring break.



Self-learning area of Center

Dedication and public opening of the \$70,000 Excel Nursing Education Center at Goshen College took place on Mar. 2 at the college. Located on the second floor of the Arts Building on the Goshen campus, the center was renovated last summer through a grant from the Excel Foundation of Elkhart, Ind. Division of nursing offices and student nursing facilities in the Center have been operating since the beginning of the 1974 school vear.

Reuel L. Howe, nationally known Christian leader and writer, delivered the Staley Distinguished Christian Lecture Series at Hesston College, Feb. 23-26. Howe is a pioneer in applying relational concepts to practical Christian living and to religious expression and education. Cassettes are available for each of Howe's lectures. The cost is \$2.00 each or \$8.00 for the set of five. Titles of his messages were: "Introduction to Reuel Howe and His World," "Pilgrimage from Birth to Life," "Effects of Fear and Trust on Behavior," "Releasing Our Creativity," "Education for Personal and Professional Liberation. Order from Church Relations, Hesston College, Hesston KS 67062

Dates for the 1975 summer term of Rosedale Bible Institute are July 7-25. For information, contact the Admissions Committee, Rosedale Bible Institute, Irwin, Ohio 43029, or phone (614) 857-1311.

Goshen College and Heston College planned their second joint admissions recruiting program for Mar. 9-13 in southeastern lowa. The first cooperative effort was in Illinois last October. It was hoped that by making a joint presentation to parents and students, confusion could be avoided and that each student could be directed to the college offering him the best program. Representing the colleges were Rich Cerig from Goshen and John Sharp from Heston. The admissions counselors presented an informational program about courses and programs offered, and financial aid which is similar in both schools. The unified approach grew from

the conviction that the colleges are "in

The third annual Retreat for the Deaf and Hard of Hearing is scheduled at Laurelville Church Center for May 23-26. The event begins with registration at 7:30 p.m., Friday, and ends with the noon meal on Monday. Besides celebration, worship, question and answer sessions, and fun things, there will be sessions, and toll things, there will be lectures on "Hearing Parents and the Deaf Child," and "Deaf Parents and the Hearing Child," "The Frustration of Being Deaf on a Hearing World," and "Auditory Amplification for the Hearing Impaired." There will also be singing instruction and Bible study throughout the event. Write to Laurelville Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666, for full program, costs, and a list of the resource persons. Phone: (412) 423-2056

Final second-term enrollment figures at Heston College show a full-time equivalency (FTE) of 508 this year compared to 453 last spring. During the first term 283 full-term freshmen were enrolled compared to 286 for the second term. Sophomores are 182 for second term against 193 for first term. The 138 Kansas students are the largest group on campus followed by 48 from Ohio, 46 from lowa, 40 from Illinois, 39 from Indiana, 38 from Pennsylvania, and 21 from Colorado. In all, 29 states are represented. There are also 27 international students in this vear's student body.

Laurelville Church Center offers a four-day seminar for ministers and wives called Preaching from the Bible. Registration begins at 7:00 p.m., Sunday, May 18, and ends with lunch on Thursday, May 22. The focus is on expository preaching using the Gospel of John. Evenings will have sessions on the "People of God" in the Old Testament, New Testament, and today. A special morning section for wives will consider the traditional and emerging roles of the minister's wife. Resource persons: Paul Lederach, J. J. Hostetler, Terry Burkhalter, Jason Martin. Write to Laurelville Church Center for complete program, costs, and special arrangements if you need financial help to attend. Write to: Route 5, Box 145, Mt. Pleasant, PA 15666, or phone: (412) 423-2056.

Special meetings: Milo Kauffman, Hennibal, Mo., Mar. 16-23. Donald Martin, Harrisburg, Pa., at South Christian Street, Lancaster, Pa., Apr. 13-20. Andrew Jantzi, Sarasota, Fla., at Rockhill, Telford, Pa., Apr. 6-13. Nelson Litwiller, Goshen, Ind., at Wooster, Ohio, Mar. 16-23.

New members by baptism: ten at St. Jacobs, Ont.; one by baptism and two by confession of faith at Ridgeway, Harrisonburg, Va.; seven at Pleasant View, Schellsburg, Pa.; four at Bethel, Elora, Ont.; three by baptism, and two by confession of faith at Harrisonville, Mo.

readers say

Submissions to Readers Say column should comment on printed articles.

A big thank you to all writers; you have my prayer support. The Compel Herald is my favor-articles which are excellent. February. The Dangerous Month, by Leroy D. Reitz: "At Home in Heaven?" by Simos Schock; and "Unlock the Hurt and Let It Go," by Joan Martin. To all who write I would say, be ye strong to all who write I would say, be ye strong your work shall be rewarded" (2 Chron. 15:7).—Lydia Cordell, Haffield, Pa.

I would like to offer some of my thoughts on Loric Gooding, "Thoughts on Praye" (Feb. 11). With her I am learning bit by hit She feels there is not much help in contemporary literature. The writers her refers to never seem to have problems but instead seem to get protected from the suffering of the rest of the world. She doesn't say what books or authors she refers to but I have a suspicion that I've read some of the same.

I am constantly finding contemporary, personal accounts of answers to prayer. And I do not sense these people claiming a monopoly on the grace of God. Quite the contrary! I believe they are writing that we too may have the courage and faith to believe. And many of these people are praising God for impossible circumthe point of our need. He is equally available to all. How else do we explain Palm 91 or Luke 12:31, for just a few examples.

Luke 12:31, for Just a tew examples?

I am not ready yet to say why so many seem to suffer unjustly. But should that stop us from praising and thanking God for blessing us? I agree with her statement, "The essential pray," the same thanking than the same than the same

God is glorified by His earthen vessels and He delights in giving us the kingdom. The kingdom is certainly more than meat and drink but it includes the real, tangible things we need as human beings. I heartily concur with her last paragraph. God is a good God—a great fact to rely on. — Mrs. James Maust, Perkasie, Pa.

Thanks for the front-page article, "Chapter and Verse, Please," by Charles Ludwig (Feb. 25). My personal interests as one currently involved in biblical studies lie in these areas of history and background which are part of an overall understanding of what was involved in divine revelation.

Going beyond myself, I want to encourage our believing community in those areas which make for a heightened appreciation for that revelatory phenomenon called the Bible. Frequently one senses an appreciation of the Bible based on certain subjective feelings about the based on certain subjective feelings about the the mixele of revelation. While this type of appreciation can be affirmed, I feel we can enhance our overall appreciation and devotion to the biblical measage by entering into the aspects of study which make us aware of the human processes used in making this revelation avail-



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- Grade 10 Allegiance to Jesus

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Herald Press, Scottdale, Pa. 15683.

Therefore, I consider this sort of article timely; it helps us appreciate to a greater extent the biblical message when it is possible to see God's overall guidance of the process which involved human beings to make the message ours. To me, that concept helps us appreciate the context of the Bible as a call to further implecontext of the BIDIE as a can to tuture impre-ment its teaching rather than seeing the Bible as a stockpile of proof texts which arrived in our midst without our knowing or caring how and why. — Kenneth Seitz, Jr., Elkhart, Ind.

Thank you for the editorial, "The Voice of the Fund-Raiser" (Feb. 25). We need to be reminded of this problem periodically and I hope

you will continue to do so.

There is another area, closely related, which needs attention. I believe there are many peo ple in our churches who have gifts and ents, other than financial, who are not being used in the church. The cause all too often is the lack of opportunity and recognition. I know there are young people and adults willing and waiting to use their talents in the church but for various reasons they are not given the opportunity. Some of these are looking outside the church for opportunities to serve and others surely will be.

If those who control such things could be a little more discerning and open, much of this potential could be put to work. Lives would be enriched, our meetings would be more inspir-ing, God's kingdom would be strengthened, and perhaps even more of our money would be channeled into our own programs. - Eldon

Schertz, Lowpoint, Ill.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Amstutz, Howard and Ruth, Howe, Ind., fifth child, second daughter, Nancy Ann, Feb. 15, 1975.

Bixler, Vilas and Mary (Otto), Apple Creek, Ohio, third child, second son, Phillip Harvey, Feb. 19, 1975. Byler, Ezra and Sue Ann (Miller), Harrisonburg, Va., third child, second daughter, Janine

Renee, Feb. 27, 1975. Combs, Gary and Patricia (Stahly), Enon, Ohio, first child, Erik Wayne, Nov. 21, 1975.

Freed, Arlin W. and Sandra (Halteman), Elroy, Pa., third child, first son, Daryl Todd, Feb.

15, 1975 Fuentes, Tony and Consuelo (Hernandez), Corpus Christi, Tex., second daughter, Rebecca,

Jan. 24, 1975. Gerber, Elmer LeRoy and Jean (Halteman), Souderton, Pa., fourth child, second son, Kars-

ten Cleve, Feb. 24, 1975. Groff, John H. and Ruth (Warfel), Lancaster.

Pa., third son, Jonathan Neil, Feb. 14, 1975. Kershner, Bill and Faye (Eichorn), Sturgis, Mich., second daughter, Heather Renee, Feb. 17 1975

Kraybill, Herbert and Sharon (Jantzi), Naza-reth, Ethiopia, second child, first son, Galen David, Feb. 24, 1975.

Kuhns, Dorman and Viola (Wagler), Hart-ville, Ohio, second child, first daughter, Jenni-

fer Michelle, Jan. 30, 1975.

Martin, Lloyd and Shirley (Lais), Vancouver,
Wash., first child, Jeremy Franklin, Feb. 19, 1975

Miller, Wayne and Miriam (Miller), Hartville, Ohio, second child, first son, Henry Benjamin, Feb. 21 1975

Sauder, James and Mona (Nofziger), Wauseon, Ohio, second child, first son, Ryan Jay, Feb. 96 1975

Schrock, Earl L. and Janette (Berkey), Harrisonburg, Va., third child, second daughter, Jerilyn Elaine, Feb. 15, 1975.

Vasvery, Don and Linda (Grieser), Wauseon, Ohio, third child, first son, Jeffrey Lee, Feb.

Yost, R. Arthur and Rhoda M. (High), Little Britain, Pa., second child, first daughter, Jodie Doreen, Feb. 13, 1975.

marriages

May the blessings of God be upon the homes estab-lished by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Blosser - Ulrich. - Richard Ray Blosser, Columbiana, Ohio, Leetonia cong., and Mary Kay Ulrich, Cazenovia, Ill., cong., by Ioe Diener. Nov. 9, 1974.

Gerber - Lehman, - Kenyon Gerber, Orrville, Ohio, and Karen Lehman, North Lawrence, Ohio, both from Kidron cong., by Bill Detweiler, Feb. 8, 1975.

Hershberger - Bergey. - Philip E. Hershberger, Hesston, Kan., Whitestone cong., and Diana Bergey, Fresno, Calif., Mennonite Community Church, by Earl Buckwalter, Dec. 29, 1974

Mellinger - Weichert. - William Paul Mellinger, Azusa, Calif., Seventh Street cong., and Deborah Lynn, Covina, Calif., Baptist Church, by Bob Brouwer, Feb. 8, 1975.

Roemersberger — Ulrich. — Donald Ray Roemersberger, Eureka, Ill., Christian Church, and Arlene Sue Ulrich, Cazenovia, Ill., cong.,

by Joe Diener, Oct. 12, 1974.

Torres — Zaragosa. — Ralph Torres, and Magdalena Zaragosa, both from Corpus Christi, Tex., Prince of Peace cong., by Paul Conrad, Feb. 15, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bean, Sara K., daughter of Warren G. and Anna (Kolb) Bean, was born in Skippack Twp., Sept. 3, 1896; died at Grand View Hospital, Sellersville, Pa., Feb. 17, 1975; aged 78 Surviving are 2 sisters (Mary Bean and Martha Moyer). She was a member of the Upper Skippack Mennonite Church, where funeral services were held on Feb. 21, in charge of Charles A. Ness; interment in Upper Skippack Mennonite

Dunithan, Chester A., son of Henry and Margaret (Nelson) Dunithan, was born in Lagrange Co., Ind., Oct. 12, 1881; died at the Lagrange Nursing Home on Feb. 22, 1975; aged 93 y. In May 1915 he was married to Barbara Weaver, who survives. Also surviving are one daughter (Marjorie — Mrs. Merle Swihart), 3 grandchildren, 12 great-grandchildren, and one sister (Bessie – Mrs. Ezra Covert). He was a member of the Emma Mennonite Church, where funeral services were held on Feb. 25, in charge of Amos O. Hostetler, Ivan Miller, and Ken Bontreger; Interment in the Beulah

Cemetery Ebersole, Samuel Irvin, son of Noah and Mary (Schweitzer) Ebersole, was born near Ary, Neb., May 18, 1904; died at the Yavapai Community Hospital, Prescott, Ariz., Feb. 17, 1975; aged 70 y. He is survived by one brother (Arthur). He was a member of the Sunnyslope Mennonite Church, where memorial services were held on Feb. 23, in charge of David W. Mann. Interment in the Mountain View Cemetery, Prescott, Ariz., Feb. 19.

Hershberger, Simon N., son of Noah and Savilla (Yoder) Hershberger, was born at Grantsville, Md., July 24, 1898; died suddenly of a heart attack near his home at Kalona, Feb. 5, 1975; aged 76 y. On Dec. 24, 1922, he was married to Barbara Bender, who survives. Also surviving are 3 daughters (Verda – Mrs. Cecil Miller, Mary Ellen – Mrs. Dan Miller, Jr., and Norma — Mrs. Joe Hostetler), 5 sons (John, James, Glenn, Paul, and Carroll), 29 grandchildren, 4 great-grandchildren, 3 sisters (Vernie - Mrs. Dan Lichty, Lydia - Mrs. Sam Beachy, and Fannie - Mrs. Noah Beachy), and 2 brothers (Elmer and Ervin). He was a member of the Upper Deer Creek Conservative Mennonite Church, where funeral services were held on Feb. 8, in charge of Morris Swartzendruber and Henry D. Miller; interment in the adjoining church cemetery

Hayslett, William H., son of Robert B. and Elizabeth C. Hayslett, was born in Rockbridge Co., Va., Sept. 15, 1892; died at Waynesboro Community Hospital on Nov. 19, 1974; aged 82 y. He was married to Addie Myrdle Hayslett, who survives. He was a member of Greenmonte Mennonite Church, Stuarts Draft, Va. Funeral services were held at the Baer Funeral Home, Churchville, Va., in charge of Evan Brenneman

and John D. Martin.

Keim, Ida Viola, daughter of Mose and Keim, 1da Viora, daugnter or mose anu Catherine (Yoder) Mishler, was born at Kalona, Iowa, Jan. 9, 1916; died of a heart attack at her home in Bayport, Mich., Feb. 17, 1975; aged 59 y. On Mar. 9, 1941, she was married to George H. Keim, who survives. Also surviving are 4 children (Mary, Wayne, Charlene, and Howard), 2 sisters (Mrs. Sylvia Yoder and Mrs. Mary Swartzendruber), 2 brothers (Robert and Jacob Mishler), her stepmother, and 3 stepsisters. She was a member of the Pigeon River Mennonite Church, where funeral services were held on Feb. 21, in charge of Jesse Yoder, Willard Mayer, and Luke Yoder; interment in the church cemetery

Trover, Joseph M., son of Moses D. and Katie J. (Yoder) Troyer, was born near Mt. Hope, Ohio; died at his home in Pueblo, Colo., Feb. 3, 1975; aged 93 y. He was the last surviving member of a family of 9 children. He was a member of the Mennonite Church at Limon, Colo., where funeral services were held, in charge of Eldo Miller: interment in the Limon Mennonite Cemetery.

Photo credits: Page 208 by Wallowitch; pp. 210, 211, by Daryl Byler; p. 212 by J. N. Moyer.

calendar

caster District Conference, Weaverland Mennonite Church, Mar. 20.

EMBMC Bimonthly and Annual Meetings, Weaverland, Mar. 21 and 22, with simultaneous evening meetings at Weaverland, Erisman, and Willow Street, Mar. 21-23 Summer Bible School Superintendents' Seminar, Laurel-

ville Church Center, Mar. 21-23.

Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 25-27.

Rocky Mountain Mennonite Conference Annual Meeting

Pueblo, Colo., May 2-4.

Office 75 — Retreat for secretaries and clerical persons employed in Mennonite Church agencies, Harrisonburg, Va., May 2-4.

Franconia Spring Conference Assembly in conjoint meeting with Eastern District General Conference.

South Central Conference, Pryor, Okla., July 18-20. John Central Central Conference Session at public high school in Washington, Ind., July 24-27. Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10. Cross-Cultural Youth Convention, Missouri Valley

College, Marshall, Mo., Aug. 10-15. Iowa-Nebraska Conference at Manson, Aug. 19-21.

book shelf

The Joy of Housekeeping, by Ella May Miller. Fleming H. Revell, publisher, 1975, 162 pp. \$4.95.

Domestic drudgery can be transformed into genuine joy, Ella May Miller suggests in her latest book, The Joy of Housekeeping. Her approach? — right attitude!

"The choice is yours," she says.
"Housekeeping is only what you make it.
For some it's a trap . . . a burden . . . a box."

She observes that this type of attitude "can only dry up your sense of humor, close your mind, and dampen your enthusiasm for living."

Drawing from her 30-some years of experience as the wife of a missionary-pastor-professor, mother of four and nationally known radio personality, Mrs. Miller outlines overall principles for a well-run home and suggests practical ideas to turn housekeeping into a creative, excling challenge.

The Joy of Housekeeping is about making home into what Ella May calls "an emotional filling station from which to go out and meet the demands and hurts of a cold world and come back to happiness, joy, peace, security, love."

Ella May moderates the popular Heart to Heart radio program offering inspiration and practical help to homemakers, now heard on some 250 stations in Canada, the United States, and several overseas areas.

She has written a number of other books, including I Am a Woman and Happiness Is Homemaking, and speaks to women's groups across North America.

Her most important job, she feels, is to be a loving Christian wife, mother, grandmother, and homemaker.

Vanya, by Myrna Grant. Carol Stream, Illinois: Creation House. 1974. 220 pp. \$4.95.

A young soldier in the Soviet Army died a violent death in the Crimea on July 16, 1972. His name was Ivan V. Moiseyev, Vanya for short. Although it is not uncommon for soldiers to die violently, this death was unusual because Moiseyev was tortured to

death by some overzealous officers intent on breaking his Christian faith.

Almost wherever one travels in the Soviet Union today believers know about Moiseyev, thanks in part to an attempted cover-up by Soviet authorities who issued a series of unconvincing public statements attributing death to accidental drowning. Myrna Grant has written Vanya's story simply and sympathetically in what must be considered one of the best popular books dealing with Christians in communist countries.

In a dramatic style, she presents a moving account while adhering closely to documentary evidence. This evidence consists of a tape recording Vanya made when home on leave, letters to his parents, the official account as given in Soviet papers, and statements by Vanya's parents. Grant also interviewed participants in various parts of the story in the USSR and in West Germany where some have recently immigrated.

Readers can check the story with the documents in an appendix. The documents are of additional value for the way they illustrate the kind of materials a dissident Baptist group has been slipping out to the West. Usually these documents have a long formal list of addresses. The xerox of the cover page of the handwritten issue No. 11 of the Bulletin of the Council of Prisoners' Relatives (see p. 2041) is a good copy of the original except for the purple ink used in the hectograph

Sometimes books of this sort are Sometimes books of this sort are written primarily as an exercise in sensationalism, or as a political anticommunist tract. Varige avoids this by focusing on in a Christian control of the control of the effective witness for Christ to the other soldiers, and how believers supported each other in fellowship and prayer. A minor exception would be the introductory sections that call for worldwide publicity to prevent a recurrence of such acts.

Vanya was a simple youth with a simple faith. He knew his Lord and Savior in personal terms. He won others by describing to them how he had experienced God's love, power, and reality. Sophisticated readers will want to explain away the heavenly visions and outright miracles that accompany the story. Perhaps this can be done for some of them, but the fact, for example, of the healing of Moiseyev's badly crushed arm and lung will certainly disturb them. The logical answer was given in a shaky voice by the surgeon in attendance—"For the first time in my life I see that there really is a God!" Vanya disturbed other athetiss including Colonel Malsin, the officer who carried the interrogation through to the end.

In short, the book has much to teach us about the Christian way. — Walter Sawatsky, MCC research scholar at the Center for the Study of Religion and Communism. London.

The Mennonite Church in India, by John A. Lapp. Herald Press. 1972, 278 pp. \$8.95.

This book is in many respects a first. And the man who wrote it is a first-rate scholar: Dr. John A. Lapp, a successful professor of history at Eastern Mennonite College, an effective Peace Secretary for the Mennonite Central Committee, and now the Dean of Goshen College, Perhaps many Mennonites think immediately of his comments on world news as published regularly in Christian Living when they hear the name of John A. Lapp.

The perusal of this monograph brings a number of comments to mind: (1) thorough research, (2) able interpretation, (3) a concern for the cause of the Christian mission, (4) joy in the maturation of national churches to the point where they assume full responsibility under Christ for their support, life, and destiny, and (5) the value of other disciplines than church history for the full understanding of the problems of a growing church in a non-Christian culture. The author has undertaken a huge assignment and he has ful-filled his task admirably.

Herald Press is to be commended on the fine job of designing, printing, and binding which this book reveals. Typography is attractive, the paper is good, and the maps and illustrations are well chosen. Do not miss this good book.—J. C. Wenser.

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The Line of Scrimmage

Since at least the time of Paul, athletics has served as a model for the struggles of the faithful. Paul used the footrace and the boxing match as figures of speech to illustrate perseverance and personal discipline. The Book of Hebrews sees the Christian life as a race in a stadium with those who raced before as spectators in the stands.

Today these figures of speech are as strong as ever. Also, new sports have been added providing new possibilities. Don Jacobs recently used football to make a point. The good news, he told the Ohio and Eastern Conference, must always receive a cultural definition. One cannot have the Spirit of Jesus without an expression in cultural and sociological terms. The church in every culture must work out this meaning as it meets the challenge of its own situation. Where the good news of the church meets the power of the world is the line of scrimmage, the line where opposing teams meet as in a football game.

The nature of the game, he said, is not the same in every culture or in every time. In each, Christians have the responsibility to understand the meaning of the good news and to discern the threats of the world. Then they will say, "This cultural expression is not Christian. We will choose an alternative way of life." Jacobs gave some examples of where Christians in other times and places have found the line, where they have changed their lives because they chose to follow Jesus.

Time ran short and he did not venture to say where Mennonites in North America in the last quarter of the 20th century should locate the line of scrimmage.

Shall editors rush in where speakers fear to tread? I sat with about 15 people for 35 minutes following his presentation and here are some of the issues that seemed important to us as a line of scrimmage for Mennonites today: I. Family life. We need to support one another in family life, they said. 2. Brotherhood. Beyond family is the church community where we support each other and discern the will of God. We need to take this seriously. 3. Affluence. The world, it was observed, is rushing madly after material things. We need to resist this rush.

At issue in the group was how to find a way to deal effectively with the worldly point of view as it presses in upon us. Shall we take on the world single-handedly or can we support each other? As group leader Fred Miller put it, some are questioning today the tendency to make "my life my own business. What makes finances a private affair? How do we test our assumptions?"

As in Sunday school the bell rang before we could go very far in this. The closest to a general model which we found was the small disciplined group in which one may open the book of life to other brothers and sisters and so receive counsel on decisions of importance.

Don Jacobs may have suggested a model for discernment by his use of football. Football is a team sport and the message we hear is that Christian discernment today requires teamwork. The ambiguities of the issues and the dangers of self-deception require that we seek counsel of others in responding to the power of the world.

It is my own opinion that the line of scrimmage for North American Mennonites in the near future must deal with the problems of production, consumption, and style of life: how Christians as pilgrims and strangers shall function in a society that has reversed its priorities because of selfshness and treed.

It is a society where all of the old problems and sicknesses of mankind are intensified by the efficiencies of modern transportation and communication. It is a society whose most pervasive medium is dominated by violence to people so that as one person remarked, the death of a naimal on television is more shocking than the death of a person. It is a society where the profit motive has been debased to exploitation, where advertising has become propaganda, and where the concern for security has become military overkill. It is a society in which economic and political institutions have become so large and complex as to be scarcely understandable, not to mention uncontrollable.

By taking counsel together and fashioning their responses in the light of the Scriptures, Christians can find a way that is faithful to the Spirit of Jesus. But they should not expect that this response will come easily or that the world will welcome it. The Lord warned against looking for affirmation from the wrong places. And we remember that some of those who praised Him with palm branches, a few days later cried, "Crucify Him." — Daniel Hertzler

Gospel Herald



"Jesus at Emmaus" by Rembrandt

Easter Is Not an Island

by Howard G. Hageman

In the South Pacific about 2,000 miles west of Chile is an island called Easter. It received its name because it was on Easter Day, 1722, that it was discovered by the Dutch explorer Roggeveen. What makes Easter Island remarkable is the unusual stone monuments found on it, huge statues going back many centuries.

That island has always struck me as a parable of what Easter is in the lives of all too many Christians, a strange place worthy of an occasional visit but having no relationship with the real world around it. I am not referring to the commonly noted fact that so many people visit the church only on Easter. I am referring to the less noted but much more tragic fact that so many Christians visit Easter only once a year and then in a way which is detached from their daily lives in the world.

There can be no doubt about it. Ask the average Chris-

tian for the word he most easily associates with Easter and his reply will be "immortality." Press him further and he will explain that what he means is that Easter assures him that his loved ones and he will live on in a better and happier world after death. Because Jesus lives, we shall live. In a subtle way, the festival of the resurrection of Jesus Christ has become the festival of our immortality. Easter is an island.

No one certainly wants to deny the Christian doctrine of the "resurrection of the dead and the life of the world to come." But some serious questions do have to be raised as to whether that really is the central thrust of the Easter gospel, whether it does not in fact represent a selfish distortion of that gospel which has robbed us of some of our strongest motivations for the way in which we must live and act in this world. The First Day of a New Creation. Seen from the point of view of the gospel, Easter is the first day of a new creation, the beginning of a new age. As C. K. Chesterton once observed, it was the world that died in the night in which our Lord lay in the tomb. Ever since Easter, there has been a new world with new powers, new insights, new goals, new purposes, new relationships, new motivations and the possibility of living in that world is there for every one who believes.

"And because He lives, I too shall live" is the triumphant Easter strain. And we take that to mean that because Jesus Christ is alive, we shall some day live with Him in the life of the world to come. Fine; that's a great faith, but a very partial and incomplete one! Why not go on to the more immediately challenging possibility? Because Jesus Christ is alive, I can live with Him tomorrow in all of the powers and possibilities which the new creation of the world of Easter have opened up for me. Because He lives, I can begin really to live no longer as a slave but now as a son of God.

But because we insist on treating Easter as an island instead of what it really is, the mainland of Christian living, for all too many Christians, it has all the lasting quality of a birthday party. When the toasts have been drunk, the presents opened, the cake eaten and the guests have gone home, what are we left with? Our same old selves, only now a year older.

Are our Easters really anything more than that? A glorious festival of immortality with about as much significance for our lives as the name of the most recent President of Portugal! By three o'clock in the afternoon of the Thursday after Easter there will be many who will not even remember that Jesus Christ is risen from the dead, much less be in the slightest influenced by it. Think of it! The Easter gospel contains enough explosive to change the shape of all of our living. It celebrates the most startling fact in all human history with the most comprehensive implications—yet it is capable of producing less enthusiasm in many people than the fate of the Mets at their next game in Shea Stadium.

Easter is not an island! If it is true, if Jesus Christ rose from the dead and is alive, then the ugliness, evil, pain and sin of Good Friday are no longer the last word in this new world. Then righteousness and love have been eternally validated as the living way, the eternally living way. What endless vistas for ourselves, for our society, for our world this opens up!

For Easter is telling us that a great many things are now dead — dead forever. All of those things, in fact, which sought to destroy Jesus on His cross are now forever dead. The pride and self-seeking, the hatred and prejudice, the defensiveness and self-protectiveness which sought at Calvary to do away with this threat to their safety, they are now dead. The whole way in which man

Howard G. Hageman is president of New Brunswick (N.J.) Theological Seminary.

organizes his life is stubborn rejection of the will and purpose of God, that is now dead. Easter killed them. When Jesus Christ came forth from the grave, they were finished. He is the death of death and hell's destruction.

But, of course, we still fall for them. Apparently they still can have great power over us, power to ensnare and ruin us. They look so very attractive. They seem so very logical. They offer so much so quickly that it would be still not to heed them since we think this is the way the world works. They are dead, but they won't lie down. Talk about living in the past! When we think that might makes right, or that expediency matters more than justice, that hate is stronger than love or that affluence means significance, we are living in a past that has no future, a past that was destroyed when Jesus Christ rose again from the dead. We are living in a graveyard of broken realities.

It is precisely this graveyard of broken values, illusory ideas, false images, destructive patterns that the living Christ is calling us to leave. Easter summons us to cross over to another shore where in a brighter light He is waiting to make us new creatures, new men and women. This is the Easter mainland, a lifetime of new experiences, new hopes, new friends, new ideas, new powers. And they will never run out because it is God who is giving them in His generous, never-failing abundance. Yes, Easter is the gospel of eternal life. But why think that that means we must walk to the end of this road before we can begin that one? Life that is white with the radiance of eternity is the Easter possibility now!

The Significance of a Word. Students of the New Testament know that one of Paul's greatest words is the simple word therefore. Whenever he uses that word, we

Gospel Herald -

Easter Is Not an Island Howard G. Hageman	221
Be Ye Come Out as Against a Thief?	224
"I'm Listening, Lord, Keep Talking" Robert I. Baker	225
The Cross of the Rebel	220

Daniel Hertzler, Editor
Volume 68

David E. Hostetler, News Editor
Number 12

volume 68 Number 12 was the Compel Herald was established in 1098 as a successor to Gospel Witness (1985) and Herald of Turth (1984). The Gospel Herald is a religious periodical published weekly by the Menometer Publishing House 12 was 100 merch 100 merch

need to watch. The apostle is about to connect one great area of reality with another. With that in mind, I invite you to look at the therefore in I Corinthians 15:58. "Therefore, my beloved brothers, stand firm and immovable, and work for the Lord always, work without limit, since you know that in the Lord your labour cannot be lost." (NEB).

That verse comes at the end of what is certainly the most detailed discussion of the resurrection and its implications to be found anywhere in the pages of the New Testament. For fifty-seven verses Paul has explained his theology of Easter, and the life of the world to come has certainly been an important part of it. Now the time has come to sum it all up. Does he say, "Therefore, do not worry about the fate of your loved ones who have believed?" Or "Therefore, accept the hope that someday you trow will live in another world?"

No such thing! "Therefore, stand firm and immovable and work." In a word, the theology of Easter has to involve us in the ethics of Easter. The great new world of Easter has to be connected with the world of human existence in which we presently live and move and have out being. I doubt that Paul would have had much use for an Easter that did not have something deeply significant to say to the everyday world of human existence.

But what are the ethics of Easter? Let's consider a few models that grow directly out of the Easter theology which I have tried to outline. There is a negative side which is summarized in the phrase "stand firm and immovable." The fact that, though citizens of God's new world, we still are part of the old world is one which is fraught with all kinds of moral dangers. The most obvious is the temptation to say that since we do live in that old world, we have to come to terms with it.

Most commonly that takes the form of saying, "The Christian thing is certainly a noble piece of idealism, but we have to be practical, realistic." The compromise which we work out, therefore, consists in paying real tribute to the noble idealism while acting out the necessities of practical existence. It happens so often that many of us do not realize it. It becomes an easily accepted way of life.

"Stand firm and immovable!" And the only reason that can justify that advice is the fact that Jesus Christ is risen from the dead. We are already in God's new world. The very things which we consider "practical" are in fact wildly impractical. They are the things which time and again in history have brought human existence to the brink of ruin and destruction. And the very things which we consider "ideal" are in fact bedrock reality. They are the things of Jesus Christ and He is God's declaration of how his world works.

And it is exactly Easter that tells us that! If Jesus Christ had been crucified, dead, buried — period, then we could have said, "See what happens to the noble idealist! Better be careful to make peace with the world, for this is how

the world works." But now Christ is risen from the dead, and His resurrection assures us that what the world dismisses as the daydreaming of the idealist is in fact the fundamental reality of the universe. To use the language of the day, now we know what the real values are and because we know what they are, we can stand firm and immovable.

Don't Be Cautious. So we come to the positive side—work without limit! Don't be cautious and prudential in your Christian activity; be lavish, and be lavish because you know that Jesus Christ is risen from the dead. Doesn't the connection by now begin to be obvious? Because of this central event in human history, we now know what values are eternal. Back in the old world, and rightly so, we always had to ask, "But if I do this, what will I get in return?" In that world it made some sense to ask about the profit in doing good, the return in the investment of righteousness.

But in the new world of Easter, that kind of question is completely irrelevant. Whatever we do that arises from our commitment to the living Christ, to His will and way, is never lost, never in vain. It is activity in the kingdom which finally must conquer and control the world. We are no longer interested in the profit or return to us. The question now becomes the significance of our action for the coming kingdom, a kingdom which because of Easter we know is no lovely will-o'-the-wisp glimmering on the distant landscape, but the certain pattern and shape of the future.

When L. P. Jacks turned eighty, he set himself to read through the New Testament as one would read through any book. When he had finished with Revelation and closed the Book, he asked himself if there was a single word that summarized what he had read. The answer, he reported, came to him quickly and easily. It was the single word "resurrection."

I think Jacks was right and what is more, I think that it is indicative of the weakness of American Christianity that "resurrection" is not the word that many of us would come up with if asked a similar question. And that is because for so many Easter is still an island and not the great exciting mainland of new life in Christ. The ethics of the New Testament, the optimism of the New Testament, the philosophy of history in the New Testament — all of these and many other features of the New Testament faith as well literally make no sense without Easter. It is only because Jesus Christ is risen from the dead that we can stand firm and immovable, work for the Lord without limit, look forward confidently to the future, wait, work, expectantly for the coming of the kingdom for which we pray daily.

This Easter morning, don't visit an island the way we visit the cemetery after church. Remember that this is the first day of a new creation, of a whole new pattern of life! Begin to explore the exciting possibilities there are for you in the new world of Easter!

Be Ye Come Out as Against a Thief?

by Simon Schrock

There was a young radical teacher who went daily to the place of worship and taught. This unusual man of love sat and taught the religious leaders. His teaching amazed the educators. The doctors and professors were dumbfounded at his far out teachings.

He was always a good Jewish boy whose morality could not be matched. And He did have some good things to say. One problem though; the good things He was saying were beginning to interfere with the religious system. The leaders had a system where things were going in their favor. This man Jesus was beginning to feel like a threat to the whole thing. He was not a man they could commit their lives to, neither could He be permitted to upset the system.

The more He taught, the more their system was threatened. Every teaching session called for more defenses. Saying He was the Son of God caused divisions. Some believed He was the awaited Messiah. Others rejected the ideaflose who rejected the idea, had to increase their defenses. Divisions increased, hatred, jealousy, and envy mounted. A scheme was planned and set into motion. Their system must be defended at any cost. The man who said He is God must be rejected and brought down. The scheme led them to the garden where the teacher was praying. They came prepared to defend their system.

When the multitudes arrived, armed with defending tools, Jesus looked at the ministers of God's Word, called priests, and asked them, "Be ye come out, as against a thief, with swords and staves?" He reminded them, "when I was daily with you in the temple, ye stretched forth no hands against me." The teacher of love then demonstrated phase one of the greatest love story ever told. He willfully volunteered Himself into their hands and told them, "this is your hour, and the power of darkness" (Luke 22:52-53). The one who loved them in the temple, loved them in the midst of a sword-carrying mob. He submitted Himself to them without resistance. He put Himself into their hands. They had to decide what to do with the 50 no f God.

Swords—a Symbol of Rejection. Why was the mob armed with swords? Did they fear for their life? or that He would call ten thousand angels? Probably not. Jesus didn't take life, He gave life. Swords were their response to His teaching. They chose to disbelieve what He taught and reject Him as the promised Messiah. Because of their rejection, they came to Him as if He were a thief. Swords were the symbol of rejection of the Son of God. These people were leaders, why should they bow to Him and believe?

Lack of belief and submission calls for swords of defense. Believing means I become one of His. He no longer threatens me — but becomes my Lord. I no longer need any defenses. Ahl They could have chosen to believe that He was the Christ, and upon believing dropped their swords.

Shouldn't those priests have known better, dropped their war tools and believed on Him? Perhaps so! Yet today Jesus is being received as though He is a thief. He is being approached with mental swords. The religious mob meets Him with defenses up. He is approached as a thief who steals life. A code so rigid it could never be met and a threat to the existing system. Sure, He is kept handy for an ambulance to rush to our human catastrophes. A crutch in case our plans fracture and a ticket in case of an early exit. He is all right as long as He doesn't interfere with our plans and system.

Today Christ is still being met with swords up for protection from this radical love teacher. Let's examine several of the mental swords still used today.

Sword one: Defense of ourselves. Yes, I believe. However if I give Jesus my life He will ruin it in religious activity. I want to become someone in the world. There are things I want to accomplish. If I drop all my defenses, He may ask something of me I don't want. If He has His way, I'll never become a popular figure. Yes, He is all right, He died for me and all that. But I must defend my personal ambitions.

Not so! He gives life to the full. He turns life into abundant living. Jesus said, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Sword two: Defense of rights. Total commitment to Jesus means I give up all my rights. After all, I have a right to some things. As one lady put it, "everyone is entitled to one luxury in life." Hers was having her hair done at the hairdresser. A defenseless-swords-down commitment may rob me of the luxuries I have a right to own. Some fanatic may think I should give to the hungry a thousand miles away instead of buying a new Butck. The truth is, if defenses are dropped, you may receive such joy in giving

in the name of Jesus you would be embarrassed to be caught owning a new Buick. Life may become so fulfilling you'll forget to keep up with the Smith-Jones rat race.

Sword three: Defense of will. A young person once said, "if wearing a finger ring keeps me out of heaven, I'll stay out." That illustrates the attitudes of many church-goers. If Christ demands my favorite thing, count me out. I'll believe, take communion and go to church, but I must defend my favorite sports, hobby, show and drink.

To be His disciples means we defend nothing, and are willing to sacrifice anything for His cause. When we lay down our defense swords to do His will. He shows us life in a new dimension. So new, fulfilling and exciting we forget those things we defended. Drop your swords, do His will, then He will do great things in your life.

Sword four: Defense of talents. With my education and talents in business. I must accomplish something and achieve security. Sure, I'll go to church with the family, but if I yield to Christ with no defenses, He will demand all my time and skills. True, your talents may achieve immense wealth for your grandchildren to fight over. However, if you drop all defenses, Christ can turn your life into a ministry that will bless millions and give rewards for eternity. You alone cannot become the person Cod created you to be. Submitting yourself to Him, permits the Spirit to make you into the person you were meant to be.

Jesus, a Giver, Not a Robber. Jesus is still approached as though He is a thief of life. People fear He will rob them of pleasure and enjoyment. He is not a robber of life. He is the Giver of life. When Jesus has our egos and ambitions under His control, He will turn them into a fulfilling ministry. When a person experiences the joy of living in the center of His will, things he defended become dead.

The religious leaders came to Jesus with swords. Today's religious professors bear some of their resemblance. They come to Jesus with mental swords. Their love for Him is so lukewarm that their lifestyle is permitted to be controlled by the world system of unbelievers. They enjoy the amusements, entertainment, leisure time, clothing, and way of life supplied by the established world system. The swords are up in defense so that this radical Jesus won't mess up our good system.

When all the defenses are dropped, and one comes to the Teacher of Love and allows Him to become Lord of life, we lose our taste for the things we defended. That is life! That is freedom! Freedom to do His will. Freedom to be used in life changing ministries that will change the world around us.

"Be ye come out as against a thief with swords? but this is your hour." It's your hour to choose between the hour of darkness with swords up—or Jesus, the Giver of life, with swords down.

8

"I'm Listening, Lord, Keep Talking"

It happened in the crowded foyer of our church. The morning service was over when I shook hands with the visitor. As we dialogued together we found we had common friends, common interests, and the conversation quickly became personal. It was as if Cod's Spirit welded us together in bonds of love. We seemed to understand one another, trust one another.

As the people surged around us, parents seeking children, friends greeting one another, my new-found Christian brother spilled out a deep burden from his heavy heart. His concern dealt with a daughter who had left home, ignored their parental letters, living a life that could only bring hurt to herself and to others. He and his wife were in grave distress over the matter. Then he said to me in anguish of soul, "What can we do?"

We stood there in that church foyer amidst the chattering crowd, a little island of agony in what seemed like a sea of happiness. And no one seemed to notice us, two grown men drawn close together by a shared distress.

How could I reach out to him, help him? I wanted to pray with him, yet there was the noise, the confusion, the crowd. We have accustomed ourselves to pray according to appropriate, dignified standards set down in some imaginary "Robert's Rules of Order for Those Who Pray." To pray now would violate every rule in that hypothetical book.

Yet his need was for "now," for that moment. The mixed hurt and hope in his face demanded that we meet that need then and there. I said, forget the people around us, "Let's pray about it."

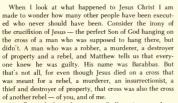
Our hands found one another, we clasped them together in common bond, and I prayed.

I prayed quietly, but aloud, ignoring the crowd. It seemed that there was just the three of us, my friend, myself, and our God. It was not a long prayer filled with empty phrases and cliches. The words were hesitant, choked with mutual felt emotion. Our hands gripped one another in support as we sought help and comfort from the Lord.

When we were done, we looked into one another's teardrenched eyes and knew that we had met God in the church foyer. It had been the time to pray. We learned anew that our Father is available any place, any time, by anyone.— Robert J. Baker

The Cross of the Rebel





Usually we look at the cross as God's action to redeem man, and bless God, that is what it was, but I'm going to ask you to do something a little different. Look up at it from where you and I stand as the rebels against the will of Cod. See it from a human point of view in the seven words of Jesus from the cross.

A Cross of Love. One of the things that Jesus did with the cross of the rebel was to turn it into a cross of love. As Jesus hung on that cross and perhaps even before they put down that hammer with which they impaled Him on that cross, He looked up to His Father and said, "Father, forgive them for they know not what they do." Crucified in hate and jealousy; bigotry and vindictiveness, He responded with love. "Father, forgive them," and all of the frightening ugliness of mankind that was poured into the cross and put Christ there, came out as love, "Father, forgive them for they know not what they do."

Decades later, Peter was still unable to forget this, for in 1 Peter 2:21-23, he calls the Christians to be like Jesus who "when he was reviled, he did not revile in return; when he suffered, he did not threaten; but he trusted Him who judges justly." He did not take vindictive action



"The Penitent Thief" by James Ponter

against those who had treated Him so unjustly. He just simply asked that they be forgiven.

"Father, forgive them." That helps because I don't find it easy to forgive, sometimes. There are some people who have done some things in life to us about which we'd feel better if we could just give them a good swift kick in the shins or the seat of the pants. Or maybe you've even said to them, "I'll never forgive you, never." Or maybe you've said, "Forget it, but I won't." But here was Jesus transforming the cross of the rebel into a cross of love.

A Cross of Acceptance. On that fateful day there was a thief hanging on each side of Jesus Christ, convicted robbers. In the beginning when they both hung there on their separate crosses, they acted like rats on a sinking ship. They both knew that Jesus had miraculous powers and apparently witnessed it, so they cast it into His face, "Get us down from here," they said, "don't You see You are as bad off as we are?" The fact was Jesus was worse off than either of the thieves. They at least could make it up to the top of Golgotha carrying their own crosses, but Jesus hardly stepped out of Pilate's judgment hall before He collapsed in exhaustion under the weight of the cross; the weariness of a sleepless night, and the agony in the Garden.

But one of the two thieves, tradition calls him Dismas, began to see something different about Jesus. Suddenly he began to realize this man was not a victim, but a Victor. Something got through to Dismas and he said to Jesus, "Lord, remember me when you come in your kingly power,"

Your kingly power! What was kingly about Christ now? Sure, He had a crown, but a crown of thorns. No robe. He was naked, and His life blood was dripping into the dust at the foot of the cross. What was so kingly about this man that this third would make such an absurd request? I think it began with the thief accepting himself for what he was. He knew that Jesus did not deserve what was being done

This article is from a sermon preached by Howard R. Stewart at the Calvary Baptist Church, Pasadena, Calif. It was submitted by Irene Zook.

to Him, but for himself he knew he was getting everything he deserved. Turning, Jesus said to him, 'Truly, today you will be with Me in Paradise.' What an affirmation, "Truly," as though He said, "You can believe this, Dismas. Today, and that's an immediate acceptance, you will be with Me in Paradise."

Dismas suddenly became aware of his ugliness, deserving what he was getting, but discovering that despite his ugliness he could be accepted by God. Really that's where repentance and faith and salvation begin when we accept ourselves as we really are, that is knowing there is ugliness within us. Knowing that there are sins in our lives and undesirable things. With this promise Jesus turned the cross of the rebel into a cross of acceptance for He said, "Truly, today you will be with Me in Paradise."

The Cross of Caring, Jesus turned the cross of the rebel into the cross of caring as well, for standing around the foot of the cross were not only those who hated Him. but some of those who loved Him, including Mary His mother, and John, the beloved disciple. If you remember the story of the announcement of the birth of Iesus in your Bible, the angel came to Mary to tell her that she was to be the mother of the Son of God. After solving all of her problems of how this could be. Mary in those beautiful words said, "Behold, I am the handmaid of the Lord." It would not be until the passing of the years that she would come to know what that commitment would demand of her as the mother of the Son of God. As the years went by and she began to see things happening in His life and that He came to the point when He entered upon His public ministry. It gradually became obvious to her and to everyone else that there was coming that inevitable confrontation with the religious power structure of His people. When that confrontation occurred, she knew He would have to make a decision and she knew what it would be.

There she was at the foot of that cross and Jesus said to her and to John, "Woman, behold your son. Son, behold your mother." Mark you, He spoke to both. What Jesus really did was to take that heartbreaking cross of a rebel and turn it into a cross of caring. He did this so that you and I would come to know that one of the last things He wanted to happen between us who have gained our salvation by what happened on that cross, is that we will care for one another. We will be mother and son to each other.

A Cross of Reality. More than any of the other six last words from the cross, this one now spells out the humanity of Christ more vividly than the others. "My God, My God, why have You forsaken Me?" Let's forget the theological angles for a moment. "Have you ever asked Why of God?" These words which Jesus uttered in His cry are a quotation from Psalm 22:1, 2. That is what it says, "My God, My God, why have you forsaken me? Why are you so far from helping me? From the words of my groaning? Oh, my God, I cry by day but you do not answer and by night I find no rext." Have you ever found

yourself in a place like that? You know when you have prayed and prayed and prayed to God for an answer and you didn't get it. At least maybe you think you didn't get it—not then. If you've ever asked God Why about anything in life, then you can identify with Christ in this Gory. I have heard preachers say you should never ask God Why because it is a sin. My Lord was not a sinner, He never sinned, but He still asked God Why. Because that's His and our humanity coming through, and the Book of Hebrews tells us that Jesus Christ was "Not a high priest who was unable to sympathize with our weaknesses who was unable to sympathize with our weaknesses that cry out to God and ask why—but was in all points tempted—tried—just like we are, yet without sin." If is not wrong to ask why.

A Cross of Need. In John 19 Jesus said, "I thirst." Now I guess we really need to get away from preaching, and go to meddling, because how many of us are afraid to express our deep felt needs to someone else.

Here was the Son of God and the Scriptures tell us that He could have commanded ten thousand angels to come rescue Him from the hands of evil men. The Creator, Sustainer and the Lord of the whole universe, and He said, "I'm thirsty."

How hard it is for us to bend our pride and share our needs with someone else. We may speak in generalities, but how hard it is to get specific. We're going to stick out our chins. We're going to sweat it out no matter what it costs, and we never acknowledge that we have a need though we are hungering, and thirsting and hurting deep down inside the depths of our souls.

Jesus cried out, "I'm thirsty." And He transformed the cross of a rebel into a cross of need. For you see His cry was a sign of strength and not of weakness. Now I can feel more free to bend my pride and share my need with another.

A Cross of Victory. Jesus said, "It is finished!" He came to pay the penalty for our sin by dying in our place. That's why that cross of the rebel was my cross and your cross.

When He died and all was carried out in the program to pay that penalty He cried, "It is finished." The penalty for sin is death, but the penalty has been paid. Now you and I can come to God because Jesus Christ transformed the cross of the rebel into the cross of victors.

A Cross of Surrender. Finally, He has transformed the cross of the rebel into a cross of surrender and commitment. "Father, into Your hands I commit My Spirit." Can we do that today because lesus has already done it?

I want you to know that the cross on which Jesus died was the cross of a rebel, and you and I are the rebels. But Jesus took that cross and He transformed it into a cross of love and acceptance; caring and reality, a cross of need, of victory, and of surrender. Rejoice in it today because He has done that.

Ohio and Eastern Conference at Greencastle, Pa.

"The Biblical Church in Our Seductive Age" was the theme for this year's annual meeting of the Ohio and Eastern Conference. The conference met on Mar. 6 to 8 at the Cedar Grove Church, Greencastle, Pa.



Frank Epp (left) and Don Jacobs discuss "Gosnel for Our World"

Charles Gautsche, conference president, addressed the conference on the heme: "How in the World?" Visiting speakers included Frank Epp, president of Conrad Grebel College, and Don Jacobs from Salunga, Pa., both of whom made presentations on the theme of the conference. The Bible study leader was David Ewert from Eastern Mennonite Seminary.

In his initial presentation, based on 1 Peter 2:9, 10, Ewert asked, "What does it mean to be the church in the twentieth century?" He suggested that Peter's model of the new community is a guide for the church between Pentecost and the return of the Lord.

Epp and Jacobs in turn helped to describe some of the dangers to the faith of the new community. Epp pointed out the pervasiveness of civil religion whose ultimate god is the state even though it makes many pious statements. Jacobs emphasized the need for the church to apply the good news anew in every culture and in each generation.

The conference officially recognized the resignation of Willis Breckbill as conference minister and commissioned two in his place. Wilmer Hartman, pastor of Crown Hill congregation, Rittman, Ohio,

is to serve the state of Ohio and western Pennsylvania. Ross Coldfus, currently in residency at Allentown (Pa.) State Hospital is to serve the eastern churches on a part-time basis. The Ohio and Eastern churches of eastern Pennsylvania, New Jersey, Maryland, and New York are part of Region V of the Mennonite Church instead of Region IV as in Ohio and western Pennsylvania. Having a conference minister to serve in their area should be useful in developing their mission as part of their own region.

Young Brazil Christians Celebrate

While friends were celebrating the long weekend before the beginning of Lent in the traditional Latin way, 67 young people from Mennonite congregations in Brazil gathered in spiritual retreat.

Along with seven counselors, the youth used the four-day "Carnival" prior to Ash Wednesday for "An Encounter with God" (camp theme) at Vila Brandina, a Catholic retreat house near Campinas. Six participants decided to follow Christ during the camp and about one third of the group reconsecrated themselves.

Missionaries Cecil Ashley, Harvey Craber, and Gerald Kaczor presented studies as discussion starters. Topics covered were choosing a vocation, relating to Christians in other churches, and managing money. Following input, the attendants divided into six groups for discussion.

In contrast to earlier years, no recreation facilities were available for campers, so the program emphasized fellowship through music, prayer, study, and discussion.

Historical Guide Sequel Released

Eastern Mennonite College and Mennonite Historical Associates have released part two of "A Guide to Select Revolutionary War Records Pertaining to Mennonites and Other Pacifist Groups in Southeastern Pennsylvania, 1775-1800."

The new Guide, which is a more detailed sequel to the 1973 edition, was again researched and compiled by Mary Jean Kraybill, a 1974 summa cum laude history graduate of EMC; Gerald R. Brunk, chairman of the college's history department; and James O. Lehman, director of libraries at FMC.

The project was again funded by MHA

— a Lancaster, Pa. group — and interested individuals

The new Guide primarily surveys previously uncovered materials in the Pennsylvania State Archives and Maryland Historical Society. Much of the survey deals with militia records and lists of persons—including many "Mennonite names"—who refused to cooperate with the military system in various ways.

Brunk said that part two of the Guide was published in response to great interest in part one. The entire project was undertaken in the first place, he added, because of the vision and enthusiasm of the late Grant M. Stoltzfus—a longtime church history professor at EMC.

"Through this project we're basically laying the groundwork for others who may be interested in persuing this largely unexplored topic," explained Lehman. He said the project is appropriate in light of the upcoming U.S. Bicentennial and Mennonites' increasing interest in their heri-

Copies of part two of the Guide can be purchased for \$1.25 each from MHA at 2215 Mill Stream Rd. in Lancaster, Pa. A limited number of part one is still available from MHA at 50e each

Counselor Needed at Frontier

A family counselor is needed at Frontier Boys Village, Larkspur, Colo., to work with boys when they return home.

While Frontier staff has attempted to maintain follow-up relationships after boys leave, an increase in the number of boys involved through the years has strained present staffers.

Begun as a summer camping outpost of Rocky Mountain Mennonite Camp in 1960, Frontier Boys Village today offers a year-round rehabilitation program for emotionally disturbed boys. More than 30 boys between the ages of 8 and 14 live at Frontier and most attend school at the Village where five certified teachers provide individual attention.

The major problem blocking this addition to the Frontier staff is lack of funds, said Kendra Cross, development coordinator. With the state of Colorado cutting back funds to Frontier, the Village is feeling the pinch. "All available funds are used for just 'keeping on," "she explained.

According to Kendra "just keeping on" involves a monthly interest payment of nearly \$2,000 on a debt of \$372,000. Until this debt is paid Frontier can only dream about full-time family counselors and spending money to use "where it shows."

Office 75 for Church Employees

Ethical issues related to the office is the theme of Office 75, a retreat scheduled May 2-4 for secretarial and clerical persons employed in Mennonite Church agencies and institutions.

Helen Alderfer, Scottdale, Pa., will speak on attitudes and responses to the sacrifice in salary, lack of appreciation, folksiness versus professional relationships, inconsistencies by superiors, the office grapevine. She is editor of On the Line and associate editor of Christan Lioing, Karen Shenk, Harrisonburg, Va., will be music leader.

Office 75 will be held at Massanetta Springs Conference Center near Harrisonburg, beginning on Friday evening, May 2, and ending on Sunday afternoon, May 2.

Mennonite Broadcasts and Eastern Mennonite College are hosting Office 75. For more details, or to register for the retreat, write to Office 75, Box 472, Harrisonburg, VA 22801.

Church Bulletins Gain Wide Acceptance

The response to the Mennonite Publishing House church bulletins for the first quarter of 1975 has been outstanding. The message of the cover stories and illustrations have been incorporated in church services and studied as electives in Sunday school classes. In one Pennsylvania congregation the pastor invited different members of his church each Sunday to dramatize, to react to, or to elaborate on the stories about the early Anabaptist leaders, or to respond to the quotes. The entire series of covers was displayed on many bulletin boards, also at our schools and seminaries, and one congregation is using the bulletins for a series of Wednesday evening discussions.

The General Conference Mennonites are incorporating most of the covers in their own Fatth and Life bulletin service, and the Mennonite Brethren have also expressed an interest in the set. The January issue of Mennonite Historical Bulletin is almost entirely devoted to these MPH church bulletins, reprinting nearly all of the page texts, along with one of Ivan Moon's illustrations. And in Mennonite homes everywhere the covers are be-

ing collected as keepsakes.

Additional orders for this first quarter series are still coming in, even as the quarter is coming to an end. MPH is now putting the plates back on the press and is printing 17,000 more, most of which are already spoken for. Two new covers on Peter Reidemann, an early Anabaptist missioner, are added to replace the two Easter covers. If your congregation is interested in using the series anytime during the year contact David Cressman, Congregational Literature Division, Mennonite Publishing House, Scottdale, Pa. 15688.

Steps Toward New Nursing Home

Things don't come easy for many communities of south central Colorado. In Conejos County, family income is less than half the state average.

When Luke Birky, secretary for health and welfare, visited Conejos County on Feb. 24 he found preliminary plans for a 60-bed nonprofit nursing home, a site in Manassa contributed by the local Mormon church, a feasibility study with FHA approval contingent on there being an affiliation with a local tax base. The Conejos County Hospital tax district board, the logical local taxing structure, has accepted responsibility for ownership and construction of the nursing home, providing Mennonites operate the home.

There are no other nursing homes in Conejos County, and only 120 beds in three nursing homes in the several county area included in the San Luis valley, Population of Conejos County was 7,846 and that of nearby Costilla County to the east was 3,091, according to the 1971 census. Approximately 1,150 persons over 65 lived in these two counties at that time.

Birky estimates that 4 to 5 percent of the over-65 population need nursing home care in our country, although the percentage is probably lower in the extended family cultural pattern of some groups, such as the Spanish Americans, Birky said, who make up a large block of the two counties' population. Currently many persons receiving nursing home care in the two counties are being placed in homes from 20 to 100 miles away.

Stations Use Lasting Love and Marriage Spots

Nearly 800 radio stations have reported using the "Lasting Love and Marriage" spots released by Mennonite Broadcasts, Harrisonburg, Va.

The spots are part of a multimedia campaign to reinforce lasting marriage relationships. Around 4,000 stations re-

ceived the spots.

David M. Thompson, placement director for Mennonite Broadcasts, observed that the 20 percent acceptance by the stations was higher than expected.

Seventy-one stations requested scripts for their announcer to read. Another 69 ordered special editorials on the same theme.

Thompson suggested this good response is indicative of a recent trend among radio stations to accept nationally distributed public service material. A year ago the trend was toward more local public service material.

Another set of radio spots on the "Lasting Love and Marriage" theme is on the horizon. A tentative release date for this series is June, to reach radio's peak audience during the summer months.

Also ready for release is Chotze V, a series of 65, ninety-second radio programs on moral choices from a Christian perspective. Congregations can now request the programs for local station sponsorship or placement as an outreach ministry. Write Box 472, Harrisonburg, VA 22801, or Box 2, Station F, Winnipeg, Manitoba.

Messengers and Assembly 75

Mennonite Church organization is based on the premise that the congregation is central in church life. Assembly 75 is planned so as to strengthen and support what happens in every congregation. Therefore, it is urged that all congregations be involved in Assembly 75 by having messengers present for this churchwide meeting.

There are more than 1,000 congregations in the Mennonite Church in Canada and the U.S. Each congregation is asked to choose messengers to represent the congregation at Assembly 75. The messengers are to be appointed by the congregation and encouraged and assisted to attend the Assembly. Messengers are to bring the concerns and convictions of the congregation to Assembly 75, share in the activities of the meetings there, and then report to the congregation regarding the action and happenings of the Assembly. Assembly 75 is designed to be a training and inspirational experience for all who are present.

Assembly 75 is a gathering for the whole family. Adults and youth will participate in Kingdom Interest groups, be involved in the inspirational sessions, listen in on the delegate business session, and observe the churchwide program in the display area. Additional activities will be planned for youth. Special attention will be given to children up through grade.

8. Plans are being made to provide the children with a Christian education experience related to the general theme of the meeting. In the near future, registration blanks will be made available to congregations for persons who plan to attend. Congregations for the most possible to the tend. Congregations are not limited to one person or family who can attend. All are welcome. The minimum attendance for every congregation should be one

Assembly 75, which is planned for Aug. 5-10 at Eureka College, Eureka, Ill., is planned around the theme "Citizens of Christ's Kingdom." It is intended that Assembly 75 will not be a mere happening this coming August, but that it will be the beginning of a fruitful two years in the life and work of the Mennonite Church. Hopefully, everything that happens at Assembly 75 will be carried out further in every congregation in the coming bi-in every congregation in the coming bi-in every congregation in the coming bi-

21 Study by Extension from Puerto Rican School

Twenty-one enthusiastic students from seven Puerto Rico Mennonite congregations are participating in Mennonite Bible Institute extension study, according to Director David W. Powell.

Current courses — Gospel of Mark and Old Testament Introduction — are offered weekly in three regional centers. Study is geared to part-time students who have had little previous academic opportunity but who are active in congregational leadership.

Several students, for example, are just learning to use a Bible concordance and find cross references. One pastor, a slow reader without formal pastoral training, told his instructor how he must struggle through each lesson on Mark. "But this is just what I need," he exclaimed. "I learn new and important things every time I study."

The weekly extension plan demands four hours of private study, congregational service in which the student applies what he is learning, and a meeting with teacher and other students to discuss study problems, relate private study to church activity, and get new assignments.

Aware that seven of their sixteen congregations have no pastor and three have pastors with no formal pastoral training, the Puerto Rico Mennonite Conference inaugurated leadership training by extension through their 20-year-old Instituto Biblico Menonita.

The Institute Board moved toward the extension pattern after recognizing that the conference had neither resources for an extensive residential educational program nor potential for full-

time students.

Extension training is planned eventually for five geographical centers covering five areas of congregational life: evangelism, education, preaching, counseling, administration.

"As our students, most of whom have families and jobs, learn to adjust their schedules to include study and service, they will be developing some of the skills and expectations that a part-time pastor will need," wrote missionary Powell.

Congregational Leaders Prepare for Poverty-Affluence Study

From Feb. 16 to 18 representatives from ten Mennonite congregations in the U.S. and Canada participated in an orientation in Washington, D.C., to initiate a one-year search for specific responses which affluent Christians can make to the growing disparity between rich and poor in our nation and in the world.

Working closely with Delton and Marion Franz, staff persons of MBCM and the General Conference Commission of Education designed the seminar to increase awareness of the political attitudes on the poverty-affluence issue and also to present models of involvement and response to poverty by Washington area organizations and churches.

The mood of Washington was brought into focus through a dialogue between John Smith, staff person for Congressman Augustus Hawkins (Democraf from Call-fornia), and Harold Confer of the Friends Committee on National Legislation. It became clear that little initiative could be expected from the executive branch of the government unless action is taken by Congress. Harold Confer suggested that the present Congress might take action in relation to the needs of the poor, but only at the expense of a military-spending cutback.

Private agencies in Washington also presented their efforts to alleviate the suffering and injustice of the poverty stricken. The group heard from Burton Fretz from the National Legal Aid and Defender Association, from Kathleen Smith who is involved in a medical clinic which offers free services to alcoholics who come in off the streets, from Rochelle Linner who has dedicated her energies to operating a soup kitchen which offers free soup and bread to those who have no other place to turn to for their nourishment they need, and from Thelma Rutherford who is a part of the Food Stamp Advisory Council which has met repeatedly with Senate committees to bring increased awareness to some of the problems of the Food Stamp program.

The latter part of the seminar was spent reflecting on the input and ideas received. Equipped with the political realities of Washington and models of response to poverty, the congregational representatives began to look for practical and specific handles to begin working with their congregations during the coming year. Besides the glaring needs of those who live in poverty, the congregations will also be facing the problems of affluence and how the pressures of wealth on the lifestyle of the congregations can be faced honestly and responsibly.

The same group will meet a year from now with church agencies and board representatives.

Thrust Findings Presented at GC

Findings of nine Churchwide Thrust on Education programs in Mennonite communities in six states and Canada were presented on Feb. 27 to the Goshen College faculty by Peter Wiebe, vice-chairman of the Mennonite Board of Education and pastor of the Oak Grove Church, Smith-ville, Ohio.

Faculty members Arthur Smucker, Daniel Hess, and Paul Gingrich also spoke about their Thrust experiences in Ohio, Illinois, and Virginia.

More than 2,000 persons have attended and nearly 9,000 persons have been affected by the Thrust programs in the church.

Thrust is a special emphasis in the Menonite Church during the 1973-75 biennium. It is designed to refocus on the church's educational task. Meetings have been held with high school and college faculties, leaders in the district conferences, and with congregations.

Wiebe told the faculty, "You are spiritual leaders helping us in a job we cannot do. We, the church, have commissioned you to be a resource to us." He added, the church and college both have some things to contribute and that the church has not always had the feeling it is significant in the exchange.

The church looks to its colleges as a place where students can find models for church concepts of brotherhood, worshiping, carrying out worship, and experiencing the truth, Wiebe told the faculty.

Wiebe's recommendations from the church to colleges for ways of improvement included a need to bridge the communications gap, gearing curriculum to vocational and technical needs, orienting the college toward congregational goals, and the need for both groups to discover more partnership between themselves.

Another concern brought out in Thrust,

noted Wiebe, is the idea that church school education is too expensive. He added there is a feeling that Mennonite schools have similar teachings of secular institutions and that there is less of a believers' church emphasis at church schools.

He said the church feels Mennonite schools' faculties should be committed Christians, that there should be more emphasis on the Bible, and the Mennonite schools should explain their objectives and what they teach.



Hubert Brown (right), executive secretary of Student Services.

Bible Study Captures Student Interest

A Regional Seminar for Christian students and young adults from eastern Pennsylvania, in connection with Mennonite Student Services, was held on Feb. 22 and 23 at Black Rock Retreat, Kirkwood, Pa. Keith Yoder, Millersville Christian Fellowship, and Richard Mojonnier, Philadelphia Mennonite Student Services, coordinated the weekend seminar.

On Saturday evening graduate and undergraduate students, VSers, nursing students, and young adults got acquainted as they prepared a spaghetti supper together. Hubert Brown, executive secretary of Mennonite Student Services, was just as much at ease making tossed salad as conversing with students.

Finding Spiritual Power Through Biblical Study" was the seminar topic presented by Willard Swartley of the EMC

Bible Department.

The 60 registrants appeared to find his approach to Bible study thrilling since many expressed eagerness to exercise more self-discipline in Bible study.

The suggestion that Bible study should be a community venture as, for example, the pastor meeting with the congregation on Wednesday evening to ascertain the questions raised relative to a particular Scripture and then developing the meaning and application for the Sunday sermon, was an idea many hoped to see imple-

The seminar ended with the group be-

ing stimulated in Bible study and in specific Scriptures. There had also been time for informal interaction with old and new friends. Many left Black Rock contemplating how to carry out a Christlike lifestyle in 1975. - Virginia Musser

mennoscope

George R. Brunk, Jr., of Harrisonburg, Va., suffered a plane accident when he tried landing on or near Route 81 close to New Market, Va., Mar. 15. In the attempted emergency landing, Brunk's plane hit a high tension wire, flipped over, and landed on its back. The evangelist-professor was on his way from Bridgewater to Lancaster, Pa., to discuss future meetings when the forced landing occurred. A couple from Woodstock, Mr. and Mrs. Robert Artz, witnessed the event and took Brunk to Rockingham Hospital in Harrisonburg. Except for possible eye damage, Brunk escaped with minor injuries.

The Mennonite Elementary School Placement Service welcomes applicants for elementary and junior high positions who desire to serve in the Christian school ministry. Schools which have openings for the 1975-76 school year are invited to list these positions. There is no fee for this service. Send all correspondence to Mennonite Elementary School Placement Service, 36 Wilson Drive, Lan-

caster, Pa. 17603.

The Choice Books program in the province of Alberta has undergone some changes recently that will encourage expansion and growth, according to Werner Froese of the Conference of Mennonites in Canada. In late 1974, the program came under Mennonite Central Committee (Alberta) jurisdiction for tax and other legal purposes. A new inter-Mennonite committee also was formed to provide leadership and direction for the program. The new committee includes two representatives from the Mennonite Brethren, General Conference Mennonite, and Mennonite churches, plus area supervisor Mary Goerzen.

Charles Neff, medical director of Philhaven Hospital, will be resource person for the "Encountering Death" weekend retreat seminar to be held at Laurelville Church Center, May 9-11. The purpose is to explore the good aspects of grief and to look at the pat-



Charles Neff

terns of grief. Since everyone in his lifetime must confront the loss of someone he loves, this retreat is for anyone interested in talking with others who care deeply about grief and sadness. Write Laurelville Church Center, Route 5, Box 145, Mt. Pleasant, Pa. 15666, or call (412) 423-2056 for program and registration form.

One hundred and thirty-one persons from eleven states and two Canadian provinces participated in the Mennonite Writers' Conference at Goshen College from Feb. 28 to Mar. 2. Organizers in the English Department and the Center for Discipleship had originally planned for perhaps 25 people.

An 18-year-old Catholic to whom Brazil missionary Gerald Kaczor has related occasionally the past four years has asked for instruction in the Old Testament so that he might teach others. The young man explained that he became a Christian only last November. Usually Catholics consider themselves Christians from the date of their baptism as an infant, "We are pleased to see changes in this boy's life," wrote Gerald Kaczor. "His father told our local Rotary Club how the son enjoyed reading Good News for Modern Man in Portuguese.

Darlene and Mark Weaver are becoming oriented to life in the central African country of Zaire. After two months in Kinshasa, the capital, they will move in March 100 miles southwest to Kimpese. There they will help to evaluate need for an additional staff pilot to assist in a heavy medical and theological education program. The Weavers serve with Missionary Aviation Fellowship through Mennonite Board of Missions.

Juraci and Jandyro Freitas of the Lapa, Brazil, Mennonite congregation have started a branch Sunday school at their Itapevi brick factory, 15 miles out of Sao Paulo. They improvised a classroom and made small tables and stools. Juraci teaches 25 children while her husband works with six to ten adults every Sunday afternoon. In February they started a literacy class using the Laubach method.

"The View from a Distant Star" began on Mar. 9 at Eastern Mennonite College's M. T. Brackbill Planetarium with showings at 2:30 p.m. and 3:15 p.m. The new show, the fourth in a series of five programs during EMC's 1974-75 academic year, continues at the same time every Sunday - except Easter Sunday - through May 25.

Kenneth Nissley, associate overseas secretary for EMBMC, reported to the

Board's executive committee on Mar. 5 on his recent trip to churches in Eastern Africa. Nissley said there is a growing awareness of each other among the Mennonite brotherhood in Africa. He said. "The churches in East Africa are becoming more aware of each other and would like to plan for fraternal visits between their churches to foster this relationship. Sixteen missionaries and national church leaders from five Eastern African countries met with Nissley in Nairobi, Kenya, for several days of consultation. The group asked for another similar meeting in 1977.

Abraham and Dorothy Schmitt with Clayton and Margaret Swartzentruber led a marriage enrichment retreat for ministers and their wives in the Franconia Conference early this year. This was the second such retreat conducted for ministers. Future retreats scheduled to be held at Spruce Lake Retreat are May 23-25 and Sept. 12-14. Couples interested should contact Spruce Lake Retreat,

Canadensis, PA 18325. Marilyn Graber Leichty, formerly of Iowa, has become director of the division of nursing at Goshen College, Ind., this winter, announced J. Lawrence Burkholder, president of the college. She will serve as administrator for the instructional



Marilyn Leichty

nursing program and will instruct a nursing course and sociology course at Goshen. She is a Goshen alumna.

Metamora Mennonite Church, Metamora, Ill., engaged in a planning process, Feb. 21-23. The church members wanted to take their congregational life and mission seriously. Howard Zehr of Mennonite Board of Congregational Ministries served as a resource to local leaders in leading the congregation in applying Congregational Planning and Resource Guide materials to their situation. Every member of the congregation was viewed as being important and as a gift to the congregation at this time.

Fifty-one students from Canada and the USA, representing nineteen colleges and universities, participated in the annual College-Seminary Student Conference held on the campus of the Associated Mennonite Biblical Seminaries, Feb. 21-23. The weekend provided occasion for the students to become acquainted with the life and work of the seminary community. Participants shared in special seminars, attended regular seminary classes, and spent time in student and faculty homes. The theme of the conference was: "Christian Discipleship: Framework for Ethics.'

Kenneth and Phoebe Nafziger completed 2 1/2 years as mission associates at the Bible Academy, Nazareth, Ethiopia. They returned to the States on Feb. 23. Their address is 331 West Main Street, New Holland, PA 17557.

Melvin and Marie Breneman of Willow Street, Pa., congregation completed a two-year assignment in February as host and hostess couple at the Voluntary Service unit in La Ceiba, Honduras,

Barbara Jean Eichorn, Sturgis, Mich., left on Feb. 20 for a three-year term of service as secretary in the La Ceiba, Honduras, mission office. She replaces Diane Byler who returned to the States on Feb. 28. Diane is a member of the First Deaf Mennonite Church, Lancaster. Pa.

Donald Sensenig, EMBMC missionary on furlough from Vietnam, was in charge of a missions display at the Youth for Christ Missionary Fair, Harrisburg, Pa., Mar. 1 and 2. Donald reported that "joining in such a cooperative effort is worth a good deal in our relationships to other churches and missions." Mar. 2 was missionary day for greater Harrisburg churches. Donald was guest speaker at the Locust Lane Mennonite Church.

Coming to Terms with the Holy Spirit" was the theme of a weekend with ministers and church councils and spouses of the Western Ontario Mennonite Conference. Feb. 7-9. Harold Bauman of the Mennonite Board of Congregational Ministries staff was the resource person for the sessions held at the Poole (Ont.) Mennonite Church. The public sessions on Friday, Saturday, and Sunday evenings were well attended. Intensive discussion focused upon the work of the Holy Spirit in a person becoming a Christian, the baptism of the Spirit, the varieties of religious experiences, including those of children, the relation of the Spirit to the nature of church membership, and the nature and purpose of the gifts of the Spirit. The historical background of the current charismatic movement provided a basis for discussion on the relation of emotions with worship, the need for biblical content in worship, and ways to deepen interpersonal relationships.

Both Mennonite Disaster Service and the Mennonite Central Committee's Department of United States Ministries have announced a number of programs for summer volunteers. For more information about MDS or U.S. MCC related summer service opportunities, contact the MDS congregational person or local unit officer, or the MDS-MCC office at 21 South 12th Street, Akron, PA 17501, telephone (717) 859-1151. Those interested in MCC-Canada summer service should write to 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8, or telephone (204) 452-8614.

Richard A. Kauffman, Scottdale, Pa., was appointed recently to a four-year term on the Goshen College Board of Overseers and met with the Board first at their Mar. 15 meeting. The appointment was announced by the Mennonite Board of Education, Kauff-



Richard Kauffman

man is editor of the monthly youth magazine With. He served as pastor of the Lambertville (New Jersey) Mennonite Church from 1970 to 1972. From 1971 through 1974 he held several responsibilities in the Franconia Mennonite Conference - Youth Secretary, editor of the Conference News, and Secretary for Christian Education.

The Goshen College Peace Society with the support of the Center for Discipleship is sponsoring a Latin-American Seminar, Mar. 20-23. The purpose of the seminar is to broaden understanding, through input and discussion, of the Latin-American situation in which we are involved as citizens and as church in mission. Bill Dyal, president of the Inter-American Foundation, and several Latin-American church leaders committed to social change, including Samuel Araya, a Chilean political exile and Methodist minister, will be resource people at the seminar. For preregistration, lodging arrangements, or more information contact: Peace Society, Latin-American Seminar, Goshen College, Goshen, IN 46526.

A book edited by Eastern Mennonite College history professor, Albert N. Keim, will be released on Apr. 18. Published by Beacon Press, Boston, the 211-page volume, entitled Compulsory Education and the Amish: the Right Not to Be Modern, grew out of a 1972 symposium at EMC on "The Amish, Compulsory Education, and the Supreme Court" and includes materials by lawyers, scholars, and others closely associated with the struggle that resulted in a 1972 judicial victory for the Amish. Climaxing 45 vears of litigation, the Supreme Court ruled in "Wisconsin vs Yoder" that compulsory school attendance for Amish children beyond the eighth grade is an 'unequal restraint" on their religious free-

On the weekend of Jan. 31 some thirty artists of Mennonite heritage met for a conference at Goshen (Ind.) College. The meeting featured several visual presentations, a session on art and business, and useful social moments - reception, dinner, and concluding party - for interaction of participating artists. The conference also marked the publication of a catalog listing all known artists "of Mennonite heritage who either hold a master's degree in studio art or make their living through the production of art." It also lists descriptions of the artists as well as a blackand-white photo of one piece of the artist's work. The catalog is available through the Coshen College Bookstore at

\$4.50, or \$5.00 by mail.

Fourteen student nurses from Goshen
(Ind.) College spent midterm break visiting Mennonite hospitals in Colorado,
Feb. 20-24. Financed by Mennonite Board
of Missions, the tour was an effort to acquaint future nurses with opportunities
for employment in health and welfare
administered hospitals at La Junta, Rocky
Ford, Walsenburg, and La Jarot.

Although most of the meat canned by Mennonite Central Committee's portable canner will go overseas, a bit over half a ton has arrived in Cincinnati, Ohio, for use in an alcoholic drop-in center and a home for runaway adolescents. The Alcoholic Drop-In Center is located in Over-the-Rhine, a poverty area of the city, and "accepts alcoholics that are drop-outs of Alcoholics Anonymous and every other program in town," reported Mark Weidner, leader of the MCC service unit in Cincinnati. "This place is one of a kind and the last resort for many men."

The Respiratory Therapy department at Hesston College is in need of a second instructor. This person should be a registered therapist (ARRT) with a registered therapist (ARRT) with a least an AA degree and should also have least an AA degree and should also have spiratory or teaching position related to respiratory therapy. Anyone meeting the registry and degree requirements is urged to contact Nelson Kilmer, associate dean, or Wilmer Beachey. Respiratory Therapy. Program director, by calling collect (316) 327-4221, or by writing Hesston College, Hesston, KS 67062.

Special meetings: John F. Garber, Harman, W.Va, at Mt. Morris, Mich. Mar. 26-30. Harold Bauman, Goshen, Ind., at Leetonia, Ohio, Mar. 28-30. Myron Augsburger, Harrisonburg, Va., at Preston, Ont., Mar. 27-30. Harian Hoover, Elizabethtown, Pa., at Mountville, Pa., Mar. 28-30. Harry Brenneman, Quarryville, Pa., at Red Run, Denver, Pa., Apr. 6-13. Robert Hartzler, Washington, Iowa, at Emmanuel, La Junta, Colo, Apr. 10-13. Paul Brunner, Hubbard, Ore., at First Mennonite, La Junta, Colo, Mar. 16-23. Martin Nolt, Manheim, Pa. at Mountville, Pa., Mar 28-30.

New members by baptism: two at Market Street, Scottdale, Pa.; four by baptism and two by confession of faith at Warwick River, Newport News, Va.; eight at Plains, Lansdale, Pa.; six at Leetonia, Ohio; one by baptism and one by confession of faith at Ridgeway, Harrisonburg,

readers sav

Submissions to Readers Say column should comment on printed articles.

"Menno's Opinion" (Mar. 4) was also thought provoking. Menno says, "I may not want to hear about hell, but I need to hear about it." Certainly we need to stress the love of God,

Certainly we need to stress the love of God, but unless we realize what we are delivered from, that love will probably not have much meaning. — Lester Miller, Nappanee, Ind.

"Menno's Opinion" sure is the same as my opinion. In the Mar. 4 issue he spoke of the need for more 'hellfire and brimstone' sermons to make us more sware of Cod's judgment. Im only 25 and really feel the need to hear good healthy preaching on hell. Life isn't all iove and happiness, and I definitely need to Cod everything the wants of me. I ask, as he did, that our preachers begin to preach honest, soul searching, and challenging sermons for us. One of the control o

I've enjoyed Gospel Herald immensely and always read it cover to cover. I thoroughly appreciate Menno B. Hurd. It's challenging.

— Mrs. Martha Stalter, Shipshewana, Ind.

I read and reread "Menno's Opinion" concerning the days when we had good old-fashioned preaching in the Mennonite Church. Have we entirely lost preachers that are led by the Holy Spirit to preach like that?
Indeed no. But what happens? Someone who

Indeed no. But what happens? Someone who claims a greater authority calls a meeting and first thing, the preacher is voted out. We can see why many church doors are being closed because we ask for it. Is the church suffering? Indeed so.

Many unsaved souls in every community could be won if church members would quit their bickering and quarreling, seeing how many faults they can find in the Spirit filled pastor's messages. The Holy Spirit has promised us great things from heaven if people pray and humble themselves and get rid of envy and hatred.—Anna R. Shetter, Schellsburg, Pa.

I just must tell you how much I appreciated the article, "Nationalism — Blessing or Curse?" by James Mullet (Feb. 25). I thought it was a sane and balanced approach to the subject.

I especially agreed with the paragraph that said, "The church of Jesus Christ knows no boundary lines, no color lines, no racial lines. The spirit that controls us dare not be the spirit of nationalism or provincialism, but the Holy Spirit. He has broken down the walls that sepasity that the spirit was the spirit with the spirit that Satan erects to divide. He does this only if we are willing.

In Christ there is no East or West, In Him no South or North: But one great fellowship of love

Throughout the whole wide earth.

May God continue to give you wisdom for your important task of writing and selecting helpful and biblically sound reading material.

— Grace Dorothy Lehman, Lancaster, Pa.

Thank you for "Civil Religion Endangers Christianity" (Feb. 18) and "Nationalism — Blessing or Curse?" (Feb. 25).

Biesting or Curse! (Peb. 25).

Our governments' permanent war economy' policy should rank high among reasons peacemaking Christians have for [1] finding simpler lifestyles, [2] telling their congressmen about their continuing opposition to military spending madness, [3] continuing to reduce their taxable income, [4] finding more ways to resist the war, [5] allowing the IRS to check individual deductions for contributions.

Join the club. If they check my deductions when my Federal tax is over \$200, will they also check me when it falls under \$200? They probably will. Time will tell.

Remember the stability and value of the U.S.

dollar is related directly to how wisely or stupidly our Federal tax dollars are spent. — Titus I. Lehman, Lancaster, Pa.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Detweiler, Karl and Margaret (Lindley), Harper, Kan., first child, Jennifer Hope, Feb. 7, 1975.

Dutcher, D. Jon and Violet (Kurtz), Front Royal, Va., second child, first daughter, Alicia Love, born on Jan. 27, 1975; received for adoption, Feb. 26, 1975.

Gingerich, Marving and Donna (Eichelberger), Millersburg, Ind., second child, first daughter, Suzanne Marie, Jan. 21, 1975.

Goering, Larry and Ailene, Greeley, Colo., first child, Christopher Michael, Mar. 5, 1975. Harnish, Daniel B. and Judith (Eshbach), Frankford, Del., first child, Jason Daniel, Feb. 11, 1975.

Harper, Dan and Sharon (Jones), Colorado Springs, Colo., first child, Daniel Paul, Mar. 3, 1975.

Hartman, Loren and Marty (Miller), Portland, Ore., second child, first son, Nathan Jay, Mar. 6, 1975.

Householter, Mahlon and Cheryl (Zoss), Eureka, Ill., first child, Sarah Elizabeth, Dec. 5, 1974.

1974.
King, Leon and Diane (Borntrager), Eaglesham,
Alta., first child, Liesel La Ree, Feb. 15, 1975.
Kipfer, Enos and Doris (Erb), Calgary, Alta.,
third child, first daughter, Lori Lyn, Dec. 19,
1974.

Kiser, Glen and Betty (Wiebe), Harrisonburg, Va., second daughter, Amy Elizabeth, Mar. 2, 1975.

1975. Lamont, Larry and Sylvia (Oesch), Goderich, Ont., first child, Scott Donald William, Jan. 5, 1975.

Myers, John and Joan (Burkholder), Harper, Kan., sixth child, second son, Vincent Charles, Feb. 27, 1975. Neuhauser, David and Linda (Burton). Morton.

Ill., second son, Kelly Burton, Feb. 25, 1975. Schroek, Norman and Donna (Hostetler), Buckeye, Ariz., first child, Tanya Renee, Feb. 7, 1975. Short, Keith and Joan (Stuckey), West Unity.

Short, Keith and Joan (Stuckey), West Unity, Ohio, third child (first living), first son, Benjie Ryan, Feb. 12, 1975. Stoltzfus, Elam R. and Miriam (Yoder), Danvilla Pa fourth and 66th children Control

Stoiezus, Elam R. and Miriam (Yoder), Danville, Pa., fourth and fifth children, first and second daughters, Krista Marie, Jan. 11, 1975, and Leticia Joy, by adoption, Feb. 24, 1975 (born on Mar. 30, 1971).

Stucky, Roger and Bonnie (Koerner), Greeley,

Colo., second child, first daughter, Heather Rebecca, Feb. 17, 1975. Yoder, Elmer and Carolyn (Yontz), New Paris,

Ind., third child, first son, Brian Jay, Mar. 2, 1975.

Zehr, Lynn and Cindy (Jacobs), Harper, Kan., first child, Jeremy Lynn, Feb. 6, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bowers — King. — Dale Bowers, Waynesboro, Va., United Methodist Church, and Carol King, Waynesboro, Va., Springdale cong., by Harold Grant Stoltzfus, Feb. 15, 1975.

Graber — Myers. — Dale Graber, Kokomo, Ind., Santa Fe cong., and Ann Marie Myers, Bunker Hill, Ind., Parkview cong., by John E.

Adams, Mar. 1, 1975.

Kauffman — Berkey. — Michael Kauffman, Millersburg, Ind., Benton cong., and Kathy Rae Berkey, Syracuse, Ind., by William Shumaker,

Feb. 22, 1975.

Lemley — Fenton. — Jack Lemley, Delta, Ohio, and Sandra Fenton, Wauseon, Ohio, Tedrow cong., by Carl V. Yoder, Jan. 25, 1975.

O'Brien — Fretz, — Gary P. O'Brien, Richard Hill, Ont., Catholic Church, and Linda L. Fretz, Kitchener, Ont., Rainham cong., by Cyril K. Gingerich, Mar. 1, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Elmer A., son of Samuel and Mary (Allebach) Alderfer, was born in Hilltown Twp. Pa., Aug. 18, 1892; died at Sellerville, Pa., Feb. 2, 1975; aged 82 y. On Sept. 14, 1911, he was married to Alice Groff, who preceded him in death on June 21, 1986. In Aug. 1985, he was married to Anne Alderfer, who survives. ter (Mrs. Dorothy Keely). 5 granchelldren. and 2 great-grandchildren. He was a member of the Rockhill Mennonite Church, where funeral services were held on Feb. 6, in charge of Henry L. Ruth; interment at the adjoining ceme-

Calletree, Katie M., daughter of John and Sallie (Moyer) Landis, was born in Franconia Twp., Pa., Jan. 17, 1899; died at Haftield, Pa., Feb. 6, 1975; aged 65 y. On Sept. 18, 1909, she was married to Wilmer A. Alderfer, who preceded her in death on Jan. 11, 1961. Surviving coded her in death on Jan. 11, 1961. Surviving coded her in death on Jan. 11, 1961. Surviving code daughter (Mrs. Carolyn Derstein), 20 grandchildren, 22 great-grandchildren, 4 sisters (Mrs. Maggie Bergey, Mrs. Mary Wile, Mrs. Edith Landis, and Mrs. Raymond Rosenberger), and 2 brothers (Raymond and John Landis). She was brothers, and one sister. She was a member of the Rockhill Mennonite Church. Funeral services were held at the Franconia Mennoniae Church on Feb. 9, in charge of Floyd Hackman, Henry Buth, and Ralph Martis, interment in

Teluly totals, and campionatus, interment the adjoining cemetery.

Egli, Ella Viola, daupther of John and Mary.

Chendorff, Zehr, was born in Manson, Iowa, Feb. 27, 1900; died in an auto accident at Casa Crande, Ariz, Feb. 24, 1975; aged 75 y. On Dec. 3, 1919, she was married to John O. Egli, who survives, Aso surviving are 2 sons (Merle and Norman), 3 daughters (Dorothy—Mrs. Paul Owald, Lois—Mrs. Henry Showers, and Judy Owald, Lois—Mrs. Henry Showers, and Judy

— Mrs. Gary Dana), 19 grandchildren, 5 greatgrandchildren, and one brother (Edwin E. Zehr). She was preceded in death by 2 sons (Irvin and Ivan). She was a member of the Manson Mennonite Church, where funeral services were held on Feb. 28, in charge of Walter Smeltzer; interment in the Rose Hill Cemetery, Manson, Iowa.

ment in the Rose Hill Cemetery, Manson, Iowa. Egil, Vinnie R., daughter of Franklin and Christina (Johnson) Wildlund, was born in Man-Gristina (Johnson) Wildlund, was born in Man-Hill Christian (Johnson) Wildlund, was born in Mansier West Hongial, P. Egil, who preceded her in death on Jan. 16, 1973. Surviving are 2 sons (Verleand Ben.) 5 daughters (Eather—Mrs. Floyd, Fenske, Doris—Mrs. Ray Hall, Mrs. Grace Pugh, Mrs. 1da Lairson, and Edith), 22 grand-cheffer, Grant Gran

"Garber, Lenna M., was born at La Prairie, Ill., Sept. 11, 1885; died at the Ottumea Hospital, Ottumea, Iowa, Feb. 22, 1975; aged 86 y. She was married to J. W. Humphrey, who preceded her in death in 1912. In 1850 she ore steps of the Hospital Properties of the Control of the

Gehman, A. Lincola, son of Daniel and Mary Ann (Detwier) Cehman, was born in New Britsin Twp. Pa., Sept. 7, 1891; dled of a heart attack at Sellerwille, Pa., Feb. 18, 1975; aged 83 y. On Dec. 13, 1913, he was married to Hannah Souder, who survives Alos surviving are 4-hidren (Esa.—Mrs. Mark N. Landes, Edna 4-hidren (Esa.—Mrs. Mark N. Landes, Edna 13 grandchildren, 10 great-grandchildren, and one brother (Ephraim Cehman). He was a member of the Rockhill Mennonite Church, where funeral services were held on Feb. 22, in charge of Frank Keller and Henry Ruti; interment in of Frank Keller and Henry Ruti; interment in

the adjoining cemetery.

Gerber, Bertha May, was born in Milford,
Neb., Mar. 28, 1885; died at Pykiet Manor Rest
Home, Harper, Kan., Feb. 9, 1975; aged 89 y.
On June 20, 1917, she was married to Edward
Cerber, who preceded her in death on Sept. 26,
1989. Surviving are one son (Loren) one daughter (Ovra — Mrs. Walter Massanni), and GyandShe was a member of the December in the deathShe was a member of the Services were held on Feb. 11, in charge of Robert O. Zehr; interment in Pleasant Valley Cemetry.

Glick, Minnie May, daughter of Samuel P. and Krüte (Raber) Miller, was born near Holden, Mo., May 4, 1800; died unexpectedly from acute myocardial infaction on Feb. 7, 1973, aged 8d. 1975. [See 1985] and the second of the seco

Hartz, Susan M., daughter of Abram S. and Susana (Yoder) Kurfz, was born at Morgantowa, Pa., June 6, 1886; died at the Ephrata Community Hospital, Ephrata, Pa., Péb. 6, Formand Martz, who preceded her in death on July 17, 1972. Surviving is one sister (Ida— Mrs. Aaron M. Kennel), She was a member of services were held on Feb. 10, in charge of Omar A. Kurtz, Ira A. Kurtz, and Harvey Z. Stoltzfus; interment in Conesioga Menonolite

Miller, Alia E., daughter of Milo M. and Delilah (Miller) Kempf, was born in Kalona, lows, Feb. 14, 1900; died of a heart attack at Pleasantview Home, Kalona, lowa, Mar. 3, 1975; aged 75 y. On Sept. 1, 1927, she was married to Lawrence Miller, who survives, Alos surviving are one son (Russell), 3 grandchildren, 2 sisters (Mrs. Milo Miller and Mrs. Chester Miller), and 2 brothers (Zene and Glen Kempf). She was a where funeral services were held on Mar. 7, in charge of Carl L. Smeltzer; interment in Sharon Hill Cemetery, Kalona.

Speigle, Cary Duane, son of Donald and Graze (Mithel') Speigle, was born in Johnstown, Pa., Jan. 9, 1971; died at his home on Feb. 25, 1975; aged 4 v. Surviving are his parents, 4 brothers (Harlan, Robert, Dwight, and David), 2 siters (Karen and Nancy), his maternal grandmother, and his paternal grandfather. Funeral services were held at the Thomas Mennonite Church, in charge of Aldus J. Wingard; interment in Blough Mennonite Centerty.

Zimmerly, Velma Olive, daughter of Peter R. and Anna (Burkholder) Steiner, was born near Orrville, Ohio, July 28, 1901; died at the Bren-Field Nursing Center, Orrville, Jan. 30, 1975; Field Nursing Center, Orrville, Jan. 30, 1975; and the Aldider J. Zimmerly, who survives. Also surviving are 4 children (Genn. Lois – Mrs. Philip Copeland, Elleen – Mrs. Adolf Loeffler, and Esther L.). 4 grandehildren, and 2 sisters (Mrs. 16e Basinger and Eva – Mrs. David Korn-Olavio, Steiner). 3 half sisters (Das Storer, Sylvia Stauffer, and Dillia Steiner), and 2 half brothers (Earl and Clarence Steiner). She was a member of the Crown Hill Menonich Church, where funeral services were held on Feb. 2, in charge of Wilmer Hartman and Noah Hilly; charge of Wilmer Hartman and Noah Hilly; etc., and the Crown Hill Menoniche Centery.

Cover by Monkmeyer; p. 226, art by James Ponter.

calendar

Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 25-27. Rocky Mountain Mennonite Conference Annual Meeting, Pueblo, Colo., May 2-4.

Office 75 — Retreat for secretaries and clerical persons employed in Mennonite Church agencies, Harrison-burg Vo. May 2-4

burg, Va., May 2-4.
Franconia Spring Conference Assembly in conjoint meeting with Eastern District General Conference, May 3-4.

May 3, 4.

South Central Conference, Pryor, Okla., July 18-20.

Virginia Conference Assembly, July 24-26.

Indiana-Michigan Mennonite Conference session at public high school in Washington, Ind., July 24-27.

Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.

Cross-Cultural Youth Convention. Missouri Valles.

Cross-Cultural Youth Convention, Missouri Valley College, Marshall, Mo., Aug. 10-15. Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.

30-Hour Fast for World's Hungry

Fifty residents of a Blair County (Pa.) community began their Lenten observance by fasting for 30 hours to show their love and sympathy for the hungry people of the world. The fast, sponsored by the Bellwood ministerium, was held at the Logan Valley Baptist Church.

At the close of the 30-hour fast, a 'Third World Banquet' was held. This simple meal, consisting of rice, broth, and green tea would, the sponsors said, constitute a banquet for millions of hungry people in underdeveloped and drought-striken countries of the world. Those who participated in the program at the church were joined by other Bellwood residents who fasted in their homes or at their jobs.

Presbyterians in Canada Increase Giving

Canadian Presbyterians contributed nearly 12 percent more for the national overseas work of their church in 1974. Treasurer Russell Merifield said the income through congregations for the General Assembly's budget was \$2,398,420, arise of \$252,000 over the previous year.

Total income, including bequests, gifts, and the Women's Missionary Society contributions to the national church, amounted to \$3,329,000, largest receipts in the history of the Presbyterian Church in Canada.

Spanish-Speaking Affairs Office Proposed

Legislation which would establish an Office of Spanish-Speaking Affairs in the executive office of the president has been introduced in both houses of U.S. Congress. The office would be a successor to the Cabinet Committee on Opportunities for the Spanish-Speaking, established in 1969. It ceased to exist on Dec. 31, when the House failed to act favorably on a bill passed by the Senate to extend its operations.

Drinking Among Teens

A new report reveals that up to 12 percent of juniors and seniors in New York City high schools may be alcoholics or "problem drinkers" — and 80 percent of them drink to some extent. The study of the drinking habits of New York high

school students was conducted last June on a sample of 10,000 students aged 16 to 19 in 91 schools. The survey was coordinated by the Department of Mental Health and Mental Retardation Services, the Board of Education, and Hunter College. Findings of the new study confirmed earlier reports of alcohol abuse among increasingly younger age-groups and of serious alcohol problems among youth in general.

Park's Critics Resume Appeals

Instead of silencing his opposition, President Park Chung Hee has apparently encouraged critics of his one-man rule through release of some 150 political prisoners. Clergy, intellectuals, and students freed from jail on the weekend of Feb. 15 lost little time in resuming their outcries against the government. "What we hoped for is a method of peaceful change of government in which the people have a say," Kim Kwan Suk, general secretary of the National Council of Churches, said at an anti-Park prayer meeting on Feb. 20.

Say Americans Must Accept the Soybean

A national Seventh-day Adventist conference or inner city affairs was told in Washington, D.C., that Americans must become educated to accept the soybean as a nutritious and economical protein substitute for meat. "It's going to take a lot of education to make Americans change their lifestyle to accept the soybean, but economics and land usage are on the side of the bean," said by S. Neblett of the Arlington Community Action Program, an Office of Economic Opportunity agency.

"One pound of protein from soybean can cost as little as 33 cents while a pound of animal protein in the form of beef may cost \$13.32," she said. "One acre produces enough soybeans annually to feed a man for 2.200 days."

No Quick Recovery

The treasurer of the Lutheran Church in America, who is also a vice-president of Mobil Oil, does not think the U.S. will recover quickly from the current recession. "If returning to normal means returning to the low recession rate of the early 1960s, I doubt that will happen until the end of the century," said L. Milton Woods.

The U.S., he said, is gripped in a recession that is the "longest and deepest since World War II and no upturn (is) yet at hand." Mr. Woods was one of 15 chief financial officers of U.S. and Canadian denominations who took part in a consultation on the effects of inflation and recession on various levels of the church.

Attorney Suggests Closure of Prisons for Women

So few women belong in jail or prison that Colorado would do well to be the first state to close such facilities, Ann Grogan, an attorney and feminist leader suggested in Denver.

She proposed, as alternatives to incarceration, halfway houses, alternative sentences, even having women back on the streets. This, she said, is because imprisonment is harder on women than men owing to separation from their children. About 80 percent of women in jails and prisons have children, and those children are also punished for their mothers' transgressions, Ms. Grogan said.

Hard-Pressed Vicars

Accept Guests

Anglican vicars who live in large and old rambling rectories and vicarages are turning to the bed-and-breakfast rooming business to help them in their fight against inflation. At least three vicars, or their wives, have announced that they are doing this to supplement their average \$4,800-a-year stipend.

Radioactive Paper Used

to Trace Underground Press

A report smuggled from the USSR reveals that the Soviet secret police (KCB) used radioactive tracers to locate an underground printing press operated by the unregistered "dissident" Baptists. Paper bought by Baptists for the Christian Underground Print shop was apparently treated with radioactive tracers by the Soviet police. Helicopters with sensitized devices then soured the countryside until they found the printshop.

Contents of the report were described by Ingemar Martinson, general secretary of the Slavic Mission of Bromma, Sweden, which provides Bibles, literature, and defense funds to dissident Baptists. editorial

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On the Keeping of Religious Holidays

Should Christians celebrate Easter? The custom of keeping Christian holidays is so old one would think it needs no justification. But many foolish and even hurtful practices have the support of long tradition.

The rituals of Easter, like those of Christmas, are in the West a combination of Christian concern with old heathen celebrations. As noted by Britannica, the emphasis on eating and giving eggs at Easter may be related to a restriction on eggs during Lent. But eggs as fertility symbols can be traced back to ancient Persia and Egypt. Likewise, the emphasis on rabbits came from ancient times.

Since in the Northern Hemisphere Easter comes in the spring, it also fits nicely with ancient celebrations in honor of the return of spring. Thus, as the season turns toward warmer weather and the flowers and birds return, there is an instinctive urge to celebrate. In the general movement toward the altar of Easter, it is not always clear who is honoring Christ and who is simply praising the turn of the season.

For centuries the church has labored to redeem pagan practices in this way, but there is always a question of whether the effort has been successful. Sometimes the powers that be help to provide clarity. Recently I learned that the Christians of Zaire are no longer permitted to keep Christmas on December 25. If they want to celebrate, they must do so in June. The reason apparently is that Christmas on December 25 is viewed as a foreign importation.

How the Christians of Zaire respond to this new regulation will be interesting to see. Certainly there is no harm in celebrating Christmas in June. In fact, it could be better this way. One is concerned, however, when a government sets the date when Christians are permitted to celebrate. But since December 25 coincided with an old heathen festival, the change of date could remove some unfortunate associations. Unless it coincides with another pagan celebration. The next Lord's Day is the day that has been designated for the annual celebration of the Lord's resurrection. The process by which this day was selected as Easter Sunday is based on some complex negotiations in years gone by. Shall we join this celebration or pass it by?

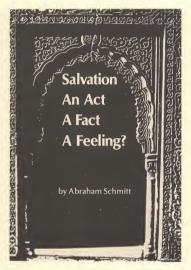
Celebrations of various kinds have a proper place in the program of the church. Being together with other Christians is a good thing in itself. Christiantity, like Judaism, is expressed in social gatherings as well as in private meditation. This is in contrast to some Eastern religions where worship is said to be strictly a private affair.

But social interaction is not a characteristic of church and synagogue alone. People celebrate for various reasons. People gather to celebrate national, professional, military, and other relationships. Such occasions of celebration are most meaningful and effective if they grow out of a commitment to the purposes of the group celebrating and regular participation in its activities. A conscientious objector, for example, would not feel at home in a celebration of Dominion Day or Fourth of July sponsored by a Veterans' organization.

The thrust of the lead article in this issue is that an Easter celebration is all right if it is not separated from life as a whole. Indeed the author is correct in this concern. However, if we remember it, the resurrection is the most celebrated of Christian holidays. Each Sunday we gather together in honor of our Lord and His victory over death.

This weekly assembly for celebration and worship is the base. Christian holiday. Other holidays such as Easter and Christmas can also have value if rightly discerned. But they come too far apart and are too much tied with folk religion to contribute very much to Christian understanding. The faith is more likely to be planted and nurtured in the regular meetings of those who love the Lord. — Daniel Hertzler

Gospel Herald



As I listen to people in our church I hear a voice calling me to respond because it is the voice of many people.

What I hear is the composite of many voices pleading for certainty, pleading for assurance. They ask, "How can I know for sure that it is well with my soul?"

The answers to this question are confusing. Some answers come from the past, but they may no longer be appropriate. Some come from radio evangelists, but they speak from another heritage. And some answers come from small groups who in their desperation have found their own solutions.

In the meantime the pleading cry gets louder, "How can I know, for sure, NOW, "Am I saved?"

At one time our church was sure that the answer was simple, clear, and uniform. "You should . . ." or "You

should not . . ." and you did or you did not. Then, at the precommunion preparatory service, you said so. This settled the issue of "not taking the cup unworthily." Then, you were safe. It felt good for at least you knew for sure.

But it didn't really work, for there was always the nagging doubt about having obeyed totally. Does all my diligence really fully please God?

Then someone asked whether salvation was by works or was it by faith. With this the old solutions vanished and people were left groping in the dark. "Tell me, tell me, is my soul safe — safe in the arms of lesus?"

It wasn't an act after all.

Listening to the Beat. At this point I hear loud guitar music coming from a large church. Hordes of people are listening to the beat. "Will there be an answer for me?" The music gets louder and louder. Soon singing groups chime in at an even higher volume. The amplified instruments are competing to be heard over the shouting voices. A terrific sensation, a moment of ecstasy!

Then there is a sudden stillness as a sweet smiling face moves to a microphone. "Yes, my beloved, you too can have this wonderful feeling if you only commit your life totally tonight to the Lord Jesus Christ and ask to be completely filled with the Holy Spirit. I have this beautiful feeling that I know is the presence of the Holy Spirit as it fills my soul with praise and song. This is all waiting for you tonight. Do not leave the meeting without being totally filled with the Holy Spirit and all your doubts will be washed away."

Overlapping the last words was the heavy strumming of the guitars as they engulfed the room.

the guitars as they engulted the room.

No! I did not raise my hand as the invitation was given.

It just didn't seem right.

But I was in thought as I drifted from the service. Just then I felt a hand on my shoulder and a desperate question. "Heh! Brother, do you always feel saved?"

My response was "Of course not, but I always am. Why? Do you?"

"No, I don't, but I don't understand. I got the message tonight that one ought to, and if you don't you are missing the path."

"For me it's simple," I responded. "Sometimes I do feel it, and then sometimes I don't."

"How can that be?" An even more anxious question.

"Well, it's this way with me. I don't consult my feelings on the question of salvation. It's a fact, not a feeling."

"What about the working of the Holy Spirit? Don't you experience that?" he asked.

Angel Wing Plant

Hettie's Angel Wing plants, Tall, lanky, stand erect. Four of them have rigid props, They lean on them like I lean on my cane. Without props, they lean and fall eventually, Life is fragile at seventy-nine. Pep ebbs. Light blurs. Memory fails. Hearing dims. Walking defaults. But thanks to my heavenly prop. Who enfolds me with His warm love. He's my walker guiding my steps. Steadying me, cheering me, He promises to walk with me always. Isn't that VICTORY?

- Nora Oswald

"Yes and no. Sometimes I do, sometimes I don't. The Holy Spirit is not a feeling, but a Person who dwells in me and makes Jesus more real. So I sense Jesus nearer, not a strange sensation."

One Ecstatic Life. "But that's not what I heard tonight. This group left the impression that to respond to their invitation would result in one big ecstatic life, the kind they described."

"I know they did, but that still doesn't change my mind. Feelings are far too unpredictable. They are up one day and down the next. I wake up one morning from a restful sleep and I could shout for joy. The next morning after a restless night life is a drudgery. This is the same for everyone.

"My relationship with Christ does not Yo-Yo with my moods. I met Jesus long ago. It was then that I was confronted with the issue of Who do I belong to? I chose Him and He assured me He would keep me.

"You see, my friend, I have a big God. He is big enough to go with me through the valleys of despair and to the mountaintops of ecstasy. But it is all the same journey."

"But," he interrupted, "didn't you feel just fabulously great after the experience of salvation? Then why doesn't it last a lifetime? If the Holy Spirit filled you doesn't He sustain this feeling?"

"Obviously the first encounter was exhilarating. I too expected that feeling to last forever. But when the euphoria vanished I too felt that my relationship had vanished,

Abraham Schmitt is a marriage counselor in private practice in Souderton, Pa. He is a graduate of Goshen Biblical Seminary.

until I discovered that my bond with Christ is based on the finished work of Christ on the cross—a fact completed two thousand years ago. I had to take a leap of faith to believe that it was adequate for me for all of this life and the next. Now that is no easy fact to trust.

"I too would find it much easier if I had an explicit code of conduct to abide by. It would be even easier to simply recite a series of fundamental scriptural.

"I believe what we heard tonight was another easy answer — an answer that does not selvation and call that feeling the Holy Spirit. That may be the latest version of a con-out to salvation by faith alone."

With this my brother grabbed my hand, shook it vigorously and said. "That helps me terrifically. Could you shout that message to the church?"

"Yes," I said. "I'll try.

Soon after this I came across a quote from J. Gresham Machen, a great theologian of an earlier generation: "The Christian movement at its inception was not just a way of life in the modern sense, but a way of life founded upon a message. It was based not upon mere feelings, not upon a mere roorgam of works, but on an account of fact."

Thanks, Dr. Machen, you said it better than I could.

I now trust Iesus — a Person of history even more.

Gospel Herald

Salvation: An Act, a Fact, a Feeling? Abraham Schmitt	23
What Will We Do with the Bible? Ivan J. Miller	23
Is Assembly 75 Important? Newton L. Gingrich	241
The Silent Minorities José M. Ortiz	242
Setting the Captive Free Larry O. Howland	243
Practical and Profitable Gladys Kennel	244
The Missionary I Never Became	248

Daniel Hertzler, Editor David E. Hostetler, News Editor

The Gospel Herald ownse 68 Number 13

The Gospel Herald of Truth (1964). The Gospel Herald is a religious periodical published weekly by the Mensonite Publishing Herals, 616 Whatel Areuse, Sorthish F. A., escept weekly by the Mensonite Publishing Herals, 616 Whatel Areuse, Sorthish F. A., escept Sabscripton price (in U.S. dollar). 83.75 per year, three years for 822.75 For Even Plans 75.00 per year mailed to individual addresses, Gospel Herald will be sent state. Change of addresses a solution of the Company of

What Will We Do with the Bible?

by Ivan J. Miller

"In the beginning was the Word, and the Word was with God, and the Word was God." With these lofty words John begins his gospel. The Word was the creative force when life began. The Word was the illuminating force bringing light and order out of darkness and chaos. The Word is eternal, unchanging truth. The Word is more — much more — than spoken or written verbiage. The Word is the mind and reason of God.

When God created man in His own image there was full communion between God and man. Sin altered this relationship and marred human understanding of God and His will. Now divine revelation was needed. Man must understand his own sinfulness, God's holiness, and how God will bridge the gap between the two. With this great theme—redemption—revelation is directly or indirectly concerned.

Nature is a revelation of God (Rom. 1:19-21) but not a clear gospel of redemption. God also spoke in times past through His prophets (Heb. 1:1). He established His covenants with individuals of faith and at Sinai a whole company was brought into covenant relationship with Him.

The Full and Ultimate. But the full and ultimate revelation of divine essence came in the blessed person of the Lord Jesus Christ. John wrote, "And the Word was made flesh and dwelt among us." In His own person He combined a revelation of grace and truth. It was a glorious revelation (Jn. 1:14). Grace forgives and sustains. Truth maintains the integrity and justice of God. When Jesus lived on earth He taught and demonstrated both. But not all that Jesus said and did was recorded (Jn. 20:30). Nor was everything recorded that the Holy Spirit did for the New Testament church.

Christians need guidance for local and immediate needs. In the first place, each Christian needs illumination for personal living. Daily insights are his privilege. He should constantly testify to his walk in the Spirit. But those personal testimonies are not a gospel to preach. They do not become binding on all Christians. While they may be helpful they are not unerring revelation of truth. Second, a body of believers also needs illumination to be a discerning brotherhood. The Lord honors those who gather in His name. The church must keep her prophetic stance current and relevant. But again, church decisions are not a gospel to preach. They do not become binding on the universal church. They could come short of being the commandments of the Lord. The Protestant Reformation, if all church decrees were inerrant, would have been a colossal departure from truth.

The revelation the church does proclaim and build on is the Word recorded — the Holy Scriptures. The Scriptures are a constant point of reference for all time, for all people, and in all places. In the Scriptures divine truth can be read, studied, and referred to again and again. In the Scriptures divine truth is framed in word symbols the human mind can grasp.

Questions have been raised, sometimes sincerely, about the inspiration, canonical formation, and translation of the Bible. This writer humbly confesses to a short period of uncertainty in his youth about such questions. But he also testifies to many years of unreserved faith in the Bible which has never disappointed him. The authenticity of the Scriptures cannot be proved or disproved by scientific inquiry. The Bible does not offer scientific answers on questions of time or space or matter. The Bible's great concern is human redemption.

Things of the spirit and of eternity are understood by faith. To these the Bible speaks. But history shows that where the Scriptures were accepted people have risen to levels of integrity and morality nowhere else achieved. Where rejected, they have stooped to evil selfishness — sometimes sophisticated, sometimes brutal — but always immoral. A classic illustration of the former is the Reformation 450

Ivan J. Miller, Grantsville, Md., is editor of Brotherhood Beacon, a monthly publication of Conservative Mennonite Conference.

years ago. Of special interest to us is the Anabaptist movement launched by prayer and Bible study.

Characteristics of Anabaptism. Scholars have sought to identify the characteristics that gave rise and shape to Anabaptism. Allow me to point out three:

- 1. Personal discipleship was taken so seriously by the early Anabaptists that martyrdom itself could not shake their commitment. To know the will of Christ was to do it at all costs. But personal discipleship, emphasized to the exclusion of other doctrines, could lead to bad individualism. Too often we have tried to solve our differences with judgmental indictments on each other. It is so human to defend culture under the illusion that one is defending the faith.
- 2. Brotherhood in the church was a refreshing concept 550 years ago. The Anabaptists were done with an hierarchy that ruled people merely for the sake of an institution. Leaders, the Anabaptists held, were ministers and shepherds, not priests and lords. But brotherhood, emphasized to the exclusion of other doctrines, could lead to an institutionalism that suppresses the individual.
- 3. Biblicism, with emphasis on the New Testament as the fulfillment of the Old, was the compass by which the Anabaptists charted their course. They charged that the other Reformers were not willing to chart such a course because of popular pressures. The Anabaptists proposed to build the kingdom of Christ here and now as they understood the Serintures.

The present wave of interest in the work of the Holy Spirit in relation to discipleship is a boon to the church. And the interest in inter-Mennonitism in relation to brotherhood may yet heal some of the schisms of the past. But both discipleship and brotherhood must be anchored in the Scriptures. Otherwise, we shall be swayed by the moods of the hour and the persuasive personalities of men.

The Swing of the Pendulum. Church history shows a swing of the pendulum between deadly legalism and careless permissiveness. I suggest that the Mennonite Church is caught in such a swing now. For several decades the strain has threatened not only her organizational unity but her essential fellowship. The solution to the problem lies in faithful obedience to the Scriptures. Philosophical answers will not do. Whether the liberators override the legalists or the other way around does not really matter. Disrespect for the Scriptures is irreverence to God and constitutes unbelief, whether it comes from one side or the other.

When critics of the Scriptures begin to sort out what is to be accepted and what may be rejected, they sit in judgment on the validity of divine revelation. Human reason, rather than divine revelation, then becomes the norm of truth. And any wind of doctrine or practice, currently blowing, can then lead the church astraw.

Four and a half centuries after Zurich we are caught in a vortex of reorganization, rethinking, and renewal. All may be needed, for human institutions are never perfect. But is not the overarching question today, What will we do with the Bible? Perhaps Bible conferences, institutes, and schools, carried to the grass roots of the church would infuse new life. We need to know the Bible — not only know about it. Thus may we hope for a new Anabaptist renaissance. May our blessed Lord grant it.

Living Affluently or Well?

We cannot blame the oil producers for the irresponsible, rapacious extravagance of our vaunted "way of life." We Americans are not only living beyond our economic means; we are damaging the world's ecology by depleting irreplaceable raw materials, by consuming renewable resources such as forests and fish faster than the earth's natural processes can replace them, and by fouling the rivers and oceans beyond their natural capacity for cleansing themselves.

Even if we could afford our extravagant lifestyle—the overpowered automobiles, the beefsteak diet (for dogs and cats as well as for human), the throwaway boxes and bottles, the gadgets and whimsies that clutter our surroundings from the kitchen to the Pentagon and even the moon—it would still be important to conserve and cut back, to go back to living more simply. Over and above the material waste, our high living is also wasteful and destructive in the psychological sense. We have long passed the point of diminishing returns as between our gadgets and

luxuries and the human satisfactions that they yield. Like spoiled children who have had too many toys.

Living affluently is not the same thing as living well. Living well requires a certain harmony with nature, a sense of pace about time, the taking of pleasure in simple things - the view of a mountain or the sea, a fine day, the company of family and friends. I recently visited the People's Republic of China where I saw a great deal that I admired. The people move around on bicycles or on foot, and they wear simple clothes, but they look wellfed and healthy, and so far as I could tell, happy. We visited farms on which every square inch of arable land was cultivated, rice paddies on terraces sculptured out of hillsides which no American farmer would dream of cultivating. In China nothing is wasted because there is nothing to waste. I thought as I visited the Chinese cities and countryside that the American people must be fifty or a hundred times more affluent than the Chinese, but not fifty or a hundred times happier. - J. W. Fulbright

Is Assembly 75 Important?

by Newton L. Gingrich

At whatever level it operates the church needs to assemble. For the Mennonite Church the Assembly is the only churchwide gathering. Congregational, district, regional, and special assemblies are conducted. However, for the denomination as a whole it is only the Assembly held every two years that is all-inclusive. This year it will be held August 5-10, at Eureka, Illinois. Why is it important?

- 1. Because the Theme Is Basic. We are citizens of Christ's kingdom. Does anything else really matter?] esus said, "Seek ye first the kingdom. ..." That speaks of lordship, covenant, and priorities. If truly Christian, we are committed to the Lord of the kingdom and to our fellow citizens. Sin is not only doing evil but breaking covenant. What could be more important than reviewing the implications of kingdom reality for us today and to ascertain the meaning of kingdom membership as followers of Christ's On this, our 450th birthday and with anticipation of the 1976 U.S. Bicentennial, kingdom considerations are most significant.
- 2. Because the Sharing Is Essential. Assembly gives us opportunity to function as a community. Sharing is essential to community. There will be at least 35 workshop settings for that to take place. In addition there will be occasion for sharing in the delegate sessions, the mass inspirational meetings, the informal periods, and display areas, the after-nine activities, and wherever attendants desire to relate to one another. Special programs are being planned for children and youth to share with one another. As we share we can enhance the spirit of commonality and togetherness. Wholesome sharing dispels suspicion, doubt, and conflict. God works in the context of wholesome relationships.
- 3. Because the Discernment Is Vital. As kingdom members we need profound conviction and say with Paul, "I know whom I have believed..." On the other hand, we also need to retain a searching stance doing what Paul suggested, "Prove what is good, and acceptable, and perfect will of God." The answers to life's complex problems

are not simple. Assembly 75 will be the occasion to discern issues, policies, budgets, programs, and projections. How these will affect the activities and outlook of the Mennonite Church will in part depend on the quality of discomment exercised.

- 4. Because the Conferring Is Invaluable. To have conference is to confer. That process is invaluable to the reality of brotherhood. Delegates, staff, congregational messengers, Board members, and visitors will be given opportunity to confer. It is necessary for a church to hear reports, reflect, evaluate, and project. To do so effectively requires conferring. That process is essential to the Assembly business sessions. There needs to be opportunity to hear each other, to share ideas, to express concerns, and to communicate our hopes. The Holy Spirit will be present to guide us as we confer with each other if we let Him. Awareness of each other and what we think and believe provides clarification and confidence. If the Assembly is to have a leadership function in the brotherhood its participants will need to confer.
- 5. Because the Identity Is Desired. Who are we and what do we hope to become as a Mennonite Church? That question can be answered only if we satisfactorily solve several other questions. First, "Where did we come from?" Faith needs roots. Consideration of our history helps to clarify that answer. But we also need to discover who we are now. A current sense of peoplehood is important for identity. The nature, organization, program, and challenge, along with the personal acquaintanceship, helps to surface who we are. In addition, we will discover our identity also as we determine where we are going. Do we plan to be Anabaptists with a believers' church theology and practice or will we settle for something less significant and less biblical? Assembly 75 should help to clarify our identity as a Mennonite Church.

Conclusion. We trust Assembly 75 will help open the door to God for Him to do a greater work within our denomination than we have allowed Him to do in the past. It is to be hoped that the results will bring us all a sense of urgency as with Esther of old when it was said of her, "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

Newton L. Gingrich is moderator of the Mennonite Church General Assembly.

The Silent Minorities

by José M. Ortiz

For some people the Mennonite minorities are gone with the wind. The days that blacks, Latinos, and other minority groups knocked at doors of church agencies, infiltrated meetings, camouflaged agendas, got scenarios, and secured "conscience monies" are looked at as an era of the past with a flavor of nostalgia. The advocates of those days might have dropped out, joined the religious establishment, or continue in the "causa." The "troubling of the waters" (Jn. 5:3) is over. What was considered an eternal winter of discontent has become a silent spring and now all flowers have bloomed together.

Six months have elapsed since the associate general secretary for Latin concerns took office. The dual role of advocacy among Anglo church leadership and a facilitator to Spanish congregations has been the thrust of these months. This tended to dichotomize the efforts in an issue-oriented group but at the same time activities and programs are promoted. Programs must be developed by the church agencies since they have the budgets and personnel.

A New Structure. The new structure allows for minority representation on Boards and committees that affect the total program of the church. For the Latinos, to participate in collective decision-making bodies has not been 'our turf,' since we come from "mission" churches and patriarchal homes. The fact of a different language and the inability to read between the lines tends to psyche our representatives against verbal involvement.

Our culture has conditioned us to accept confrontation in the decision-making process more easily than the administrative style that so often amounts to "beating around the bush." In spite of this, we try to identify, recruit, and appoint brothers and sisters who are part of the church to places that we feel serve the purposes of the Latino church, knowing that we will have casualties; but also a good many of them will make it.

Jose' M. Ortiz is associate general secretary of the Mennonite Church General Board.

The Menolatino ministers are the new centurions of the Mennonite Church. They are a new breed of leaders, "close to earth." They will have to work with congregations which emerged out of two decades or more of the incarnation theology dispensed by Anglo pastors, Voluntary Service, and some other church institutions. We will not disregard the advice of the Apostle James about works and faith, but our ministers do not have "connections with my home church," nor the push buttons to church agencies.

This incarnation theology is a luxury that minority congregations cannot afford anymore. The exercising of the charismatic gifts in our outreach or a simple oral presentation of the gospel (Acts 3:6; 12 and 13) without handouts are alternatives. Let's face it, theologically, we are at a crossroads, especially with the influx of ministers and laymen from other Protestant traditions. Ethnically, we are an open group and in the process we are becoming like losesh's colored coat.

Possibly, the believers' church concept will be tested also. Biblically and historically, it is the best option, but at this stage of church development it will have its struggles. The believers' church concept best emerges where there is a religious experience with cognitive dimensions. The Latino church celebrations tend to be experiential with some remnants of the fiesta spirit. If this is combined with a leadership sometimes intoxicated with machismo feeling, it tends to lean toward churches with religious caudillismo or popular support. That style of leadership will be a resurrection of the Abrahams, Isaacs, and Jacobs of the Old Testament

At this point the church is looking for leadership that has aguante (hold) to endure and willingness to try without fear of being sacrificed in the process. That is machismo at its best. In doing justice to the biblical language, we substitute machismo by the grace of God and say like Paul, "For I can do everything God asks me to with the help of Christ who gives me strength (aguante) and power" (Phil. 4:13).

For a Time Like This. In spite of the transition that is taking place, the Latino churches are growing, multiplying, and the leadership is emerging. Maybe "for a time like this" (Esther 4:13) we have come to the Mennonite Church to challenge Mennonites to responsible church growth. We must get the incentives from the Great Commission (Mark 16:15) not from the Club of Rome findings that call for zero growth. For the enlargement of the kingdom of God, let us generate new members, let us multiply the converts, let us "drop the pill" and populate our churches with new faces.

Being silent does not have to be considered as a period of decay. The minority churches will move and voice their concerns, but not necessarily in the expressions and forms of the last decade. As we relate to the Mennonite Anglo brotherhood, we voice the existential biblical statement, "We believe, help thou our unbelief" (Mark 9:24) that we will make it in this time because Jesus is Lord.



Setting the Captive Free

by Larry O. Howland

The day of my release from prison on June 1, 1966, was not the day I was set free. I had been set free eight months earlier in October of 1965, the day the Lord Jesus Christ came to visit me.

I'm sure such a paradoxical statement needs an explanation. I had just been released from San Quentin Prison in California so that I could stand trial in Michigan on an armed robbery charge. My life was in ruins and my hope for the future was very bleak.

And then one day, in the county jail, Jesus came to visit me. It was not Jesus Christ in the flesh, of course, but it was one who knew the true meaning of shepherding. My visitor was a minister of the gospel who drove 85 miles to see me at the request of my aunt. I could hardly believe that anyone would drive that far to call on a complete stranger, but the most unusual thing he did in the 15 minutes we had together alone was to tell me that he loved me, and that Cod loved me.

Such a statement penetrated deeply, destroying the defenses I had set up against showing any kind of emotion except hatred and rebellion. Prison is a place where there is no love—only hatred and fear and bitterness. It is an existence completely void of true affection. It is the crossroads for savagery, insanity, and immaturity; it is a place where there is little regard for human life; and a setting for a daily occurrence of violence (there were 80 stabblings last year in San Quentin).

An inmate quickly learns that no one really cares, including the guards and the rehabilitation staff. So when the visiting pastor said, "I love you," something snapped inside. As a result, later that night in my cell, I gave my heart and life to the Lord Jesus Christ.

One of the greatest needs today are for the men in prisons and jails. They need to be visited — not for an

Larry O. Howland is an evangelist living in Elsie, Mich., and a member of Bethel Mennonite Church, Ashley, Mich.

hour of preaching in the chapel—but for a time of personal confrontation. Some churches have traditionally attempted to carry out mass evangelism with a one-hour preaching service on Sunday. This is, overall, quite ineffective. Several years ago a famous evangelist held spatial meetings at San Quentin Prison. A year later there was only one inmate still involved in the follow-up program.

No Personal Contact. The problem with simply preaching or singing to a group of immates is that there is no personal contact—no time to listen to what the inmate is saying, no time to discover his spiritual needs. Every immate needs someone to tell him that he is loved, and that his life is important. Rehabilitation programs have failed miserably (including the institutional religious programs). The rate of recidivism is intolerably high; many of the immates are released only to be rearrested and returned to the prison as incorrigibles.

Perhaps as Christians we should examine our attitudes toward the thousands of men behind bars. Is our attitude to be one of rehabilitation or retribution? If, as Mennonites, we believe in redemption (the only real rehabilitation), then we should take note of the thousands of men and women behind bars who need shepherds. Perhaps some of us could find one lost sheep and carry him back to the flock.

It was Jesus who said, "I was in prison, and ye came unto me." When the listeners protested and asked, "When saw we thee sick, or in prison, and came unto thee?" Jesus replied, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Certainly the "go ye" of the Great Commission includes all of us. And the "all nations" includes the prisons. Perhaps through your church, or through you as an individual, another prisoner can find true freedom. This is my prayer. &?

Practical and Profitable

by Gladys Kennel

Once in a while writers do receive letters. Not many, to be sure. But enough that we know what a writer should produce in order to be read, and to be helpful to the readers. One letter 1 received said this, "Do continue to write. Your articles are so practical."

Practical. That is a good, useful, common-sense, helpful way to write. But isn't all Bible teaching practical? If I relate workable experiences rather than my hope of heaven. I may never infer that faith is inferior to works.

"To Be or to Do" makes an eye-catching title, but the intelligent reader quickly inserts an "and" rather than the "or" and realizes that the Christ-lover is a be-er and a do-er.

Thus it is with Bible teachings. I find this delightful Book of life extremely practical.

Just yesterday I heard a local Senator being interviewed on a network station. Among many sensible suggestions, he said, "I don't want to sound like Billy Graham. But in the Arab-Israeli question we must look at both sides with a lot of love." It seemed to be that his remark sounded like intelligent biblical teaching, and certainly needed no asology.

Christ's teaching of love is practical. You never will get ill in body or mind by loving.

There are some things that we Christians cannot afford. One is hate. There is nothing practical or profitable in any dislike or hate of persons, however much they irritate you, for you are the loser each and every time.

Tired of the Happy, Happy. If you get tired of the happy, happy emphasis in much of our communications, remember that Christ stated some practical, profitable declarations in Matthew 5. I think of them as "cause and effect"

I often think that God as my Creator knows much bet-

ter than I what works to make me happy. I like to think of the Bible as a service manual which guarantees the more carefree life. Why do we look in all kinds of books for "truth" and when all else fails read the instructions that were in the Bible waiting for us to profit from them?

"Oh, sure, sure, I know the Book of Proverbs is practical," said one young person. "But who said that worship
of God has anything practical about it?" There are many
who will affirm that praise to God is profitable and practical. Maybe we can't understand the spectacular things that
are claimed by some as a result of praise. But I do know
a day of praise does something for me. To sing the song
"To God Be the Glory" is a real pickup, much better than
any drug.

In Palm 48 we learn why our God should be praised. Verse 14 brings this song of praise to a practical completion. Our God is greatly to be praised — He leads in judgment, righteousness, and loving-kindness.

"All God's commandments are good common sense." I'm quoting from a man from England whose voice and writings reach the world around. He stated further, "When God says do not commit adultery, it isn't that God has a hang-up on sex. God knows the repercussions in the human being when sex is out of His guidelines."

Tomorrow

Today, I said, I will prepare for tomorrow. Tomorrow came and I prepared

for the day after.

— Elmer F. Suderman

Gladys Kennel is from Parkesburg, Pa.

Smiley Blanton was asked, "Do you — a psychiatrist read the Bible?"

Blanton answered, "I not only read it, I study it. It is the greatest Textbook on human behavior ever put together." He later wrote, "If you love God and your neighbor you will not likely need my services." Now that is practical and profitable.

A neighbor said, as she talked to a woman who was trying to break an undesirable habit, "No, I don't think you need go to a psychiatrist for help. Did you ever think about going to God? He'll work just as well, and He's a lot cheaper too!"

We have in our home a book for building supervisors. It is fascinating to see how parallel Bible teachings are to what is considered wise, good judgment in helping men work together. I doubt very much if the writers of these books realize how much good common sense they give that was first said way back there in the Bible. It also reminds us that human nature is the same whether running a \$50,000 crane or a makei-ty-ourself stone hammer.

I read in a magazine in which the tone is far from biblical this suggestion: "Need a mental pickup? Have a dinner or tea for folks that you know can't return the hospitality." The article went on to tell how you will profit from such an activity. Didn't you read that in your Bible? It's in mine.

A Little Profit. We have several vigorous sons in our family who lean heavily toward a diet of sports. Our good, old practical Bible has a word for them. It does admit that exercise does have a "little" profit. But if they want to be real winners they would be wise to schedule more spiritual exercise. For here is real profit. Their ledger will show profit now and in the life which is to come.

It is distressing to face the fact that a business which appeared to be profitable may really be badly deficient in profits. I wonder if we become as distressed if no profit appears in our Christian lives. Timothy was told by Paul that he should meditate on the things of God that his "profiting may appear to all" (1 Tim. 4:15). Here is a situation in which we can and should share our profits.

I have a friend, young in her Christian life, who occasionally calls or writes to share her profit in Bible reading. She is on a self-improvement program — reading four chapters of the Bible each day. "I can really see improvement in myself. My marriage is better and I am more relaxed." Bible reading to her is both practical and profitable.

I enjoy profit, and appreciate things that are useful and practical. The statement in Titus—"These things are good and profitable unto men"—immediately needs the insight of what things are profitable. The beginning of the verse states, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God may be careful to maintain good works' (Tit. 2.8). Here's where the true profits are, reaching out beyond ourselves.

I Have a Dream

by Marilyn K. Studer



During a sharing part of our worship service a few weeks ago, a high school senior asked us to pray for and counsel him concerning his future vocation. I have a dream of a day when it will be customary rather than the exception for young persons to receive counsel, guidance, and the blessing of their congregation as they choose how they will serve God through their vocation, schooling,

or service

 I have a dream of a day when our local congregations, working with our seminaries and church colleges will find ways to release professors to come into our communities to supplement the training in vocational/technical schools and community colleges with additional courses in Bible, theology, Anabaptist history, and so forth.

• I dream, too, of a day when all high school and college age youth can have the option of a Christian education. When such a school is not nearby and it is discerned that the person should not leave the home congregation for school elsewhere. I would hope that local congregations might find ways to cooperate in providing those teachings, values, and relationships that our church schools provide.

 I dream of a day when parents of elementary school age children will have an option to choose the school their children will attend.

• I dream also of a day when the local brotherhood will find it possible to stand financially behind the training of its youth. I am most grateful for the concern that the leaders of our congregation and conference have had in providing a Brotherhood Plan for Christopher Dock Mennonite High School. Through this plan the congregation has pledged to all youth who choose to attend Christopher Dock that their tuition will be paid.

• I have these dreams — of a brotherhood at work identifying, affirming gifts, and providing for the Christian education of our young people for service in His kingdom. I pray that soon these will not be only dreams!

Marilyn K. Studer teaches first grade at Penn View Christian School, Souderton, Pa., and is a member of Plains Mennonite Church, Lansdale, Pa.

What Does Your Church Require?

by Robert Hartzler

Moses hit the nail squarely. It was the first point in a farewell sermon to the people he loved. "What does the Lord your God require of you?" Like many preachers, he liked to answer his own questions. "To fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments."

That was plenty.

Micah took another swing at the nail: "And what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" The formula didn't change much from Sinai to Jerusalem.

It was still quite a load.

Since Pentecost God's call to us comes primarily through His new people, the Christian church. What does your church require of you?

There are many answers being given. The most common answer comes from mainstream Protestantism. What does my church require? The average Protestant replies, "Whatever I promise to give."

Mennonites historically have been uncomfortable with such an easygoing approach to following Christ. We dare to believe that one should wrestle seriously with the claims of Christ.

Yet, the meaning of membership is a hot question in the Mennonite Church today. Mobility makes for many nonresidents. Some congregations' inactive lists approach the size of the active one.

Some folks don't want you messing with their membership. It is almost a sacrament to them. They act as if our membership lists are transferred directly to St. Peter.

If so, we should strive for a little more Holy Spirit-led integrity in the matter of church membership. It may be that one of the reasons we have trouble meeting those piddling askings for the church program is that our membership lists are suffering from runaway inflation.

In 1972 our small urban congregation, the Des Moines Mennonite Church, decided to face the issue and do something about it. We agreed that church membership had little meaning for us if one could maintain it by doing nothing. That fall we adopted an annual membership renewal plan. Each person commits him/her self to Christ and the congregation for the next church year. Program alb dudget grow out of these personal commitments.

Membership decreased by one third that first year. Not by persons scared out by the annual renewal, but by the loss of inactive and nonresident members.

Needed: A Covenant of Membership. The one thing we lacked was a clear covenant of membership growing out of our common faith. More recently the Lord gave us that — with much sweat and tears.

The covenant came from a five-month adult study of Marlin Jeschke's Discipling the Brother. The sweat and tears were real. We struggled and squirmed. There was anger and frustration at our tendency to focus on excommunication rather than redemptive discipling. But the Spirit of Christ prevailed. In the final two sessions a common direction and consensus began to emerge. In the final session the Spirit led us to a summary statement. It was a prophetic moment. The anger and frustration were replaced by resolution and peace. And we had our covenant. We want to share it with you.

The covenant is a simple statement of what we see as minimum requirements for membership in our congrega-

- A public profession of personal faith in Jesus Christ as Savior and Lord.
- A personal commitment to this group of believers both to give and to receive counsel and admonition.
- 3. A commitment to active participation in the group involving regular attendance, personal ministry, financial support, and decision-making.
- 4. A cooperative and loving attitude toward Christ and His church as expressed in this fellowship.
- A continuing confession of sin and failure as God's Spirit reveals the need for repentance and cleansing.
- 6. An openness to persons outside the group and a willingness to take the initiative in personal evangelism.
 - 7. An annual renewal of the covenant.

We recognize some voids and imperfections. It is not the last word. Covenants do not transfer to different situations very well. We are not laying our thing on the larger church. We are simply saying that this is how the Lord led us in our search for meaningful church membership.

Moses and Micah did not avoid the difficult question. They dared to believe that God gives answers. So did our fathers.

What does your church require of you? God wants to give you the answer.

Robert Hartzler is pastor of Des Moines (Iowa) Mennonite Church.



Let this mind be in you,
which was also
in Christ Jesus:
Who, being in the form
of God, thought it not
robbery to be equal
with God:

But made himself of no reputation, and took upon him the form of a servant.

(from Philippians 2)

For opportunities in community services, child care, teaching, medical services, leadership, overseas services, and health and welfare contact John Lehman, Box 370, Elkhart, IN 46514; telephone 219/522-2630.





Village in the Semyen Highlands of Ethiopia, one of the places where Calvin Shenk did not serve

The Missionary I Never Became

by Calvin E. Shenk

It's nearly fourteen years since God called us to overseas service in Ethiopia. I didn't keep a diary and my memory is poor, so I don't remember all the feelings I had then. I do recall, however, the assurance of being in God's will and the feeling of confident enthusiasm we had.

My wife and I came to Ethiopia in that in-between era, when mission was emerging into church. Missionaries, feeling uneasy about paternalism, were nudging themselves to move from the master to the servant position. One by one their positions of leadership were being assumed by Ethiopians. They tried to find terms to symbolize what was happening. Servanthood didn't always carry the right meaning, so it was called partnership, then brotherhood. As brothers, we came to share in the fellowship and service of the church, trying whenever possible to relinquish positions of administration. We wanted to be good team members in a multiethnic, multinational brotherhood.

Calvin E. Shenk is a Mennonite missionary serving in Ethiopia.

My wife and I were sent to Ethiopia with the label "educator-evangelist couple," with assignment to Nazareth Bible Academy. More recently we've served in Addis Ababa at the National University and a Lutheran seminary. Essentially we've been institutional missionaries.

I don't regret being an institutional missionary. The teaching profession chose that for me. As the national church assumed more responsibility for adminstration and evangelism, it became clear that missionaries fitted better in the institutions. Lack of proficiency in language or expertise in cultural understanding could more easily be overlooked in the institutions.

Two Kinds of Missionary. By becoming an institutional missionary I took the first part of my "educator-evangelist" label seriously, but I've not done so well with the "evangelist" part. I've been involved in the gathered life of the congregation, but church extension has not been my responsibility. As a missionary educator, I have never really become a missionary evangelist. Even ordination didn't automatically make me that! And I'm not sure it is possible for one person to be two kinds of missionary at the same time.

But I'm very much interested in the missionary I never became. Perhaps it's because I know I'm not doing what I vaguely anticipated fourteen years ago. Or maybe in my subconscious there is a nostalgic longing for the good old days—the days when missionaries were evangelistic pioneers. Yet I don't wish to return to that.

It's easy to say, "If I came back to Ethiopia again, "Is I came back to Ethiopia again, I would likely choose the same road. I would still want to be a teaching missionary with the hope that others would become the missionary expensits I never became.

Education is valid in the mission of the church. It provides opportunities to illustrate the wholeness of life, the integration of sacred and secular. Witness belongs in the routine of life, not apart from it. Some students benefit from this witness. One needs only to look at students who have become Christians in church schools, at those who made lasting commitments there, and at alumni choosing church vocations.

Yet the church's severest critics are sometimes graduates of her schools, and too often church schools have produced an apathetic secularized elite. Schools may not be effective agents for church building, and if defended as a means of evangelism only, they can be one of the most texpensive and least productive ways of realizing that goal. But education remains a legitimate concern of the church for man's wholeness. It would be wrong to ignore the tremendous drive for education.

Today the era of church educational institutions may be coming to a close as governments nationalize schools. This need not make us defensive. Neither should we despise the day of church schools. They were a necessary part of the church's ministry for a particular phase of its history, but they are dispensable. Having shown a way, the church is freed to experiment with other forms of ministry. We have criticized education for being a financial and administrative burden to young churches and have questioned whether some people had become members of our church simply because they were employees of the institutions. Some churchmen have had a bad conscience about the danger of institutions routinizing our understanding of church

An Unexpected Blessing. Nationalization of schools may be an unexpected blessing. The church can look again at its priorities. If fewer institutions force the church to have fewer institutional missionaries, there may be more opportunities for the kind of missionary I never became. It can help us escape the compound-institution mentality in church building.

Today there is still place for the missionary evangelist. Now that the church has evolved from mission and feels more sure of its identity, some churchmen wish that "younger" missionaries were more like "former" ones that they would express greater interest in the church. They are not asking for missionary pioneers who "go it alone" but rather for brothers with whom vision can be tested and the burden of church extension shared.

National evangelists are proficient in language and culture, but they need back-up people. In order to let the church be indigenous and avoid over-interference, missionaries can inadvertently give the impression that they are not interested in the church. "Letting the church be the church" must never result in a spirit of withdrawal. The church still welcomes the missionary who is interested in

My gift took an institutional form at a given time in the church's history. But teaching is only part of God's gift to the church. I hope another will be the missionary evangelist I never became.

I'm Listening, Lord, Keep Talking

The rusted, wire-cutting pliers I found were so badly corroded that they no longer functioned. The jaws were locked in a half-open position. I squeezed the handles with all my strength, but they budged not a millimeter. By the manufacturer's mark upon them, I could tell that they were once a fine piece of equipment.

I was about to discard them when I thought of the penetrating oil I had in the garage, a liquid that was highly advertised as being successful at freeing up rusted, "frozen" parts. And I decided to give it a go.

Carefully I squirted the solution along the rust-lined crevices, joints that had once been free to move. I gently tapped with a hammer on the rigid grips. Nothing happened. The pliers remained unmovable.

I continued my efforts for fifteen minutes, then a half an hour. There were no visible results. But I hated to give up. I had an investment in the pliers, my time, my hopes.

Finally I sensed a brief giving, a tiny movement. I applied more lubricant, more tender tapping. Now, rapidly the pliers yielded, eventually moving freely.

Today the pliers are in my toolbox, a very precious reminder of God's love, the lubricant that frees us, that enables us as Christians to move for Him. How patiently God works with us, continually applying that love, His Holy Spirit gently tapping and striving with usl And finally we respond to that love, we move at the Spirit's leading, we are set free to be used in kingdom service. God's labor of love with us is a beautiful thing. — Robert I. Baker

Congregational Organization Studied

Nearly 150 delegates to annual sessions of the Mennonite Conference of Ontario in Kitchener, Mar. 7-9, focused on the congregation's mission and on the qualifications and functions of voting delegates.

The extensive report of a task force on congregational life and outreach was discussed in plenary session, as well as

in 20 small groups.

The report affirmed that the large congregation can be meaningful "for certain vital functions of Christian corporate life" but said that "if we are to become a missionary people" there will need to be greater emphasis on formation of small erous.

The task force, consisting of Dennis Cressman, Vernon Leis, Emerson McDowell, and John Miller, said that a growing number of leaders in conference now believe a new form of congregation with a significant "small-group" component will be needed "if we are to grow as a missionary people."

The committee posed three models of organization. They were (a) house churches meeting in cluster assembly, (b) the large congregation with house fellowships, and (c) the large congregation with a variety of small groups.

In planning new congregations, the task force recommended that major considerations be given to the strategy represented in option (a) above.

Delegates generally affirmed the smallgroup emphasis but usually with some reservations or cautions. Said one, "We must remember that the model is not the mission."

Some feared this would tend to ingrowing and exclusiveness, while others thought it would stifle the Holy Spirit, and another said there needs to be opportunity for the individual to opt out of the small group without discomfort.

the small group without discomfort.

One delegate said, "Planned groups don't work," and continued that "small groups will not work if church leaders are in them." This comment stirred up some mild chuckling and knowing glances.

There was enough enthusiasm for the subject to prompt a resolution for the task force to continue its work and to share insights with congregations. Guest speaker Harold Bauman, in his devotionals and Sunday afternoon speech, also focused on the life of the congregation.

Delegates approved a pension plan for ministers and employees of related institutions, adopted a slate of nominees as presented by the personnel committee, and passed a budget of \$302,700.

Income in the past nine months (a short conference year because of date change) was \$215,381, with a surplus of \$335.

Treasurer Jim Wideman reported that of the conference's fair share of \$180,000 of the Conrad Grebel College building fund, over \$117,000 was committed. He expressed optimism that the rest would come in the next few months.

From an adh oc committee on land use in Ontario came a proposal that a task force be appointed to work on this question. Delegates generally appreciated the initiative and approved the proposal, giving the task force authority to speak to government and other agencies in the name of the conference.

Some comic relief came when delegates almost approved an application for membership to a congregation which hadn't

It appeared that the fellowship meeting at the Montreal House of Friendship had inquired through Pastor Albert Hodder what procedures should be followed in an application for conference membership. The mission board has not replied to him but had taken it as a request and passed it on to the executive committee which came with recommendation.

The thing was moved and seconded and discussion begun before Hodder and Harold Reesor, chairman of the fellowship, could register their surprise. The congregation had not discussed the matter, still waiting for a reply on how to proceed. The motion was withdrawn.

New moderator is Galen Johns, Waterloo and assistant Joe Snyder. A standing tribute was given to retiring moderator Emerson McDowell.

Other executive members are Mary Weber, James Wideman, Delphine Martin, and Cyril Gingerich. Next year's session will be held Mar. 12-14. — Dave Kroeker

Building a Greenhouse Without Glass

In the spirit of an old-fashioned barnraising, Mennonite Central Committee Botswana volunteers recently gathered to construct a nethouse at Palappe Secondary School. The project is the first in a new loan program for building nethouses, which are greenhouses without glass. The men dug holes, set in poles, and stretched wire while the women cooked and helped sew together sheets of plastic netting.

Nethouses provide a relatively inexpensive way of lowering air and soil temperatures by cutting off 30 to 70 percent of available sunlight. This lowers water consumption by more than two thirds and allows the plants to grow, even at midday. The shade is beneficial for tropical gardens, since some plants stop growing when a critical temperature is reached, even



Jack Schellenberg (left), Dan Smucker, and Roger Eshleman (on ladder) raise a nethouse in Botswana.

if water is unlimited. With nethouses, Botswana, which imports most of its fresh produce from South Africa, could become self-sufficient or even a net exnorter.

Dwayne and Pat Martin, second-term volunteers from Kalispell, Mont., teach at Palappe. Dwayne's sponsoring of student garden plots in connection with his agriculture classes led naturally to the selection of his school for a shaded gar-

The nethouse idea in Botswana originated from Gus Nilsson, who is successfully exporting carnation blooms and cuttings to Europe and South Africa on a commerical basis. Vegetable production using similar techniques has been tried successfully at Mochudi under the direction of volunteer Roger Eshleman, manager of the farmers' training center there.

MCC plans to make loans available for ten family-size units of 1,000 square meters each in Botswana. — D. Larry Fisher

Congregational Ministries Directors Meet

The directors of Mennonite Board of Congregational Ministries met in Goshen, Ind., Feb. 24, 25 to firm up final budget and program directions for fiscal 1975 and to recommend tentative budgets to the General Board for the next biennium. The review of final financial reports for the year ending Jan. 31 was encouraging in that the deficit was much smaller than anticipated because of good year-end giving by the church. Giving was up substantially during the year with about \$50,000 more contributed to MBCM than during the previous year. However, the fact of a continuing deficit and some uncertainty about the economy caused careful evaluating of program projections.

The two thrusts in program this year. The two thrusts in program this year will be the program that the program that the program that the program of the creative committee of WMSC to make Beulah Kaufman, WMSC executive secretary, available one-half time for family life education will be significant in carrying out more of the plans growing out of the Week of Work in 1974 when conference representatives met with MBCM staff to look at needs and project strategy for family life programs.

Hubert Schwatzentruber will be working closely with MCC Peace Section in
Congregational Peace Education. Jim
Longare and Robert Kreider will be
leading a series of workshops throughout
the MCC constituency during this year.
It will serve both as a study of some of
our history in this 450th anniversary year
and as a preparation for the U.S. Bicentennial next year.

The budget and program projections for the next blennium call for work in the areas of gift discernment and use of resources in 1976, and expanded work in the area of continuing education for ministers as they serve in congregations in 1977. These areas will receive additional elaboration over the next months.

Response to Seminar on Farm Issues

Over 200 farmers, farmers' wives, pastors, teachers, students, and other interested persons from Canada and the Midwestern states participated in the Seminar on Farm Issues Mar. 7 and 8 at Free-



Left to right: Cecil Graber, Freeman, S.D.; Irvin Driedger, Osler, Sask.; John Glick, N.D.; Norman Hofer, Freeman, S.D.; Weldon Nisly; Keith Waltner.

man, S.D., in the heart of a rural farming community.

The seminar, the first such for Mennonite farmers, was sponsored by the peace and social concerns offices of the Mennonite Church and the General Conference Mennonite Church.

ference Mennonite Church.
Keynote speaker Delton Franz, of
Washington, D.C., spoke on "The Farmer,
Food, and World Hunger."

On Saturday morning Orland Gingerich, pastor and farmer from Bloomingdale, Ont., presented a paper, "The Farmer and Our Mennonite-Christian Heritage." He traced Mennonites' history in agriculture, stating that one of the factors that has made Mennonites successful in farming is their practical emphasis on what it means to be a Christian. Imbedded in their religious heritage is the conviction that God owns the land, and humanity has the

responsibility and privilege of developing its potential in cooperation with God.

Perhaps one of the reasons for the success of the seminar was that much of the planning had been done by farm people and that several of the resource persons were farmers. Participants responded enthusiastically, demonstrating a spirit of searching, interest, and concern.

The importance of the role of the farmer was emphasized, and comments were heard such as, "I think farming is a wonderful vocation. I'm in it by choice."

One outcome of the seminar will be the establishment of an inter-Mennonite task force on farm issues which will do research, facilitate communication among farmers, and possibly plan other seminars. Harold Regler, General Conference peace and social concerns secretary, said further regional seminars will be planned.

Broadcast Program Honored



Robert I. Wilson of WKVA Radio in Lewistown, Pa, and David Thompson of Mennonite Broadcasts examine a plaque given in recognition of 20 years' use of public media materials produced by the Mennonite churches. The Mennonite churches in Mifflin County (Big Valley), Pa, presented the plaque at a banquet they sponsored on Mar. 7 at a local restaurant to elebrate the occasion. WKVA has released The Memonite Hour consecutively for 21 years, in addition to using spots and premiering each of the Choice series. On Mar. 10, the station began releasing Choice V twice a day. WKVA is one of the stations most active in using programs from Memonite Broadcasts. Some 30 persons attended the banquet, including Wilson's secretary, his son David (an announcer), and Diane Umble of Memonite Broadcasts.

Farmers Offer Alternative to Plow-Under

An outgrowth of the recent inter-Mennonite farm issues seminar has been a campaign by a group of Mennonite farmers from central Kansas, urging farmers to give away 5 percent of their 1975 wheat crop to overseas relief.

Concerned about reports that some farmers were planning to plow under 5 percent of their winter wheat to avoid a surplus

next summer, Gord on Schmidt, Otto Schmidt, Olin Schmidt, Louis Martens, and Phil Schmidt — all members of the Hoffnungsau Mennonite Church (G.C.), who attended the seminar — suggested that farmers take wheat off the market by donating it to Mennonite Central Committee, CROP, or other relief agencies.

Said Gordon Schmidt of Inman, Kansas, "With food shortages and hungry people abroad, we don't want to plow the wheat

Through Mennonite Central Committee, Kanssa wheat which is donated would be bagged in the same area, shipped by rail to Houston, and sent overseas by sea freight— probably to India or Bangladesh. A Kansas farmer will be sent along to help long-term MCC personnel with the distribution.

The Inman Mennonites' concern about the plow-under was given a push by a farm seminar Mar. 7 and 8 in Freeman, S.D., sponsored by the Mennonite Church and the General Conference Mennonite Church.

On the way home and during the following week, the farmers discussed the idea and came up with "Operation 5 Percent," a project to satisfy both the need of farmers to avoid surpluses at home and the need of hungry people abroad who face food shortages.

In India, MCC wheat is given in payment for work in such projects as building road, dams, and wells. The wheat is given free to the elderly and those unable to work.

China Reparations Claim Cannot Be Withdrawn

The Commission on Overseas Mission's (Ceneral Conference Mennonite Church) claim for reparations from China cannot be withdrawn, the Commission has learned from government sources in Washington, D.C.

At its annual meeting in February, the Commission had voted to withdraw its claim, filed in 1968, for about \$180,000 in reparations for mission property confiscated in the People's Republic of China.

Since that meeting, legal advisers in Washington have told Commission representatives that the statutory authority of the U.S. Foreign Claims Settlement Commission ended in 1972, and therefore the U.S. government has no legal machinery through which the reparations claim could be withdrawn.

Officials in Washington also indicated that there may be an agreement on reparations between the United States and the People's Republic of China in the near future.

COM could refuse the money if and when it becomes available.

252

Peace Workshops Begin in Portland

The weekend of Feb. 25 to Mar. 2 marked the beginning of a series of Peace Education Workshops under the direction of Mennonite Central Committee. The workshops are to be held during the next few months where interest is indicated on both sides of the Canadian-American border. The main goal of these workshops is to rekindle the New Testament and Anabaptist vision of peace and reconciliation. The spiritual and socioeconomic needs of today are presented in a whollsite way to meet those needs.

The first workshop was hosted by the Portland (Ore.) Mennonite Church. This church, four years ago, left the suburbs and bought a building in the inner city. Many of the church members sold their homes in the suburbs and also moved into this harsher reality, to be a source of love and witness of peace.

In this setting, Robert Kreider, on part-time loan to MCC, and Ken Neufeld. West Coast MCC director, began this first workshop seeking to fulfill the following objectives: (1) plan ways for congregations to implement peace education as part of the whole church; (2) make people aware of resources for peace education; (3) encourage one another to carry on the responsibility of peace education; (4) find joy and renewal in Christ, cultivate the gifts of the Spirit, and to strengthen one another in being faithful; and (5) kindle the will and eagerness to be peacemakers.

One delegate noted: "Mennonite people tend to be too peace-oriented to engage in the serious conflict of the urban world today. They fear conflict too much; differences become too threatening so that often they are not free to be peacemakers after the manner of Jesus of Nazareth."

Great interest was indicated in bettering communication between the British Columbia and Northwest American churches. This could be achieved by cooperative conferences, music programs, and exchanging resource people. And though this workshop had gone a long way in

Nineteen Enter Service

Nineteen new VS orientees made it through a week of group discussion, individual counseling. Bible study, role playing, and shared expectations in preparation for one- and two-year terms of service with Mennonite Board of Missions.

After a commissioning service on Mar 14, the new VSers scattered to join the 250strong Board.

Back row (left to right): Wayne Beachy, Coshen, Ind., to Colorado Springs, Colo.; Nancy Mishler, Kalona, Iowa, to Richmond, Va.; Wade Wingfield, Rocky Mount, Va., to Stockton, Calif.; Joe Miller, Pryor, Okla, to Mantua, Ohio; Kenneth Albrecht, Millbank, Ont., to Carlsbad, N.M.; Susan Sutter, Sterling, Ill., to Champaign-Urbana, Ill.; and Barbara Tiger, Mt. Pleasant, Pa., to Colorado Springs, Colo.

Middle row: Merna Aeschliman, Wauseon, Ohio, to Omaha, Neb; Carolynn Crutchley, Pittsburgh, Pa., to Indianapolis, Ind.; Janet Hostetter, Columbia, Pa., to Eureka, Ill.; Marlene Gingerich, Zurich, Ont., to Indianapolis, Ind.; Mary Ellen Sheats, Seminole, Fla., to Winston-Salem, N.C.; Rose Bartel, Cap. Pa., to Carlsbad, N.M.; and Karen Hurley, Portland, Ore., to Mantua, Ohio.

Front row: Darvin and Martha Yoder, Milwaukee, Wis., to White Pigeon, Mich.; Dale Graber, Goshen, Ind., to London, Ont.; and Grace and Glenn Newcomer, Elmira, N.Y., to Aibonito, P.R.



transeending the traditional denominational barriers (having delegates from all three Mennonite strains), participants felt that they needed to become more open and accepting of other Christians even within the Mennonite movement. — Frank S. Klassen, Richmond, B.C.

Bus Transports Disaster Volunteers

A former Greyhound bus has been purchased by John Z. Martin of Martindale, Pa., and Paul Brubaker of Morgantown, Pa., to transport Lancaster area Mennonite Disaster Service volunteers to disaster sites.

The bus was purchased last summer when long-term MDS projects resulting from the April tornadoes that struck Southeastern United States required a steady stream of volunteers.

"We purchased the bus because so much MDS action was going on in Alabama," Brubaker explained. "The week of July 4 seven vanloads of people went to Alabama from the Lancaster area. Other weeks two or three vanloads went." Since its purchase, the bus has made about eight trips to Alabama.

The bus is more comfortable than a car or van, and is more economical, Brubaker said. Operating the bus on a break-even basis it costs about \$30 per person for a trip in the bus to Alabama.

"Some church groups have sponsored their members who could go." Brubaker noted. "That spreads out the cost." In cases where a person had no sponsoring group and could not pay, Brubaker and Martin have not made it mandatory that he or she pay the \$30. "For some people it is a hardship to lose a week's wages—then to have to pay their way, too," Brubaker explained.

Besides trips to Alabama, the bus has made a run to Kansas taking Pennsylvanians to the MDS All-Unit Meeting and 25th anniversary celebration held in Hesston last month.

ton last month.

It has also taken a church group to South Carolina, and other church groups have used it for shorter trips. When it is not busy transporting MDSers, the bus is available to church groups at operation cost.

There is no regular bus driver. A volunteer usually fills that spot. "We look for a driver who has had experience driving buses or other large vehicles like trucks," Brubaker said.

As a new tornado season begins in Southeastern United States, the bus is again proving its usefulness. When Brubaker was contacted in early March about the whereabouts of the bus, he said it was in Alabama and would arrive back

at Martin's home in a few days, only to leave again with more volunteers about . 38 hours later.

Chadians Favor "Christ" Wheat

About 420 tons of wheat and beans plus 2,000 blankets shipped by Mennonite Central Committee are being distributed between December 1974 and April 1975 in the Kanem province of Northern Chad.



Wheat arrives in N'Djamena, capital of Chad. The wheat was shipped to Douala, Cameroon, and flown to Chad from there.

Distributing in Kanem is difficult because transporting goods is not easy, reported Steve Penner, Chad director. However, MCC is working together with Norwegian Church Relief, an agency which owns trucks equipped to drive through sand.

"Kanem is inhabited by 150,000 people, most of whose income is dependent on cattle and the millet they can grow," Penner said. "The Sahelian drought has forced adjustments in their daily lives. Most of these people lost over 85 percent of their cattle which stripped them of any income.

"Many of the men left the area in search of better conditions. Consequently today one sees primarily women and children in the distant villages."

In southern Kanem rains have been better recently. Some millet was harvested and there are pasturelands. But to the north "the people harvested virtually no millet and where grass once grew, now there is sand," Penner observed.

The people in northern Kanem have been able to find water several meters underground in the wadis, open expanses up to 20 acres in valleys where water stands after a rainstorm. "Several small villages of 30 to 100 inhabitants usually surround a wadi on the rolling hills."

Penner noted.

From the Kanem capital city of Mao the Norwegian trucks travel out into the province to give food directly to the people. "A village is reached without prior notice and a quick tour is made to hand tickets to each family according to the number of persons in the family," Penner evolained.

"Those with tickets come to the truck where they are given wheat and beans according to their tickets. The tickets are collected when the food is given. The process is as orderly as one could reasonably expect."

"The people know how to grind wheat into flour and think the MCC wheat, or 'Christ' wheat as they call it, is particularly good." The beans are also well liked.

"Distributions are not concluded by a meditation, but the people are aware of the source of the food, mainly because 'In the name of Christ' is inscribed on all the sacks of wheat," Penner continued. "Some may consider this message just a sign of the North American ego, but the message gest across."

The program is carried out under authority given by the Chadian government. "Contacts are continually made with local authorities, be they governmental or traditional." Penner said. "Good cooperation is especially felt on the local level, and a relatively free hand has been granted for this operation."

MCC plans to conclude its relief aid to Kanem in April, and has no further plans for development efforts there. "Kanem's plight next year rests, like it has for so many years, on how the rains falll this coming July and August," Penner concluded.

Graber Cautions Givers to Know Organizations

J. D. Graber, veteran missionary and missions administrator with the Mennonite Board of Missions, Elkhart, Ind., recently had this to say about various appeals for giving facing the church:

Famine and starvation in several areas of the world offer pointed occasions for hand-wringing and profitable opportunities for money-raising. But who are these various organizations making heart-rending appeals for substantial donations to save suffering, starving children? Be-fore we give, we must know or find out if they are reliable.

Performance of some charitable funds is mixed. A national bureau whose business it is to investigate and evaluate such organizations reported that they range from trustworthy and efficient to actually fraudulent. A recent radio broadcast made a hard sell appeal for large contributions (\$1,000 was suggested) for starving people in Dhamtari, India. Requests to the broadcaster for a readable financial report and the names and addresses of persons and orphanages being assisted in India went unanswered.

As a former resident in Dhamtari, I am aware that the "doctor" who receives the funds has less formal education than a registered nurse. How much of the money raised in his name will be translated into food for the starving of his area is an open question.

Mennonite Board of Missions, Elkhart, Ind., which has been at work in central Ind., which has been at work in central ledis since the great famine of the late 1890s, is cooperating with Mennonite Central Committee in current famine relief in the Dhamtari area. Large sums of Mennonite-contributed money are being allocated to this acute need. Leaders of the Mennonite Church in India are actively involved in relief administration.

So. . give through your church where you are assured that the dollars given actually provide food and clothing, where reliable distribution with adequate safeguards is made. MBM and MCC finantial statements, complete in accounting detail, are issued regularly.

Don't gamble by giving to an organization about which you do not have basic information. Know to whom you give. Give — but with discretion.

Assembly 75 Delegate Travel Pool

Assembly 75 will be held in Eureka, Ill., in August. Conferences are now in the process of choosing the 300 delegates who are to represent officially the area of the church from which they come.

Some delegates will need to travel only a few miles from their homes. Others will travel more than 2,000 miles to get there. This represents a large inequity in travel costs between the various delegates. In some cases it might mean the delegates couldn't attend because they and/or their conferences can't afford the travel cost.

In an attempt to have every one of the 300 delegates present, a travel pool is being proposed. This proposal includes the following:

- The average travel cost per delegate is figured at \$133.50.
- Conferences whose average cost per delegate is below \$133.50 are invited to pay the balance into the travel pool.
- Conferences whose average cost per delegate is above \$133.50 will receive a subsidy from the travel pool.

A travel pool was used for Assembly 73 and it resulted in almost 100 percent cooperation by the conferences. WMSC is

following a similar plan for their delegates. This proposal is not only an attempt to make it financially possible for every delegate to be present at Assembly 75, it is an opportunity for the Mennonite Church to share in an expression of love and concern for the brotherhood. In addition to General Assembly delegates from Canada and the United States, there will also be a number of overseas fraternal delegates present. A grant from MMA Fraternal Funds will make possible the payment of their travel expenses.

Interested persons may also contribute to the travel pool if they feel led to do so. Send contributions to Mennonite Church General Board, 528 East Madison Street, Lombard, 1L 60148. — Ivan Kauffmann, Assembly 75 Coordinator

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Children's Films Now Available

Adsentures in Puppet Valley is a new series of five IO-minute color motion pictures produced by Ken Anderson for use in children's Bible classes in the congregation. These short films have been developed to facilitate primary through junior teachers in teaching vital spiritual truths to children. Each film has a user's guide. Here is a brief description of these films:

Knock! Knock! — Text: Revelation 5:20. Beauregard Bear — Beau to his friends — has a heart as big as the valley. He purchases the last five tickets for a special picnic so his friends can attend. However, as he goes to them, all are too busy to hear what he has to say. So they all miss the olicin.

Cooked Goose Text: Matthew 7:16. The day of the Animal Fair has come. Many different kinds of fruit have been entered for judging. When Bruce the Goose enters a basket of apples, however, even Ol' Owl, the judge, becomes suspositions.

Unhelpful Helpers — Text: Psalm 40:2. Squinty Squirrel, pulling a wagonload of nuts, gets stuck in the creek bed. Several of his friends give him advice. One scolds him. Only Beau Bear shows him the right way to get out of the mire.

Double Trouble — Text: Matthew 6:24. Hoping to earn some extra money, Squinty Squirrel takes two jobs — one during the day, one at night. This leads to a multiplicity of problems. Squinty learns he cannot serve two masters.

True Treasure — Text: Matthew 6:19, 20. It is late autumn in Puppet Valley. Someone steals Squinty Squirrel's winter supply of nuts. Phillip Fox discovers rust

on his ice skates. Moths eat a big hole in McKelvey's doggie jacket. All learn some lessons they will not soon forget.

Each film is 10 minutes in length. Rental: \$9.00 each, all five — \$40.00. Order from MBCM, Box 513, Goshen, 1N 46526.

La Jara Hospital Expands Services

With more than a little trepidation, Mennonite Board of Missions accepted administrative responsibility for Conejos County Hospital in La Jara, Colo., in the early 1960s.

Years of energetic community effort brought forth a small building constructed in several phases. The hospital opened in 1963 with Wayne Miller as administrator. With only 20 beds we seriously questioned whether the hospital could make it.

Now 12 years and several enlargements later Conejos County Hospital boasts 32 beds. When I visited La Jara on Feb. 24 every room was occupied so that Wayne Miller couldn't show me one room in the new addition without barging in on a patient. At least one baby was born that day, the operating room was in use most of the morning, and Lee Cordova, the X-ray technologist, reported typing 36 X-ray reports for the day.

Five doctors on the medical staff practice careful medicine and depend heavily on the surprisingly up-to-date hospital equipment and services. An automatic blood analyzer not available in many much larger medical centers does twelve basic tests. An electroencephalograph does brain-wave tests which are recorded in Denver and the neurologist provides oral reports immediately.

Health Workers Meet

Approximately 150 Mennonite and Brethren health and welfare professionals gathered in New Orleans Mar. 9-12 to participate in concurrent sessions of the Protestant Health and Welfare Assembly.

Meeting between sessions of the larger assembly, the 24th Mennonite Health Assembly focused on the theme "The Future Now - How" with discussions of new directions in health care delivery, education, and services to the aging. The Church of the Brethren Association of Homes and Hospitals met jointly with MHA for these sessions and other activities, including a tour of U.S. Public Health Service Hospital, Carville, La., the only leprosarium in continental U.S., an hour of sight-seeing on a Mississippi riverboat, and the closing annual MHA fellowship banquet. Harold D. Fasnacht, administrator of Hillcrest Homes, La Verne, Calif., banquet speaker, spoke on the subject "New Directions for the Church in Health Care Services."

At the fellowship banquet Mennonites celebrated the election of H. Ernest Bennett, Elkhart, Ind., executive secretary of Mennonite Health Assembly, as chairperson of the 1976 Protestant Health and Welfare Assembly, to meet in Clincinnati, Ohio. Ernest follows outgoing chairperson, Brig. Mary E. Verner, national consultant of the Salvation Army's Health and Social Services.

In MHA business Frances Bontrager, Coshen, Ind., became president-elect and Jake Suderman, Winnipeg, Man, became third member of the executive committee, joining C. J. Rempel, Kitchener, Ont., president; John R. Mumaw, Harrisonburg, Va.; and Ron Ropp. Blooming-

ton. Ill.

The Protestant Health Assembly annual meeting draws representatives from tis 18 affiliated groups to reexamine their role in helping people of all ages along the path to greater wholeness. PHWA and MHA sessions again provided helpful input for Mennonite participants.

Wrapping up a session on parenthood education, Peter P. Quinn, executive director of the Bridge, a program for drug-rector of the Bridge, a program for drug-dependent adolescents, Philadelphia, Pa, asserted that one's quality of life is directly related to the quality of love a person has received. "Love is one thing you cannot live without," said Quinn, urging a new era of religious personalism, a

greater application of individual worth. Loving authentically, according to Quinn, means really listening to the full story of others. "It is too easy to become jaded, to become administrators, to be too busy to stay open for a long period of time to listen to people whose stories you've heard before." he said.

Yearbook Corrections

The following names were inadvertently omitted from the Ministerial Directory in the 1975 Mennonite Yearbook. They

Curry, James A, R 1, Keezletown, VA 22832 (703-269-2203) DE/2 (1927) DE 1961, V-5

Gwinn, Macon, 140 Clay St SE, Atlanta, GA 30317 (403-373-6644) MI/1 (1940) MI 1970, Berea Menn Ch (13565) L-5

Hyman, Sid and Sue, 314 E. Nineteenth St, New York, NY 10003, LP/1, Morning Star Community (22293) CC-5

Lyndaker, Norman, Star Rt., Lowville, NY 13367, MI/4 (1930) MI 1963, IM-4

Ruth, Winfield M, R 2, Bx 19, Barto, PA 19504 (215-845-2657) BI/1 (1909) DE 1940, MI 1947, BI 1953, Swamp Menn Ch (11767) F-5

Sweigart, Samuel S, R 1, Bx 103, Morgantown, PA 19543 (215-286-9446) DE/2 (1908) DE 1961, EP-5

Zucherino, Rutilio, Dr., San Martin 151, America FNDFS, Argentina, LM/0, A invited to lead a "Mennonite Choral Festival" in Saraota, Fla., Apr. 6. Roth will serve as guest conductor, and the choir will present The Trail of Mitchael Sattler—a short dramatic production. The festival will include a mass mixed choir and a mass men's choir. The EMS choir's trip will also include programs at Tuttle Avenue Mennonite Church on Apr. 5 and Ashton Mennonite Church on Apr. 6—both in Sarasota—and at Hickory (N.C.) Mennonite Church on Apr. 7.

Shore Mennonite Church of Shipshewana, Ind., is holding its second annual Bible conference Apr. 3-6 at 7:00 each evening. Edward Stoltzius and George R. Brunk will serve as conference speakers. Stoltziu's studies will focus on 1 Timorby. This Bible conference is being sponsored by the six area Mennonite churches: Shore, Emma, Marion, Plato, Lake Bethel, and Elmwood at Kendaliville.

"Bible Studies with Myron Augsburger," a new weekly 15-minute program featuring the president of Eastern Mennonite College, is being aired on four Harrison-burg area radio stations - WEMC-FM, WHBG, WBTY, and WKCY—and on WDAC-FM, Lancaster, Pa., and WKXM-FM, Sarasota, Fla. "We're basically aiming at a Christian audience with an emphasis on nurture," Augsburger said. The program is being produced in the studios of WEMC-FM. Cassette tape recordings of the series can be purchased and written transcripts can be obtained free by writing to "Bible Studies" at EMC.

Wonderful Good Cooking, featuring Amish recipes and a 40-page introductory section which explains Amish beliefs and contains photographs of their life, has just been released by Herald Press. Its

selling price is \$3.95.

Women's Retreat to be held at Mt. Zion New Life Center Friday evening and Saturday, Apr. 25 and 26, with Mrs. Jo Tan as speaker. Mrs. Tan from Indonesia has been used greatly to bring new life to many women throughout the church. The topic will be "Living in God's Abundance." Advance reservations are necessary, so write Mt. Zion New Life Center, Box 8, Roaring Branch, PA 17765 or call (717673-338.

Homebuilders Spring Meeting to be held at Weaverland Mennonite Church Apr. 10 at 7:00 p.m. The speaker will be Mrs. Marianne Fischer, who was persecuted by the Nazis during World War II.

"The Play's the Thing" will be the theme for Eastern Mennonite College's 1975 Spring Arts Festival, Apr. 912. Activities related to the dramatic arts are being planned by a four-member student committee and a faculty advisory group. "Black Images, Black Reflections" will be presented by a Howard University

mennoscope

Timothy Peachey, R. I, Belleville, Pa., was licensed to the ministry as assistant pastor at the Allensville congregation on Sunday, Mar. 9, with services in charge of J. J. Hostelter, overseer. Peachey is the son of Bishop Raymond Peachey.

Goshen College has an opening for a mature and experienced secretary. For details write to the director of staff personnel, Goshen College, Goshen, IN 46526, or call (219) 533-3161, extension 377.

John and Betty Drescher will lead a "Marriage Enrichment" event at Laurel-ville Church Center, May 2, 3. The experience will help couples to enrich relationships that are already good and to discover areas where growth is needed. Begins at 7:00 p.m., Friday; ends at 9:00 p.m., Saturday. Cost includes registration, food, Guesthouse lodging, and a copy of Now Is the Time to Love by Drescher. Write Laurelville Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

Spring Homebuilders Meeting at Stony Brook Mennonite Church, York, Pa., Apr. 15, 1975, at 7:30 p.m. The speaker is Marion Garber Leaman, who will speak on the subject of the Christian woman ministering in her community.

Commencement at Eastern Mennonite College is May 25, but one international student has already received her degree. Myron S. Augsburger presented Priscilla A. Mugunda of Musoma, Tanzania, with a BS degree in liberal arts and a concentration in nursing during a "special ceremony" in his office on Feb. 20. Mrs. Mugunda, who completed her studies during winter term, left the States on Feb. 22 to rejoin her husband. Bernard, in Dar es Salaam, where he is a representative of the ministry of foreign affairs. She said she wants to use her nursing skills in helping people in her home country and that she eventually wants to teach in a nursing school.

Eastern Mennonite Seminary Choir and its director, Roy D. Roth, have been drama group, and EMC faculty members will present "The Farce of the Worthy Master Pierre Patlin." An "experimental acting seminar" will be open to persons with no previous acting experience, a psychotherapist will lead a psychodrama seminar, and a practical drama seminar will offer ideas for use at weddings, parties, family reunions, and other occasions.

J. Lawrence Burkholder, president of Coshen College (Ind.), will be guest speaker at two alumni-parent dinner meetings Apr. 11 and 12. The first, for the Youngstown area, will be held at North Lima, 6:30 p.m. For reservations, call William H. Yoder, Columbiana, Ohio, (216-549-3007) immediately. The eastern Pennsylvania meeting will be held on Apr. 12 at Mennonite Central Committee's dining hall in Akron, Pa., 6:30 p.m. Reservations for the meal should be sent to Mrs. Jeanette Rice, 48 Lancaster Avenue, Strasburg, Pa. 17378, bv Apr. 5.

The CPS No. 55 reunion will be held near Kalispell, Mont., July 19 and 20. For information, phone (406) 756-2056 or write I. C. Buller, 959 Riverside Road,

Kalispell, MT 59901.

"We are excited about the Lord's work in Botswana," wrote Irene and Edvin Weaver after their February arrival in the landlocked Southern Africa country formerly called Bechuanaland. The Weavers are on special assignment from Mennonite Board of Missions with Africa Inter-Mennonite Mission evaluating and coordinating Mennonite contacts with indigenous churches, working in association with the over 30 Mennonite Central Committee volunteers in educational and agricultural service. Their address: Box 703, Caborone, Botswana.

The Choice Books task force met for the first time Mar. 10 and 11 in Harrisburg, Pa. The committee reviewed the development and growth of the program and explored future expansion and growth concerns. Merrill Moyer, vice-president of Union National Bank, Souderton, Pa., was elected chairman of the group.

A mature college grad who enjoys meeting people is needed to serve as director of development at Adriel School, West Liberty, Ohio. The job involves letter-writing and travel. Also needed is a person able to work with teenagers to serve as cook - responsible for preparing noon meals for 60 students and staff five days a week. Adriel, a residential school and treatment center for the emotionally disturbed slow learner, also anticipates the following openings for the 1975-76 school year: three houseparent couples, a shop teacher, and a special education teacher with EMR certification. Interested persons may contact Don Hertzler, Administrator, Adriel School, Box 188, West Liberty, OH 43357, or John Lehman, Mennonite Board of Missions. Box 370. Elkhart. IN 46514.

Way to Life response in the Caribbean increased considerably during 1974, according to Paul Kratz, director of the office here. Total letters received were up 61 percent from 1978. New correspondence course enrollees were up 9 percent and total correspondence course lessons processed were up 15 percent. The Way to Life follow-up ministry in Trinidad is sponsored by the Virginia Mennonite Board of Missions, in cooperation with Mennonite Broadcasts, Inc.



Bachelor Living Seminar

Pam Edwards, Cherry Hill, N.J., instructs Daryl Witmer, Orrville, Ohio, in the fine art of shirt-making during a "Bachelor Living Seminar" arranged and led by four Eastern Menonite College home economics education majors. Fifteen EMC men enrolled in the special course that ran six evenings in January and February.

J. D. Graber, administrative associate in overseas missions with Mennonite Board of Missions, left on Mar. 12 for a three-week administrative visit to England and Belgium. On Mar. 23 he participated in ordination to the Christian ministry of Josef Gallard of Belgium and Alan Kreider of London. The service was held at London Mennonite Centre.

Missionary radio station HCJB, Quito, Ecuador, reported receiving 102,940 letters in 1974, up 77 percent from 79, 122 in 1973. A majority of the letters are in the Spanish language from South America. Letters ranking next in order of frequency are English, German, Japanese, Portuguese, Russian, Nordic, French, and Quechua. Areas ranking next to South America are North America, Europe, Asia, Central America, Oceania, West Indies, and Africa. HCJB releases a number of programs produced by Mentonite Broadqasts, including Heart to Heart.

Ella May Miller, speaker on Heart to Heart, will serve as resource person for a women's retreat scheduled Apr. 11-13 at Lakewood Retreat, Brooksville, Fla. The theme is "Women Today." She will also speak at Ashton Mennonite Church of Sarasota, Sunday evening, Apr. 13, on the theme "The Christian Family in Today's World."

Correction: In the article "South Africa Professor Visits Colleges" (page 211, Mar. 18), the sentence in column two at the top of the page should read, "Contrary to what some may think, the blacks in South Africa are not powerless. .." In

error it was printed now instead of not. Eastern Mennonite College's Jerusalem Term," Mar. 10 to May 22, has taken 37 students to the Middle East and Europe for study and travel. Sponsored by EMC's Bible and Philosophy Department, the program is directed this year by Willard M. Swartley, the department's chairman. The students will receive eleven semester hours of credit in "History Archaeology," and "Transcultural Study: Palestine - Past and Present." The program began on Mar. 10 on the EMC campus with nine days of study, lectures, and orientation. March 21-25 was spent in Paris and London, with students concentrating on biblical archaeology and manuscript resources in several museums.

Special meetings: Hubert Schwartzentruber, Elkhart, Ind., at Floradale, Elmira, Ont., Apr. 25-27. Andrew Jantzi, Sarasota, Fla., at Rockhill, Telford, Pa., Apr. 6-13. Roy Kiser, Stuarts Draft, Va., at Mt. Joy Presbyterian, Vesuvius, Va., Apr. 13-17.

New members by baptism: one at Roselawn, Elkhart, Ind.; fifteen at Beemer, Neb.; eight at Plains, Lansdale, Pa.

Change of address: David Alderfer from Denver, Colo., to R. I, Scottdale, PA 15883

readers sav

Submissions to Readers Say column should comment on printed articles.

Thank vox., Mary Lou Houser, for reminding me of "The Twinkle in His Eye" (Mar A). One of my cherished experiences is having studied under Wyron Dietz at Lancaster Mernonite School. Brother Dietz's "twinkle" has left an indelible impression upon my life and I am particularly delighted to know that Cod continues to bess and use him in the ministry of teaching. — Carl K. Newswanger, Bloomington, Ill.

Cospel Herald provides us with much interesting and thought-provoking material. I would like to express myself in the "Readers Say" Column concerning a recent article.

My deep compassion goes to Mr. Hilly in the pain and loss he is suffering ("The Little Green Apples," Mar. 4, 1975). I am in full agreement with his attitude and actions of orgiveness toward those who caused this suffering. Certainly these are being done in the spirit of Christ.

But the article leaves me with some fundamental questions. If I, a stranger, suffer with the victim, then how can it be that God, who knows and loves him intimately and who created that wonderful eye, "made this happen"? If Mr. Hilty, surely like all of us a fallible human

being, can forgive the debt and hurt those three boys inflicted on him, cannot God forgive his shortcomings without inflicting puntshment? (Or are we more capable of loving and forgiving than God isr? Further, does God use people as "His Where does that leave personal responsibility? Is God the creator of evil? Finally, doesn't God completely forgive our sins and remember them no more (1s. 1:18 and Ps. 103:10-12)? Couldn't the "insus" be a life of joy and sertent of the country of the country of the country as, for example, it was in the life of the Apoette, as, for example, it was in the life of the Apoette.

I'm glad that John R. Mumaw in the seminar for retardation workers at Brock Lane, Md., stressed the personbood of the retarded citizen and the need to include him or ber in the fellowship of believers (G.H., Mar. 4, p. 172). Retarded persons are living and how do we respond when they put their arms around us? With our help they can become comfortable interacting with the general public instead of hearted and cruel. I'm glad the Mennonite Church is awakening to the needs of these special people.—Margiret M. Schantz, Albany, Ore.

I would like to say "Amen" to "Menno's Opinion" (Mar. 4)... I would rather be scared into beaven than not to hear anything about hell and some day find myself there because someone neglected or refused to tell me about Cod's judgment as well as telling about His love. Let's preach and teach the whole Bible not just what makes us feel comfortable. — Carolyn Stalter, Colorado Springs, Colo.

I was dismayed by the ruthless attack of Munirice Martin, Elmira, Ort., (Readert Say, Mar. I.) on Joan Martin who wrote her personal testimony "Unlock the Hurt and Let It Go" (Feb. 18). Joan's article was a personal account of how prayer did miraculously change attitudes and put love and forgiveness in her heart. Of this I too can testify a

There may be times when dialogue and restitution need to take place, but hurful words can never be taken back or removed by smooth explanations or full justifications. When we try to follow certain prescribed steps and bring about a reconciliation similar to the way one solves a mathematical equation, why bother to pray?

How are persons freed from hatred when non-Christians mistreat them? How were martyrs able to forgiveness can only come from God love and forgiveness can only come from God through fervent prayer. If this is an escapist's pattern then I'll be happy to join the escapists with many other saints.

As for the theology of prayer, I don't know, but I do know practical prayer which produces results. . . Christ once admonished us to become as little children. — Virginia Krabill, Smithville, Ohio

I appreciate the message and variety of articles in Gosple Herald. But your Mar. 4 issue was a real winner. May the Lord give us more people who live the testimony expressed by Robert Hilly in "The Little Green Apples." Also, Menno's opinion was excellent and needed. The Bible says much about hell and the judgment of a rightness God. I prise Him for being a God of love, but let's not forget He is also a God of Juntice. We need to hear that

The article about Myron Dietz is a fitting tribute in our 450th year about a man who is doing much to promote Mennonite history. In the early 1900 I was fortunate to have Bro. Dietz as a teacher at Lancaster Mennonite School. Today, although I do not always agree with him, I love him as a brother in the Lord,

and that twinkle in his eye says he returns that

love and respect.

Your editorial, "Getting Through" (March 11),
was timely. As a member of the executive committee of a county National Association of Evangelicals, I recently met Dr. Paul Toms, NAE
president and paster of Park Place Church in
Boston. Upon learning that I was a Mennonite,
be was quick to tell me that he is impressed as
he travels with the fine work of the Mennonite
missionaries and the MCC relief works. According to this workfewide traveler, not just our
many areas. First the Lord missionaries and the MCC relief whough In so

May God belp us to continue to share this witness of relief to suffering humanity, and salvation through Jesus Christ. And may our Mennonite churches not just preach a gospel of love and brotherhood, but also tell of a God of justice and a hell of everlasting punishment for the unsaved.

Keep those Gospel Heralds coming! — Nelson W. Martin, Cressona, Pa.

At the conclusion of her article, "Anabaptist Perspectives on Education" (Feb. 25), A. Groce Wenger asks whether a church such as ours can survive without a "unique type of education," are survive without a "unique type of education, in gracing of the fecent Thrust of the conclusion in gracing of the fecent Thrust of the conclusion is gracing to the feet of the conclusion in gracing the conclusion is gracing to the conclusion in the conclusion in the conclusion is gracing to the conclusion in the conclusion in

Let me illustrate the shape of the issue by borrowing two closely related points from Wenger's article. (1) In "teaching the concept of vocation as servanthood to young people growing up in a competitive, success-oriented society" it seems somewhat incongruous to emphasize seems somewhat incongruous emphasizes seems somewhat incongruous emphasizes seems somewhat incongruous emphasizes seems somewhat in the classroom. Thus, (2) it is not surprising that William Hooley finds we teach doctrine better than values, for it is precisely in the areas of value that we ask students to be schizophrenical values that we ask students to be schizophrenical or surprised to the schizophrenic seems of the schizophrenic

same difficulty.

What implications follow? I have space for only a few directionally worded questions and brief comment.

1. Does it not mean that grades as competitive judgments need to give way to evaluation as an integral part of learning? Surely we can work out a system within which cooperative people-hood education" can occur, while placing grades in the peripheral place they merit. Evaluation in the peripheral place they merit. Evaluation in the peripheral place they merit. Evaluation in the proposed place and the proposed place that the proposed place is a proposed place of the proposed place in the proposed place and individualism promote barriers to brotherhood and servanthood.

Does it not mead that we help persons explore weak and undeveloped areas of their lives without fear of failure? Should it not be possible for a student to pursue music, art, economics, or psychology because of an intrinsic desire to know, and without the fear of a permanent blot on the transcript.

3. Does it not suggest that the use of distinctions in the form of titles and formal address should be revised? Brotherhood seems more likely if the trappings of inequality are reduced.

4. Does it not mean that anyone with curiosity and desire should be encouraged to attend our colleges to enrich themselves in as few (or as many) areas as they desire, without the trappings which accompany the search for a degree? If an older person or a working young adult wishes to come for a trimester, or a year, to enrich his life, should we not encourage this and assist him in this endeavor? Does our presented to the proposed of the search professional control of the proposed of the search possible to meet the desires of succh a person with a slight change in emphasic parts.

change in emphasis. With the impressive array of creative people in our brotherhood, certainly it should be possible to make "peoplehood education" a daily reality rather than an idealistic philosophy. Let us commit ourselves to that end, for therein lies our uniqueness. — Duane Kauffman, Goin lies our uniqueness.— Duane Kauffman, Go

shen, Ind.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bisbort, George and Brenda (Brown), Barto, Pa., first child, Scott George, Feb. 24, 1975. Frankenfield, Dale and Aldine (Anders),

Elroy, Pa., first child, Jill Nadine, Nov. 25, 1974. Graber, Larry and Violet (McGinnis), Wayland, Iowa, first child, Heidi Joy, Jan. 18, 1975. Graber, Wendell and Linda (Erickson). Ames.

Iowa, first child, Teresa Lynn, Dec. 20, 1974. Gunden, Ron and Linda (Garber), Elkhart, Ind., first child, Lisa Micbele, Jan. 28, 1975. Hartzler, Kenneth and Janet (Horning), West Lafayette, Ind., first child, Rhonda Coleen,

West Lafsyette, Ind., first child, Rhonda Coleen, Jan. 3, 1975.

Hoylman, Gary and Carol (Vehr), Aspers, Pa., first child, Danielle Lyn, Feb. 6, 1975.

Pa., first child, Danielle Lyn, Feb. 6, 1975. Jordan, Charles and Sandra (Williams), Lakewood, Calif., first daughter, Nicole Dominique, Jan. 29, 1975.

Kanagy, Wilfred and Charlene (Bultinck), Cable, Ohio, first child, Joshua Carl, Feb. 27, 1975.

Kendall, Willard and Sharon (Lehman), West Liberty, Ohio, second child, first son, Seth Lebman, Mar. II, 1975.

King, Stan and Bonnie (Leichty), Meridian, Miss., second son, David Andrew, Jan. 16, 1975. Kraybill, Herbert and Sharon (Jantz), Nazareth, Ethiopia, second child, first son, Galen David, Feb. 24, 1975.

May, Charles Francis and Connie (Shaffer), York Springs, Pa., first child, Charles David, Feb. 17, 1975.

Miller, Lyle and Joyce (Nafziger), West Liberty, Ohio, second son, Reggie Dwayne, Mar. 6, 1975.

Moyer, J. Lester and Gladys (Evans), Parkerford, Pa., third child, second son, Brian Rendell, Jan. 2, 1975. Newcomer, Carl and Elaine (Bachman)

Jan. 2, 1810.

Newcomer, Carl and Elaine (Bachman),
West Liberty, Ohio, fourth child, second daughter, Lisa Ann, Mar. 5, 1975.
Ontiveros, Efren and Christine (Showalter),

Vansaches Vansached daughter. Kendra

Waynesboro, Va., second daughter, Kendra Felisa, Feb. 18, 1975. Robbins, Edward, Jr., and Deborah (Stein), Boyertown, Pa., first child, Matthew Thomas.

Jan. 5, 1975.
Sala, Marlin W. and Joan (Hershberger),
Gilbertsville, Pa., second son, Gregory Lynn,
Oct. 4, 1974.

Schrader, David L. and Elda Mae (Studer), Roanoke, Ill., second daughter, Erica Leigh, Feb. 17, 1975.

Feb. 17, 1975.

Sheeler, Timothy and Joyce (Horst), Green-castle, Pa., first child, Jennifer Lynn, Feb. 27, 1975.

Shenk, Martin and Rosemary (Miller), Big-lerville, Pa., third child, first daughter, Joy Louise, Feb. 25, 1975.

Smith, Denny and Mary Ellen (Miller), Portland, Ore., first child, Bobby Jo, Mar. 11,

Souder, W. Blaine and Linda (Wireman), Telford, Pa., first child, Bronwen Kara, Feb. 8, 1975

Specht, David E. and Roxann (Rhodes), Boyertown, Pa., third son, Joshua Paul, Oct. 8, 1974. Stoller, George and Nyla, El Paso, Ill, first child, Jeremy Jacob, Mar. 12, 1975.

Wagler, Clare and Judy (Steckly), Wellesley, Ont., first child, Sheryl Dianne, Jan. 12, 1975.

marriages

May the blessings of God be upon the homes estab-lished by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Hiller - Shoemaker. - Joel Hiller, Kitchener, Ont., and Judy Shoemaker, Elmira, Ont., both of Bethel cong., by Simeon Hurst, Mar. 1, 1975

Lehman - Sells. - Ed Lehman, West Liberty, Ohio, Bethel cong., and Kimberly Sells, Kennard, Ohio, Nazarene Church, by Melvin Smitely and Duane Beck, Feb. 15, 1975.

Troyer — Young. — Danny L. Troyer, Milford, Neb., Milford cong., and Diane Young, Pender, Neb., Presbyterian Church, by Milton Troyer, father of the bridegroom, Mar. 8, 1975.

Yordy — Landis. — Wallace E. Yordy, Ash-ley, Mich., Bethel cong., and Jean E. Landis, Lititz, Pa., Millport cong., by Amos H. Sauder, Mar. 8, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved

Bontrager, Elton, son of Abraham and Susan (Slaback) Bontrager, was born in Lagrange Co., Ind., June 12, 1905; died of a stroke at the Goshen Hospital, Goshen, Ind., Mar. 7, 1975; aged 69 y. He was married to Amelia Bontrager, who preceded him in death on July 3, 1970. Surviving are one daughter (Anita Faye) and one sister (Nora - Mrs. William Beechy). One son died in infancy. Funeral services were held at the Maple Grove Mennonite Church on Mar. 10, in charge of Joe J. Swartz; interment in the Bontrager Cemetery.

Burkholder, Levi, son of Jacob and Eliza-beth (Miller) Burkholder, was born at Nappanee, Ind., Mar. 17, 1906; died of heart failure at the Elkhart General Hospital, Elkhart, Ind., Mar. 2, 1975; aged 68 y. On Oct. 16, 1943, he was married to Bessie Martin, who survives. Also surviving are 4 children (David, Phillip, Mary, and Martin). He was a member of the North Main Street Mennonite Church, where funeral services were held on Mar. 5, in charge of Homer North, Howard Dunlap, and Sam Hostetler; Interment in the South Union Cemetery.

Eichelberger, Lena, daughter of Abraham and Amanda (Kuhns) Troyer, was born in Shickley, Neb. Dec. 5, 1901; died of heart trouble at Fillmore County Hospital, Geneva, Neb., Mar. 12, 1975; aged 73 y. On Dec. 11, 1919, she was married to Menno J. Eichelberger, who survives. Also surviving are 6 children (Donald, Larry, Wilda Noel, Edna Schlegel, Wauneta Roth, and Marjorie Kennel), 24 grandchildren, 2 great-grandsons, 2 brothers (Roy and Ray Troyer), and 2 sisters (Katie Birky and Fern Lauber). She was preceded in death by one infant son. She was a member of the Salem Mennonite Church, where funeral services were held on Mar. 14, In charge of Lee Schlegel, Peter Kennel, and Glenn Birky: Interment in

the Salem Cemetery.
Nofziger, Ida U., daughter of Elias and Mary (Frey) Nofziger, was born at Archbold, Ohio, Oct. 17, 1887; died at Fulton County Health Oct. 17, 1887; died at Fulton County Health Center on Mar. 11, 1975; agod 87 y. Surviving is one brother (Sam H. Nofziger). She was a member of the Central Mennonite Church. Funeral services were held at the Griser Fu-neral Home on Mar. 14, in charge of Charles H. Gautsche; Interment in Pettisville Cemetery.

Randall, Jacob C., was born in Woolwich Twp., Ont., June 23, 1883; died at South Waterloo Memorial Hospital on Feb. 27, 1975; aged 91 y. On Sept. 20, 1911, he was married to Ida May Schledel, who preceded him in death on July 8, 1973. Surviving are 3 daughters (Eileen, Nora - Mrs. Robert Hammong, and Alice — Mrs. John Semple), 3 sons (Layton, Lloyd, and Elton), one foster daughter (Martha — Mrs. Ronald Schaus), 14 grandchildren, and 10 great-grandchildren. He was preceded in death by one son (John A.), 3 sisters, and 5 brothers. He was a member of the Breslau Mennonite Church, where funeral services were held on Mar. 2. in charge of Dennis C. Cressman; in-

terment in Breslau Cemetery.

terment in Breslau Cemetery.

Ropp, Catherine, daughter of Jacob and
Mary (Jantzi) Albrecht, was born in Mornington
Twp., Ont., Sept. 26, 1890; died at Stratford
Hospital on Sept. 19, 1974; aged 83 y. On Jan. 31, 1912, she was married to Edward Bach, who preceded her in death on Sept. 17, 1946. On Mar. 20, 1958, she was married to William Ropp, who survives. Also surviving are 5 sons (Nel-son and Clarence Bach, Ivan, Lloyd, and Lincoln son and Liarence Bach, Ivan, Lloyd, and Lincoln Ropp). 19 grandchildren, 2 great-grandchildren, 8 brothers (Amos, Aaron, Lorne, Emmanuel, Harry, George, Irvin, and Armand), and 5 six ters (Clara – Mrs. Alvin Schlegel, Selin – Mrs. Enos Boshart, Verna – Mrs. Carl Siemon, Lena - Mrs. Robert Shantz, and Eileen - Mrs. Gordon Woolner). She was a member of the Poole Mennonite Church, where funeral ser-vices were held on Sept. 22, in charge of Amsey Martin; Interment in the Poole Mennonite Cemetery.

Schlegel, Sarah Jane, daughter of Jacob and Amanda (Hershberger) Stutzman, was born in Holmes County, Ohio, Sept. 2, 1880; died at the Seward Memorial Hospital, Seward, Neb., Jan. 29, 1975; aged 94 y. On Feb. 23, 1898, she was married to William Schlegel, who pre ceded her in death on Apr. 18, 1949. Sur-viving are 4 children (Joseph, Esther - Mrs. Menno Oswald, Gladys - Mrs. Harry Schweitzer, Viola - Mrs. Joe Gingerich), 12 grandchildren, 32 great-grandchildren, 14 great-great-grandchildren, 2 brothers (Dave and Jake Stutzman), and one sister (Mary Schlegel). She was preceded in death by one daughter (Gloria), 5 brothers, and 3 sisters. She was a charter member of the Milford Mennonite Church. Funeral services were held in charge of Milton Troyer;

Schmucker, Byron W., son of Christian and Lydia (Conrad) Schmucker, was born at Louis-ville, Ohio, Mar. 30, 1895; died of a heart attack at his home at Louisville, Ohlo, Mar. 8, 1975; aged 79 y. On Dec. 16, 1915, he was married to Mary Conrad, who survives. Also surviving are 2 sons (Ivan and Earl), 5 grand-3 great-grandchildren, and 3 brothers children, (Homer, Glenn, and Raymond). He was a member of the Beech Mennonite Church, where funeral services were held on Mar. 11, in charge of Wayne North; Interment In the Beech Cemetery.

interment in the church cemetery.

Shaum, Kenton James, son of James and Esther (Troyer) Shaum, was born on Nov. 14, 1960; died of lymphoma at his home on Mar. 2, 1975; aged 14 y. Surviving are his parents, 2 sisters (Donita and Suetta), maternal grandparents (Mr. and Mrs. Clarence Troyer), and paternal grandparents (Mr. and Mrs. Henry Shaum). He was a member of the Wildwood Mennonite Church, where memorial services were held on Mar. 4, in charge of Homer

Snyder, Christian B., son of Henry G. and Anna H. (Bomberger) Snyder, was born in Warwick Twp., Oct. 16, 1879; died as a result of a broken hip at Lititz, Pa., Feb. 16, 1975; aged 95 y. In 1904, he was married to Anna Brubaker, who preceded him in death in 1928. He was married to Fannie Landis, who died on Mar. 14, 1974. Surviving are one daughter (Grace — Mrs. Ernest Bauman), one son (Warren B. Snyder), 8 grandchildren, 37 great-grandchildren, and one sister (Mrs. Anna Erb). He was a member of the Landis Valley Mennonite Church. Funeral services were held in the Spacht Funeral Home, Lititz, Pa., Feb. 19, in charge of Ira D. Landis and Mervin L. Landis; interment in the Landis Valley Cemetery

Stewart, Mary Elizabeth, daughter of Christian K. and Mattie (Lantz) Lapp, was born at Neshannock Falls, Pa., Sept. 10, 1914; died of a heart attack at New Castle, Pa., Mar. 4, 1975; aged 60 y. On June 10, 1934, she was married to Roy M. Stewart, who survives. Also surviving are one son (George M.), one daughter (Alice Elizabeth Channing), 3 brothers (John, Leroy, and Joe Lapp), and 4 sisters (Ruth Helmuth, Margaret Miller, Martha Toda, and Lois Alfreda). She was a member of the Maple Grove Mennonite Church, Funeral services were held at the Sharp Funeral Home on Mar. 7, in charge of Leonard D. Hershey; interment in the Maple Grove Mennonite Cemetery.

Williams, David S., son of William and Annie (Witmer) Williams, was born in Frederick Co., Md., June 7, 1913; died of respiratory arrest at Gettysburg, Pa., Mar. 8, 1975; aged 61 y. On Aug. 4, 1938, he was married to Emma Martin, who survives. Also surviving are 4 sons (Ray, Roy, Merle, and George), 2 daughters (Velda Sease and Susan Reid). 7 grandchildren, and 7 brothers and sisters (Mrs. Martha Kalbaugh Mrs. Grace Eshleman, Hubert, Mrs. Anna W finger, Ivan, Ralph, and Robert). In 1961 he was ordained deacon to serve the Mummausburg congregation. He was a member of the Bethel Mennonite Church, where funeral services were held on Mar. 11, in charge of Robert L. Shreiner and Nelson L. Martin; interment in Stouffer Mennonite Cemetery, Smithburg, Md.

Cover by Wallowitch; pp. 243, 248 by Robert Maust; p. 250 by Larry Fisher; p. 251 (top) by Tim Walther; p. 253 by Loren Hostetler; p. 256 by Jim Bishop.

calendar

Homecoming, Eastern Mennonite College, Harrisonburg.

Va., Apr. 25-27.

Rocky Mountain Mennonite Conference Annual Meeting.

Pueblo, Colo., May 2-4.

Office 75 — Retreat for secretaries and clerical persons employed in Mennonite Church agencies, Harrisonemployed in mountain burg, Va., May 2-4.

Franconia Spring Conference Assembly in conjoint meeting with Eastern District General Conference,

South Central Conference, Pryor, Okla., July 18-20. Virginia Conference Assembly, July 24-26. Indiana-Michigan Mennonite Conference session

public high school in Washington, Ind., July 24-27.
Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.
Cross-Cultural Youth Convention, Missouri Valley College, Marshall, Mo., Aug. 10-15.

lowa-Nebraska Conference, Manson, Iowa, Aug. 19-21. 57th annual commencement, Eastern Mennonite College, Harrisonburg, Va., 4:00 p.m., May 25.

See Parochial Schools Better Than Ever

Superintendents of Roman Catholic school systems in the U.S. agree that their schools are better than ever, superior to public schools generally, and the majority believe that if their schools are not academically and professionally as good as public schools they should close down. They also strongly disagree that only wealthy parishes will be able to maintain Catholic schools and generally agree that inner city schools should be the last to close, even if it takes "centralized" school funding to keep them open.

These were some of the conclusions based on a survey of 156 diocesan school super-intendents — some 67 percent of those queried — taken by a U.S. Catholic magazine.

Only 25 Countries Have Abolished Death Penalty

A U.N. report on capital punishment states that only 25 out of the 138-member countries have abolished capital punishment by law. In an update on the death penalty situation the document points out, however, that even among these countries capital punishment in some instances is still possible.

Jehovah's Witnesses' Problem

Jehovah's Witnesses are having problems with eschatology. In recent years, a good deal of publicity has centered on the idea that the end of the world was expected to occur in 1975. But now, leaders of Jehovah's Witnesses are saying that Armageddon may not be imminent.

A report by John Dart in the Los Angeles Times traces the origin of the belief that 1975 would be the end of the world to a book published by the sect in 1966. Mr. Dart writes that since that time "the Watchtower Society has been saying that Autumn 1975 would mark the point 6,000 years from the creation of Adam in 4026 BC—a date derived by the Witnesses from their own Bible chronology, which rejects scientific evidence of mankind's existence on earth for millions of years."

Although Witnesses are not now identilying 1975 as the end of the world, they are continuing to warn against taking a complacent attitude as the "last days" approach. In their early years, Jehovah's Witnesses were anticipating Armageddon to occur in 1914. When it did not, the Watchtower Society began teaching that that year marked the beginning of the "last days" before the end of the world.

Gospels from Woman's Viewpoint

A Lutheran woman, in a book published by a Roman Catholic order, has "reinterpreted" the Gospels from a woman's viewpoint with an eye toward increasing awareness among Christians that the role of women in Scripture must be reassessed.

Rachel Conrad Wahlberg, author of Jesus According to a Woman, published by Paulist Press, said that "Jesus treated women with no condescension always as full human beings." She added that although women have been treated as secondclass citizens by the church, Jesus treated them as "full persons" who could discuss theology with Him and do Cod's will. "Il illustrate the principle by searching out Jesus pro woman orientation in ... typical and crucial selections."

Lutheran Social Statements

A 56-page booklet listing the social statements and other documents of the major Lutheran denominations and agencies has been published by the Lutheran Council in the USA.

The booklet, The Lutheran Churches Speak, includes material dealing with church and society concerns, comunications, cultural affairs and community development, economic life, education, ethnic and religious minorities, criminal and religious minorities, criminal and religious minorities, criminal outsides, military service, the political process, health, natural resources, human sexuality, family life, social welfare, peace and war, and world hunger.

In addition to social statements, the booklet includes study reports and testimony presented to congressional hearings. It is available at \$1.50 per copy from the Lutheran Council headquarters. 315 Park Avenue South, New York, N.Y.

Nigerian Bishop Alternative: Return to God or Disaster

The new Anglican bishop of Lagos, Festus Oluwole Segun, said that Nigeria is facing a crisis of choice "between a return to God and catastrophic disaster.

"In our country today"—let's face it we've lost God. We've lost our contact with the Almighty. We've lost our anchorage, we've lost our mooring, we've lost our moral direction, we've lost our moral sensibilities".

Today in Nigeria, the prelate went on, "there is continual industrial unrest, with threats of strikes and actual strikes involving the necessities of life. Our economic recovery is being threatened by a widespread lack of confidence. It is difficult to see how confidence can be restored while things remain as they are and the temper of our people remains what it is."

Bishops, Parents Oppose Mexican Textbooks

Covernment-authorized textbooks to be used in all of Mexico's schools have come under fire from a national parents' or-ganization, the Roman Catholic bishops, and several civic groups because they extol socialism and present forms of sex education. The social science texts, which reportedly speak fervently of Socialist revolutions and exalt such Marxist leaders as Fidel Castro, Mao Tse-tung, and others, were initially attacked by National Parents Association (UNFF), representing some 600,000 parents.

Control Inflation, Stabilize Economy

Controlling inflation and stabilizing common should be the nation's top priority in the coming year, according to a survey of American high school leaders. Other priorities tited most frequently were additional progress in ecology, final settlement of Watergate and related events, solution of the energy crisis, and honesty in government.



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Don't Hinder Me, I'm Scarcely Keeping Up

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you . . ."
(Mt. 11:28, 29).

Within the space of a week, I sat in two meetings of groups who worried about what someone higher up would do to them. One was a church group alarmed at the possibility of legislative action by a larger group. Another was an assembly of sportsmen who feared gun control laws because they believe these will limit their freedom to own and to use zuro.

Miles apart geographically and philosophically, the two bodies seemed to share this common concern: don't lay any greater burdens on us. It is enough trouble to carry those we already have. Perhaps this is a problem common to all, especially those of us middle aged and older. We have learned to live with the problems of life. We are not losing the game, but we are not exactly winning and we certainly can't risk being forced back to square one.

Is the situation as bad as we fear or are our fears real only in our imaginations? In a sense, both are true.

What people believe is a combination of what they have been told and witnessed and of their own experience. Experience is no perfect teacher, for its interpretation is colored by what a person has already learned and some of this learning is nonsense. Separating the nonsense from the reality is a lifelong task. But the process is often thwarted because the nonsense has become so attractive we cannot turn away from it. Anyone, then, who raises a question about it is seen as against us.

Suppose it could be shown, for example, that gun control laws are not a communist plot? Would that make any difference to the one who wants to believe that they are? Suppose it could be shown that love is a better way of life than violence? This would make little difference to the one who has a personal need to be potentially violent.

And how can do-gooders such as church executives and magazine editors help instead of hinder in the search for wholeness? The words of Jesus quoted at the beginning of this piece suggest that in His time as in ours, many were weary with life and troubled by fears which they could not handle.

Jesus invited such persons to come to Him for rest. But He did not offer them an easy alternative. Instead He called them to join a different kind of struggle, a pilgrimage on which He was the Chief Pilgrim. If we who presume to speak for Christ wish to be helpful, we do well to note His example.

The good news about Jesus provides a new start to those who find the old way tiring. But it is no life of ease He offers, for a life of ease can never really satisfy. So while we caution the one who speaks for Jesus to take his own advice first, we must ask the one who hesitates to listen, whether he is really satisfied with less than the best.

If he cannot listen because he is out of breath from running, is he certain that he is not running toward the wrong goal? The goal of many in life appears to be security, balance, equilibrium. Yet, as Jesus taught, security for itself is an unsatisfactory goal. To change the figure, life is a little like walking on a log: if you concentrate on the log, your insecurity is magnified. If you keep your eves on something larger, you can walk better.

So if we find ourselves threatened by givers of advice, it may be that we should ask ourselves why we are troubled. If we are keeping close to Christ, there is nothing to fear. If the helpers speak for Christ, we ought to hear

We know, of course, that all of us see "through a glass darkly" as Paul wrote to the Corinthians and some aspects of life will continue as mysteries and even problems. So we continue on the path of obedience, believing that partial knowledge can become more complete as we open our eyes to the light. — Daniel Hertzler

April 8, 1975



A spiritually great weekend! That's what it was, but now it's three weeks later. The excitement is leaving and the blues are coming. What happened? What went wrong?

Back in the first century a group of fishermen had the same feelings. Led by Peter this band of fishermen included other notables such as James, John, Thomas, and Nathanael, plus two other disciples of Jesus.

Earlier, Jesus in His resurrected body had shown Him-

self to these same people as they cowered behind locked doors. But now they were going fishing. That dreary night the lake only produced empty nets. As the dawn chased away the night, there stood Jesus on the shore. "Throw your nets over the other side." Suddenly the nets could not hold all the fish.

Why did the disciples forget so easily the difference that following Christ could make in their lives?

Who Am I?

It is not what I know,
but what I am.
It is not what I have,
but what I have been given.
It is not where I am,
but who is around me.
It is not what I do,
but how I use my gifts.
My life was given to me,
I give it back to God.
— Fdith I. Herr

Their commitment was to a word, not a fact. The disciples had kept some escape routes available just in case following Jesus turned out to be a bad trip. And they used one. Some nets and boats were quickly gotten together. (Their fishing business contacts were still good.) They were committed only as long as the picture developed as they though it should.

Later that morning Jesus gave Peter some private tutoring on the need for total commitment. When the questions about loving Jesus got too personal and involved, Peter shifted the discussion to "What about John?"

"What about this other church member, Jesus?" is still an evasion tactic used by most of us. If my commitment is such that I only swim where my feet can touch bottom and if need be I can walk out, then the blues will be certain to come. Only as I swim out into the deep and trust fully in God can I learn to weather the storms as well as the calm, realizing that both are part of God's working.

They misunderstood God's purpose for them and Jesus. The disciples had probably thought of Jesus only as a Messiah to redeem Israel from Rome. Jesus' death prety well destroyed those hopes. Of course, He came back to life in a body which enabled Him to go through walls, but He did not use it to political advantage.

Somewhere in the weeks just past, God's purpose for Jesus' life had slipped past the disciples. Jesus was concerned about the sheep and lambs, the people of His church who would grow so quickly within the next few years. Jesus' life was for one purpose: to reconcile persons to God.

Do we lose sight of this as we count the votes needed to pass our motion at the church council meeting? Or as we campaign for a higher mission budget? Do the blues set in because we forget God's purpose as we go through the dally routine of "making a living"? If we get too much involved in the tasks we are doing at the moment (even

the ones God wants us to do), then we have probably lost sight of God's overall purpose.

They misunderstood God's plan of action. I can imagine that meeting behind those locked doors after Jesus' death were not just a bunch of men crying on each other's shoulders. They were planning their next move. What a waste it turned out to be—fishing without any results! They could not see God's plan of action.

Sometimes as time passes after a big spiritual experience in my own life, my faith in God's plan of action starts to shrink, my relationship with the Holy Spirit becomes less than intimate, and I start to take things into my own hands. The results are as fruitful as the disciples' fishing.

Unless my moves are His moves, they will be no moves at all. Plans for evangelism will be only paper spitballs shooting at concrete walls unless they are God's plan of action for here and now. God does not have standard-form witnessing contracts he has each Christian sign. Rather, God's plan is tailor-made for each person and time.

After Easter seems a stupid time to get the blues, but I have gotten them at similarly stupid times. These bad trips usually come when my commitment or understanding of God's purpose and plan of action begin to get lost in the whirl of daily living. But finding the cause also finds the

Gospel Herald -

The After-Easter Blues Richard L. Bowman	261
Notes on the Mennonite Church in 1925 J. C. Wenger	263
Perspectives on Church and Society	
Dennis Kuhns	266
Eldon Schertz	268
Allen R. Mohler	269
Simon Schrock	270
Don Blosser	271
It's Time to Think Katie Funk Wiebe	272
The Agony and Ecstasy of Education José Ortiz	273

Daniel Hertzler, Editor
Volume 68

David E. Hostetler, News Editor
Number 14

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Richard L. Bowman is from Corvallis, Ore.

Notes on the Mennonite Church in 1925

by I. C. Wenger

Gospel Herald appeared on New Year's Day, 1925, with its veteran editor, Daniel Kauffman, in his sixtieth year, but still vigorous, a man of unusual gifts, deep piety, in some ways of a conservative turn of mind, in other ways rather progressive — a man who as churchman, author, and editor enjoyed the confidence of the great bulk of the brotherhood: Daniel Kauffman's voice carried great weight. A. J. Metzler, who later served as general manager of Mennonite Publishing House, told me that he had never known a man in whom self was so well crucified.

- In preparation for the writing of these observations I sat down in the Historical Library and skimmed through the Herald for all of 1925, reading such items as seemed most significant. I was impressed with the good balance of the material in the periodical. Perhaps I could formulate some of my impressions.
- It was a church in which Christ was exalted as both Savior and Lord. Articles appeared on the deity of Christ, His virgin birth, His teachings. The members of the church were urged to be faithful to Him and were constantly encouraged to keep the "all things" He had taught.
- 2. It was a Bible-centered church. The writers regularly appealed to the Scriptures as the foundation of their beliefs and their concerns. Much Scripture was quoted. Bible conferences were held. So were evangelistic meetings. The doctrinal "Question Drawer" was a lively feature of the Herald.
- 3. It was a congregation-centered church. Perhaps this was the most persistent impression one received in reading the issues of the Herald for 1925. Ten members were baptized at Deep Run, or a minister was ordained at Weaverland, a Bible conference was held at Trissels,

evangelistic meetings were in progress in the Beech congregation — the correspondence from the "field" resembled today's Mennonite Weekly Review. The obverse of this congregational emphasis was the low profile of Mennonite General Conference and its committees — I could hardly believe my eyes when it was not even listed in the 1925 Mennonite Yearbook.

- 4. It was a church alert to the dangers of theological liberalism. A number of articles were obviously written to establish the readers in the faith of the Bible, to warn of the danger of secular thought. (It was less than two years after Goshen College had been closed for a year because it had partially lost the confidence of the constituency—to such a degree that even putting in D.K. as president would not avert its closing.) How wonderful that it was only a few years until Goshen and our other colleges became centers of an "Anabaptist vision of renewal"!
- 5. It was a church concerned to perpetuate its denominational distinctives. Many articles dealt with the dangers of worldliness and conformity to the fashions of an ungodly society. The only references to our founding fathers of the 1520s were in a lone article by John Horsch, and somehow the deeper issues which occasioned the birth of our brotherhood did not seem to reach the rank and file of the church. Anabaptism was not in our thinking in 1925. There was next to nothing on nonresistance, but considerable on worldliness, especially in dress.
- 6. It was a brotherhood of love and goodwill. The leaders all knew each other. The meetings of the Boards of the church brought together those leaders who warmly greeted one another with handclasp and the holy kiss. Those symbols were genuinely meant and were so received. I remember those days vividly.
- 7. It was a missionary-minded church. Each month

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Daniel Kauffman, editor of Gospel Herald, 1908-1943

the Herald carried a "Mission Supplement" which contained stirring articles on our two foreign fields and our many home missions. It was thrilling to read of the work in Dhamtari and Kansas City and Pehuajo. The names of the mission stations in faraway India and Argentina were household words across the church, and even more so the names of the missionaries — articles carried such signatures as George I. and Fannie Lapp.

8. It was a church of congregations, and beyond that, of a simple structure. Even the district conferences were simple. Especially in the older areas of the church — Franconia, Lancaster, Washington-Franklin, Virginia, and Ontario — it was the congregation which loomed large in the minds of the people. At least a third of the church did not bother to send delegates to the General Conference. And in the district conferences of the East, there were no elected moderators, and no conference program as such. Conference was for the ordained brothers to confer and counsel — and they took their responsibilities seriously.

There was a serious mien, an air of gravity, which made its impression even on teenagers such as I in 1925. The church, incidentally, was the people; the building was the meetinghouse. In the conference which had changed the least from Colonial days (Franconia) many of the congrations still opened the service in German and sang (old people only) one German hymn at the regular biweekly service. And new meetinghouses were not "dedicated," just formally "opened."

9. Our church schools were weak and small. When they opened in the fall of 1925 Hesston had 168 students, Goshen 167, and EMS 129. But D.K. favored higher education if it was in the hands of sound teachers, and the schools were destined to thrive and grow.



Sanford C. Yoder, president of Goshen College, 1923-1940

- 10. Like any other year, some leaders went home to glory, and other took their places. Bishops A. B. Herr and D. N. Lehman (father of Chester K.) passed on, while T. K. Hershey and Ezra B. Yordy were ordained as bishops. D.K. began the year with a tribute to J. S. Coffman, who had led him to make the surrender of faith and who helped him to start out as a humble follower of the Son of God.
- 11. Although D.K. wanted the church to continue as a brotherhood faithful to Christ and His Word, and because he was vigorously opposed to the militaristic and nationalistic stance of many Fundamentalists (he referred to Fundamentalism "with a capital F"), he tried to keep the church sound on the fundamentals of the Christian faith, and published various articles on the person of Christ, on His deity, on Christ our High Priest, on His kingdom, on the cross. He was so much impressed with the staunch defense of the faith made by W. J. Bryan at the Scopes trial (for breaking the Tennessee law against teaching evolution) that he published Bryan's undelivered address in 181/2 columns of fine print.
- 12. The church was much concerned not to lose the symbols of those principles which it had held dear for many centuries and so there were articles in defense of the devotional covering, and reasons were given why the historic bonnet was a more appropriate headgear that even a simple turban. Some leaders felt that if some of the crucial symbols were lost, the church would be doomed. It was feared, for example, that the introduction of musical instruments would have an adverse influence on congregational singing.

There was warning against becoming involved in worldly insurance companies. Even healing by the secret incantations of powwowing was firmly opposed as unbecoming for

disciples of Christ. Gospel Herald was a powerful influence on the brotherhood in the promotion of a life of personal holiness and a faithful following of the lowly Nazarene, and it powerfully influenced and guided the pastors.

Let Us Be Careful. I am glad that Ruth and I did not have to raise our family in an era with so few church high schools, no seminary, no church camps, no Voluntary Service, Pax, Civilian Peace Service and Mennonite Disaster Service, and almost no books on our heritage of faith and life. I was almost through high school before I ever heard of Conrad Grebel. And I had no idea of the wealth and significance of our spiritual heritage until I studied Mennonite history under Harold S. Bender (son-in-law of the Anabaptist scholar, John Horsch). I became totally convinced on refusing even noncombatant service only when I studied the experience of our brethren in 1917-18 and the issues they faced when drafted.

There was a greater danger of clericalism in 1925 than today. Leaders in some cases exercised excessive power, while the people were repeatedly instructed that the greatest mission was not home or foreign—it was submission.

Although various articles were written to encourage the young people, and to assure them that they had an important place in the church, there was no youth program in many areas—and rather poor literaries in other areas. No MYF program anywhere.

And although the principle of missions was pleaded eloquently, the task was thought of as belonging to a few professionals supported by the church. It was a later era when the slogan "A mission outpost for every congregation" became famous. We simply did not realize what could be done in terms of a worldwide presence and witness, especially through our young people.

There were many devout, humble, faithful disciples of

Among Gospel Herald writers in 1925 were the following church leaders: D. H. Bender, I. E. Burkhart, Paul Erb, George R. Brunk I, C. D. Esch, MD, P. A. Friesen, David Garber, Moses G. Gehman, A. C. Good, J. D. Graber, L. J. Heatwole, Silas Hertzler, J. W. Hess, John Horsch, George J. Lapp, J. A. Liechty, Henry E. Lutz, Ernest E. Miller, Orie O. Miller, J. D. Mininger, John H. Mosemann, Sr., Noah Oyer, J. A. Ressler, J. S. Shoemaker, J. L. Stauffer, H. N. Troyer, John W. Weaver, A. D. Wenger, S. B. Wenger, Silvanus Yoder, and many others. The many other writers included an astonishing number of women: for example, Adah Bechtel, Florence Baker, Ruth Bender, Seliva Jennings, Marie S. Blosser, Mina B. Esch, Maggie Blosser, Emma H. Shank, Lydia Lehman, Irene M. Slagel, Florence Lauver, Edna Slagel, Mary C. Kauffman, Malinda Stutzman, Selena N. Gamber, Alice Hartzler, Gertrude M. Lefever, Mabel Groh, Mary Yoder, Bernice Miller, Charity Gingerich. - I.C.W.

Christ in 1925, but I am "glad that our children and grandchildren have a much wider opportunity to serve Christ and to witness to saving faith and His way of love in today's era. Let us be careful not to let genuine values slip away as we seize today's opportunity for service. Let us continue to be both nonresistant and nonconformed to the way of life of a Christ-rejecting world.

Let us seek to be prophetic witnesses to that kingdom which is not built on war and violence. And let us seize every opportunity to seek to lead penitent converts to Jesus Christ our Lord and Savior. Evangelism lies close to the very heart of Anabaptist (and New Testament) discipleship.

Fifty Years Ago

We are at the close of our fourth century of existence as a body of Christians holding to a New Testament form of belief in doctrine and practice. Our forefathers called themselves believers in Christ, but others named them Anabaptists, and later on Mennonites. It may not be true that all that lies in the background of our history is good and worthy of telling from the housetop; some ... should rather humble us and cause us to make confession for our people as did Daniel the prophet for Irsach.

Nevertheless, we have much to thank God for, to honor those of our forebears who have blazed the pathway in the darker ages, when the light of God had well-nigh gone out in the hearts of men. They gave us the best heritage

possible when they cried out in every country that Christ and the New Testament are the revelation of God sufficient for His people in all ages.

We are glad to report that many are interested in getting our young people at large to see their noble heritage. Historians in the church and students of our past in this issue and throughout the year will write for us. This issue and throughout the year will write for us. This will be a great year for us if we will wisely learn of the past, hold fast to the good, dropping only that which is not vital. . . To hold future generations we must convince them that past generations have lived valiantly, righteously, and devotedly, to the glory of God.— C. F. Dersttine in the Christian Monitor, January 1925

Five writers comment on issues of Christian obedience as they have discerned them through study of the Scriptures and observation of life today.

Perspectives on Church and Society

In Response to Violence

by Dennis R. Kuhns

In a little community just north of Meadville, Pennsylvania, a woman was murdered and her house set on fire in an apparent attempt to disguise the former crime. The editor of our local newspaper commented, "The impact of an act of brutal violence pervades any community but especially a community as unaccustomed to it as Meadville is." He went on to describe the confusion and fear that come to everyone in the wake of violence. The editor concluded, "What, we wonder, makes some men destroy and others conserve? What division occurred and when and why? Why should a Mrs.—— be killed?

"We can only hope that someday collective knowledge will allow us to understand. Only then will 'civilized' attain full dimension."

While I affirm the editor in his closing sentence, it leaves me feeling helpless and seems to evade the issue. Human beings are complex creatures. I doubt that the "collective knowledge" of the scientific fields will ever completely explain the factors that influence us, and so give us the understanding we so long for. By their very nature and the nature of the subject, their research will never come to an end.

Personal Responsibility. As helpful and as necessary as scientific research is, I prefer to begin looking at the problem of violence from the point of individual responsibility. We are faced with the truth that all of us are responsible for the continuing cycle of violence in our societies. It is here because we choose to let it be here.

Honesty forces us to confess that deep inside we all have tendencies toward the very violence that we deplore. And on the social level, we do give sanction to certain

forms of violence at certain times. We decry the death of an individual at the hand of another, but sing victory songs over the death of thousands of our national "enemies" in war. This is as true among Mennonites as among other peoples. Who among us, while confessing to love our enemies, didn't feel a little reassurance as the body counts were broadcast in the news during the Vietnam war—telling us that more of the "enemy" had been killed than those on "our side"?

Also on the social level, we call for the death of a murderer while crying over the victim. But by the same token we are perpetrating the very thing for which we want the murderer killed—the violent ending of a human life. Capital punishment is often defended in Christian circles (our own included) on the basis of Romans 13:1-9. I wonder if a more careful study would warrant this popular belief? Particularly in light of the New Testament witness that Jesus is the full and complete revelation of God. Christians might well explore Jesus' way of dealing with offenders and balance this example against Romans 13:1-9, lest we be caught defending what is "of this world" rather than the will of God.

Our communities and nations must come to realize that violence is self-defeating. Violence only breeds more violence. This is true whether used by society through its courts and law enforcement agencies, the military or by individuals. The histories of all lands and peoples are full of illustrations of this truth. Rebels overthrow governments in the hope of establishing more freedom and equality, but in the end use the same techniques as the governments before them.

Years later other rebel bands may overthrow the new governments for the same reason. Communities use capital punishment to punish certain crimes of violence, perhaps with the idea that it will deter future violent crimes. But in the process the communities suggest to their citi-

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266



zens that violence is permissible at certain times. Thus when the citizens feel their "certain time" has arrived, they will use violence to achieve their goals.

Jesus' Way. It is my belief that the best way to deal with violence is to open ourselves to Jesus' way. If we begin at the point of individual responsibility (without negating the psychological and sociological features involved), we can choose to reject violence as a way of dealing with people and choose to follow Jesus. His option is to "not resist one who is evil. But if any one strikes [us] ... on the right cheek, turn to him the other also" (Mt. 5:39). His option is to "love [our] ... enemies and pray for those who persecute [us] ... "(Mt. 5:44).

Such an option as Jesus offers gets to both the psychological and sociological roots of violence. Psychologically it means "owning up" to those tendencies within us that make for violence (an act of confession and repentance), and opening ourselves to new ways of dealing with our violent tendencies (accepting Jesus and His way). Sociologically we would then be part of a new group (the church).

As we minister to each other in the context of Christian fellowship, we can then learn Jesus' ways of dealing with anger and the other tendencies that make for violence. Also as part of the church, we can work toward ending those things in our communities that lead to violence. Thus Jesus' option is decisive and not "wishy-washy." It seeks out an offended party and makes peace as Jesus said in Matthew 5:23-25. It will not let "the sun go down on

[its] . . . anger" as Paul warned in Ephesians 4:26, 27. Neither is it blind to the fact that it may suffer at the hands of violence. Such is the implication of Jesus' words: "Pray for those who persecute you."

At this point I might add that when we do suffer at the hands of violence, it is again the church who offers her compassionate love to support us. It is out of this supporting background that we can extend forgiving love to those who commit violence against us.

But Do We Believe? All of this should be obvious to those who profess "to love [their] . . . enemies," and "pray for those who persecute [them]. But even within our own ranks these statements are often made: "Someone must fight the communists!" "The courts are too easy on the 'criminals.' They ought to lock them up and throw away the key." Do we really believe what we say we believe? Have we learned what it means to be forgiven and to practice redemptive forgiveness as we have experienced it as believers? If the answer to these questions is "no" (as the above quotations would indicate), then perhaps our congregations need to evaluate their life together to discern what is being taught, and whether their programs are facilitating the kind of mutual support that will make lesus' response to violence possible.

Also, it is often stated that violence is the fulfillment of prophecy. But are such prophecies as those which speak of coming wars and other forms of violence to be understood as pre-set, unalterable patterns of God? Or are they better understood as statements of fact as to the only logical outcome of people's continued rebellion against God? I am inclined to believe the latter. Jesus' weeping over Jerusahem and Jeremähr's weeping over Judah would seem to support my view. The implication of these examples is that if Jerusalem had chosen to accept Jesus and His way, or if Judah had chosen to heed Jeremiah, the course of events would have been altered and the outcome very different.

One last point. It is said that we cannot expect our local and federal authorities to follow the Christian way. This is given as a reason for not speaking to them with regard to military intervention and the use of capital punishment. And it is true. We cannot expect Christian behavior from non-Christians. But we can preach the gospel and live it out in our own lives! In so doing, we are then calling our neighbors and our authorities to follow Christ. This is the whole meaning of preaching and witnessing — calling people to heed the claims and message of Jesus and so to repent and follow Him.

I firmly believe that the gospel provides an alternative to the course being followed by our societies and nations. If we as Mennonites and members of other peace churches are willing to take our professions seriously, we can begin to solve the problem of violence in the world. To quote John Howard Yoder at the close of his book, The Politics of Jesus: "Our Lamb has conquered; Him let us follow."



On National Priorities

by Eldon Schertz

Judging by the amount of money our federal government spends, national defense is the top priority issue in America today. Safety is to be assured by a mighty military machine composed of highly sophisticated weapons and trained personnel. Rep. Robert Mitchel, speaking in Peoria, Illinois, defended our enormous military budget as necessary to keep us in the role of the most powerful nation on earth. Therein, he believes, lies safety. This is necessary if Americans are to be assured of being able to enjoy the way of life which has become so precious to them.

Many years ago a godly man wrote these words, "Some trust in chariots, and some in horses [planes and missiles]; but we will remember the name of the Lord our God" (Ps. 20:7). I can hear our leaders saying, "Yes we respect your religion and this is indeed a poetic and romantic idea, but it would hardly be practical for determining national policy." Many of us probably (openly or secretly) agree, even though we profess a faith in God.

But what are some of the things for which we were willing to spend \$82 billion this past year to defend?

Is it the right of 6 percent of the world's population to consume 40 percent of the world's resources?

Is it the right to consume food to the point of obesity being a major health problem in America?

Is it the right to pollute the atmosphere with the wastes of a superfluous number of high-powered, inefficient auto-

mobiles, as well as speedboats, snowmobiles, and other toys for adult people?

Is it the right to enjoy the benefits of affluency which has been gained, at least in part, by the savage and ruthless destruction of the American Indian's way of life, which was just as precious to them as ours is to us? By the degrading slavery of the black race and the exploitation foreign labor in American-owned industry abroad? Few of us take the time to consider the terrible travail by which our present society was born.

To defend these rights we are yearly increasing our military budgets to the point where it is becoming increasingly burdensome to our people, especially those who have low incomes. Can we continue this yearly increase and still be able to finance a productive economy? How long will it be until it takes all of our earnings to keep the monstrous machine running? How long will it be until it destroys the way of life it is supposed to defend? How long will it be until our leaders realize that we must settle our differences by negotiation rather than by intimidation, that love is stronger than hate, that trust is more effective than fear?

There is some evidence that some of our leaders are beginning to realize the futility of military might. Hubert Humphrey said, "Security is to be found in food, not in a \$90 billion military budget."

The late Dwight D. Eisenhower said, "Every gun that is made, every warship launched, every rocket fired, signifies, in the final sense, a theft from those who hunger and

are not fed, those who are cold and are not clothed."

Henry Kissinger said, "And one of the questions we have to ask ourselves as a country is what in the name of God is strategic superiority? What is the significance of it politically, militarily, operationally at these levels of numbers? What do we do with it?" Since the end of World War II the United States has spent \$1.3 trillion for military power. Today the U.S. could be wiped out in less than an hour — as could the Soviet Union.

It all makes a person wonder if the ancient man of God was so impractical after all.

Caesar or God?

by Allen R. Mohler

We are hearing much today about our relationship to Caesar; that is, political governments. What relationship do the people of God have to the governments of this world? We hear so many diverse views that I am inclined to ask, as Pilate did, "What is truth?" A lot of present-day writing on this subject is filled with human reasoning.

We hear much about recapturing our Anabaptist vision, and we can and should learn from the successes and mistakes of our forefathers. But a biblical perspective must come first. Church history is only valuable as we learn how people succeeded or failed in living out Bible principles.

But the question still is here. What is our responsibility to a "corrupt government," war, taxes, Watergate, energy and food crises? How can we be "in the world but not of the world?? How can we be good, useful, and productive citizens and obey God rather than men? How can we keep our loyalties in perspective? We need to remember that anyone outside the blood of Jesus Christ is lost and will be lost until he or she accepts Jesus as Savior and Lord.

If we refuse to pay our portion of taxes that go for military spending, we had better hold back the "murder tax" (whatever tax money is spent on abortions) and the immorality tax" (the tax money that is helping unwed persons live immorally without the responsibility of being parents).

When Jesus was asked the question about paying taxes to the Roman government, He asked whose image was on the coin? Answer: Caesar's—and Caesar represented the political power and leadership of a pagan and militaristic government. Jesus then said, "Render... to Caesar the things that are Caesar's, and to God the things that are God's." I think we often miss the meaning of this last part of Jesus' statement. What has the image of God is God's—that is, you and I. The only object or thing

created in God's image is the human family.

As I understand the teachings of the Bible on taxes, it is to pay—the governments will ultimately be responsible, whether it is used right or wrong. To do otherwise is to get our images and rendering all turned around.

What about being involved by voting, protest marches, or even running and being elected for public office in order to direct government and/or to "preserve" morality in government? The only way we will preserve morality and change lives is by leading people to a direct knowledge and acceptance of Jesus Christ as Savior and Lord.

Jesus never lifted His hand or raised His voice in protest against the military enforced rule in the land of Israel. I am pretty sure that the Roman government would have needed a military budget as large as the United States government has in terms of percentage of total budget. While Jesus did not say much to civil authorities He had plenty to say to the apostate religious leaders. We would do well to keep the church in order and them maybe the world would come to see what the church is and has to offer. Someone said, "The church never had such influence over the world as when she had nothing to do with the world." That doesn't mean there was no witness, but an obedience to the Bible that would be visible to the world.

When we use the Old Testament prophets and their burning message to kings and civil authority and make the application that this is the church giving direction to civil government, we again have misinterpreted the Bible. Except for a few instances the message of the Old Testament prophets was to the children of Israel, "the people of God." It was God's messenger cleaning up God's people. The one notable exception was Jonah and his call to Nineveh. He didn't take a message of social action, welfare reform, women's lib, proper minority representation, but a warning of impending judgment, "Yet forty days and Nineveh will be overthrown." They repented in sackcloth and ashes and God was faitful to their repenting as He is

to our honest confession and repentance.

Most of what I have said so far is on rendering to Caesar. How do we render ourselves to God? To render is to pay, to give, to present our bodies a living sacrifice wholly acceptable to God. Our life, time, and talents should all be surrendered to Him. Our goals, dreams, ambitions are for His honor and glory. Our primary obligation to the world is to present Jesus Christ as Savior and Lord. That is the only way to correct the ills of society. Society left to itself will never solve its social, economic, and political woes. It will only slide deeper into its own mire.

Jesus said, "My kingdom is not of this world," so we need to be careful that by involving ourselves in politics we may find ourselves in the kingdoms of this world.

It is interesting to note that the increased pressure from church to government seemed to increase rather than decrease honesty in politics. Witness Watergate. We are told in the Book of Hebrews that God's people are only strangers and pilgrims, here for a short seventy years, more or less, and then eternity. It behooves us to keep free of world entanglements that will hinder our heaven-ward journey.

Go Easy on Henry!

by Simon Schrock

In the early sixties it was Kennedy. In the fifties, Stalin; the forties, Mussolini. In the seventies, is it Henry?

Back in the days when I was adjusting to the city and Eisenhower lived in the White House, some good friends took me along to a camp meeting where the minister illustrated prophecy. The elections were under way with Catholic John Kennedy making inroads toward the presidency. The minister had a large banner stretched across the front illustrating by chapter and verse the catastrophe if Mr. Kennedy were to be elected. I don't remember exactly, but it seems to me he was considered something like the Antichrist. Kennedy was elected, but he didn't turn America over to the Pope, nor prove to be the Antichrist.

I understand Stalin was chapter-and-versed into being the Antichrist in the fifties; Mussolini and Hitler, in the thirties and forties. I had no grandpa to tell me who it was in the twenties. Many of these prophets stand embarrassed today, attempting to recover from their tarnished credibility. Yet at the same time, there are prophets eager to become heroes and to name the man. The tag falls on Henry this time.

Reasons to Go Easy. Mr. Kissinger — the Antichrist? I'm not saying. However, it seems to me it would be wise to go easy on Henry. There are several reasons for taking this position.

One reason is you may make God look like a liar. The man who uses chapter and verse to show the Antichrist is making the Word of God say so. If it proves to be wrong, then that makes God's Word look unbelievable.

Second reason: it may wreck your ministry. Some years ago a date-setting name-caller spelled out the future. His dates and names have come and gone, but his projected

doomsday didn't happen. Why should I believe another word he says?

Third reason: it's not as important to name the Antichrist as to confess the Christ. While spotting the Antichrist may be important and valuable, it is more important to be sure of knowing Christ.

Fourth reason: if Henry hasn't confessed Jesus as Lord, he is one of the many who are not on Christ's side. Jesus said, "HE that is not with me is against me." So anyone not with Jesus is one of the many Antichrists. Naming Henry as the one Antichrist is risky—with no more evidence than we have now.

It isn't necessary for anyone to rush identification of a super-Antichrist. Those who are honestly disciples of Jesus will recognize him when he comes. Being Christ's disciple is the important matter. It is a greater ministry to name the name of Jesus than to name a second-rate power—the Antichrist.

May Not Be Biblical. Furthermore, calling someone the Antichrist may not be biblical. The only places I find the term is in John's epistles. John included everyone as Antichrist who "confesseth not that Jesus Christ is come in the flesh" (2 Jn. 7). Daniel, in referring to his dream, called the great deceiving power the "beast." John in Revelation also saw "the beast." Those who deny the Father and Son are Antichrists. Maybe the superdeceiver should be called "the beast."

Is Henry the Antichrist? (Or should I say "the beast"?) I'm not risking the chance to say. It may make a liar out of me and make the Word of God look false and unbelievable. So go easy on Henry. God's reputation and your ministry are at stake. In respect to God, His Word, yourself, and your ministry, be cautious about naming Henry, or anyone else for that matter.

Civil Religion

compiled by Don Blosser

The following are examples of how civil religion shows itself in the United States society.

1. The secretary of defense, in presenting the largest military budget in history, quoted from the Bible to justify such massive expenditures.

2. There is in the Pentagon, which is the center of American military death and destruction, a huge painting of bombers raining terror upon an Asian village. In the foreground of the picture, an American pilot and his family kneel in prayer. The title of the picture is: "Here am I, Lord, send me!"

3. Civil religion puts prayer and the Star-Spangled Banner side by side at the Super Bowl and other major athletic events. The national god blesses the national sport by watching the national heroes make thousands of dollars in one afternoon, while hundreds of thousands of Americans live on half that amount for a full year.

4. Good News Publishers puts out a religious tract with a picture of the American flag on the cover. The final paragraph of the tract reads: "Remember then, when you see Old Glory waving in the breezes of peace or in the winds of war, that there is a lesson in its stirring blend of colors. Red - the blood of Jesus Christ, shed for your sins; white - the purity of Jesus Christ; blue - the heavenly hope which all who trust Christ as Savior have."

5 The commander in chief of the U.S. Armed Forces is sworn into office with his hand on a Book that says

all men should love each other.

6. During the Nixon Administration private worship services were held in the White House, led by preachers who were carefully screened to guarantee the president and his invited guests that they would not be offended by the preaching of a gospel which disagrees with the president.

7. Civil religion plans Presidential Prayer Breakfasts so that the nation can feel comfortable believing that our national leaders are "men of God." This year President Ford left the prayer breakfast, where he prayed that God would bless us and help us to do His will, and went directly to the Pentagon to meet with military leaders. planning how they can get a nearly \$100,000,000,000 military budget passed through Congress.

8. Civil religion praises the president for giving a political speech at an evangelistic rally, then commends the evangelist for his good taste in not mentioning what Jesus said about power, justice, and peace/war issues. Religion, said one American religious journal, has nothing

to say to those political issues.

9 July 4, 1976, comes on a Sunday. The Association of Churches in a city of eastern Pennsylvania is planning a massive parade through the city led by the high school band in full marching colors, flags, rifles, and so forth. All the Christians in the community are urged to join the parade to the high school football field (named appropriately - War Memorial Field) for a glorious massive worship service praising God.

10. Civil religion urges churches to proclaim that the enemies of the state are heathen. Therefore, they must be God's enemies as well, and should be destroyed!

Daniel 3 Revisited

In those days King Pentagon made a huge image of steel, whose arms reached around the world.

And each year King Pentagon sent his heralds to Congress establishing a decree that all the people should bow down before the image

and offer up their sacrifices of checks and money orders.

"You are required. O people. to fall down and worship the steel image of Pentagon.

Each year, on or before April 15. the Internal Revenue Service will receive your offerings.

Whoever does not fall down and worship shall be prosecuted."

At that time some Christians in the land covenanted together not to worship the image of steel. And they were brought before the king.

"Is it true, O Christians, that you do not serve my

or worship the image of steel which we have set up around the world?

Now, if you obey the summons and fall down and worship

with your offerings, well and good.

But if you do not worship, you shall be prosecuted. And who is the god who will deliver you out of my hands?

And the Christians answered:

'O Pentagon, we have no need to answer you on this

If it be so, our God whom we serve is able to deliver us. But if not, be it known to you, O king, that we will not serve your gods

or worship the steel image you have set up. - Peter I. Ediger in God and Caesar



It's Time to Think

by Katie Funk Wiebe

"Ten days in isolation in the cells." The sentence is swift and cruel for a seemingly slight offense.

The scene is from the film Day in the Life of Ioan Denisorich, based on the book by Alexander Solzhenitsyn, the exiled Russian writer. One of the prisoners in the concentration camp is being punished. His crime? He had somehow acquired and worn an extra undershirt while working in the bitter cold of the Siberian tundra. No man was allowed more than regulation folchine.

As the offender is led out, a fellow prisoner comforts him with, "At least you will have time to think." Each moment of each day of each year of the long sentences of these prisoners must be accounted for to some authority. Time to think is a luxur.

As I watched this gripping film, I wondered whether people today long for time to think. Do they even need time to think and meditate today? Has thinking become an oldfashioned activity which went out with lawn croquet and the Victrola?

Like a Barnyard Full of Chickens. As I watch the Christian community bustle about like a barnyard full of chickens on a sunny day, I wonder when these people take time for reflection upon the Word of God. Possibly many read the Bible, but that is not meditation. The two are not synonymous. Yet if Christians no longer find meditation upon the Word of God profitable, does it make any difference to their lives or to the growth of the church? When the going gets rough, will their faith disintegrate like the competitor's paper towel always does in the television commercial?

David F. Wells, writing in Christianity Today (Sept. 29, 1972), stated that the culture of the inner life is becoming most unpopular in Christian circles. Yet the extent to which the Christian neglects such nurture is the extent to which worldliness reigns in him. He warns that unreflective spirituality is the grievous flaw of our age.

What is the difference between the reflective and nonreflective Christian? The reflective Christian has the Word of God as his reference point at all times. What are our reference points each day?

The radio goes on with the alarm for the news and weather. The newspaper is scanned over the last cup of coffee at breakfast. Then work. Walter Cronkite is the appetizer before supper and the news and a talk show become the nightcap.

Surely, to get most of our insights and ideas for our thought life only from newspapers, radio, and television, and to get our Bible truths mostly from snippets of discussion, or even from sermons, leaves our value system open to manipulation by what have become our real reference points each day. Meditation on a psalm or the Sermon on the Mount hardly comes easily after listening to Dick Cavetto watching the late movie.

Wells suggests we are being indoctrinated by mass communications, which is slowly defining for us what is important. These opinion-makers decide for us what is important in our lives in terms of needs and ideas to think about and we yield to these priorities.

This pressure caught me short recently. Our television set suddenly broke down. The first evening I had an extra 15 minutes, which I usually use as a study break, which had to be rescheduled, and I didn't know what to do with it. I felt lost. The ten o'clock news had become a priority in my life.

Wells suggests that meditation is unpopular simply because our age has become increasingly suspicious of mental activity, while reinforcing other kinds of activity. It is important to do rather than to be. If a Christian is not out "doing," he is backsliding. To simply meditate seems inactivity of the first class. Activity is associated with life (and relevance) while inactivity is associated with death (and irrelevance).

While most of us would agree with his argument, we also are forced to cope with the fact that the pressure of daily life makes it hard to find time for meditation on the Word. Varied schedules and plain weariness from the activity of the day make the temptation to relax and not to think a pleasant invitation.

A Sense of Personal Responsibility. Perhaps we need to listen to the hard words of Michel Quoist who said that the busy person who has no time for reflection "tolerates his status quo because he is thereby dispensed from any personal effort." He lacks a sense of personal responsibility. If he is to be worthy of the name of man, he must take responsibility for his life and not become the plaything of circumstance.

Theologian Dr. Elizabeth Achtemeier wrote, "To trust God's lordship, we have got to know and study the Bible, much more adequately and thoroughly than we have ever done before, for it is only through the Scriptures' witness that we can come to know whom we believe."

News reports indicate a growing interest in movements such as transcendental meditation. The leaders and followers of these groups assert that meditation is the only answer for peace of mind in this mad, mad world. I am not yet convinced that we, in the church, completely believe that meditation on the Word of God would help even more.

Ten days in isolation? Is that what we need?

The Agony and Ecstasy of Education

by José Ortiz



Education is an exercise in self-affirmation. For the low-statured minorities it is the bent sycamore tree that catapults individuals to where the action is — to have lunch with the decision-makers. The oppressed look to education as deliverance from bondage. That is the eestasy of becoming.

Yet, even though education is an exercise of

affirmation, a Ford Foundation report concludes that despite gains in numbers, blacks and Spanish-surnamed minority groups are still underrepresented in the nation's colleges and universities. And Mennonite colleges are rating below the national level.

The agony of institutional education is that it is engulfed in a socioeconomic system, thus becoming an instrument of oppression. Present schooling systems dehumanize man. Becoming educated too often means to become an oppressor. Ivan llich suggests another solution: deschooling society.

Schools have churned out success-intoxicated technocrats who scavenge among the needs and sufferings of the so-called underdeveloped. Latin-American universities are turning out more lawyers than agronomists. That is another expression of neo-colonialism; I find it is more agonizing because the newly educated this time are Spanish-surnamed.

Paulo Freire in The Pedagogy of the Masses portrays education as an exercise in concientizando, a development of a self-awareness through a people-to-people encounter as persons relate to the world. On that premise, pastors who have come from the labor force have combined concientizando and evangelizando and are having successful ministries.

Since most American theology has come from Europe this educational perspective, based in a Third World experience, possibly could be of help as we project the educational needs for radical Anabaptists with a servanthood profile.

José M. Ortiz is associate general secretary for Mennonite Church General Board, offices in Lombard, Ill.

Vietnam and Mideast Focused at Eastern Meeting

The Eastern Mennonite Board of Missions and Charities (EMBMC) met for their 61st annual meeting, Mar. 21-23, at Weaverland Mennonite Church, East Earl. Pa. The theme of these public sessions was "Because He Cares.

Featured speaker was Tran Xuan Quang, pastor of the only Mennonite Church in South Vietnam and director of the Gia Dinh Mennonite Community Center in Saigon. His presence was timely in the wake of a newly charged atmosphere in South Vietnam because of the communist takeover of several provinces. Pastor Quang's wife had planned to accompany him to the States, but the government would not allow both of them to leave the coun-

try at the same time.

Two themes seemed to pervade the sessions: the need for peace in South Vietnam (and the Middle East) and world hunger. Donald Sensenig, veteran missionary to South Vietnam for the Eastern Board, was called upon for an analysis of the political situation in that country.

His speech was followed by special prayer for peace. The South Vietnam government seems to be consolidating its forces around the Saigon area, he said, and there should be little threat to that security for at least a year. Since that is where most of the Mennonites are, he didn't think they were in any immediate danger.

Pastor Quang, commenting on the food

problem, said that he was not able to eat all the food he had been served on the plane en route to the United States. "Many of my people eat only one meal a day," he said. "We are not as famished as they are in Bangladesh, India, or

East Africa, but the situation is serious. As a symbol of their love for the Mennonite brothers and sisters in North America, the Mennonite Church in Saigon sent a picture, done in a uniquely Vietnamese style, along with Pastor Quang. The picture which was received by Jay C. Garber, chairman of EMBMC, will be displayed at EMBMC headquarters, Salunga, Pa. The Women's Missionary and Service Commission of Lancaster Conference reciprocated by presenting a handmade quilt to Pastor Quang to take back with him to South Vietnam.



Pastor Quang displays the picture sent to the Eastern Mennonite Board of Missions and Charities by the Mennonite Church in Saigon.

A panel of seven persons discussed "The Role of the Church in Hurting Nations" in a Sunday afternoon session. Participants were Pastor Quang; Miguel Lopez and Esteban Diaz, pastors in Honduras; Roy and Florence Kreider, missionaries to Israel; and Don Jacobs, Landisville. Paul G. Landis, a bishop in the Lancaster Conference, moderated.

The Middle East situation received special attention from the panel. Roy Kreider observed that "persons who are optimistic toward the Mideast don't understand the potentiality of crisis there. And those who tend to polarize toward one side or the other, don't understand the complexity of the problems. Whenever I am in a group that tends to see only one side, I see it as my responsibility to help them see the other side.

What is lacking," his wife, Florence, added, "is trust. The mistrust is going deeper and deeper." In spite of the mistrust, they both want peace very badly.

In a reorganizational meeting. H. Raymond Charles, Lancaster, was reappointed president of the Board. Earl Groff, Lancaster, vice-chairman of the Board; Jacob Musser, New Holland; and Norman Martin, Greencastle, were reelected to the executive committee of the Board. B. Leon Stauffer, Salunga, and Norman Shenk, Mount Joy, were reappointed to the staff of the Board as executive secretary and treasurer respectively.

Seven persons were commissioned for overseas work, four of these persons going for first terms on the field. Many more are needed, said Harold Stauffer, secretary of overseas ministries. "The support in dollars has been good. Personnel are needed right now more. . . .

EMBMC is the mission and charities wing of Lancaster Conference. Although 93 percent of the monies received by the Board come from the Lancaster Conference constituency, it was reported that the personnel of the Board's outreach consists of slightly less than one half Lancaster Conference members. - Richard Kauffman

Blessings Amid Difficulties in Puerto Rico

The Mennonite Church in Puerto Rico is experiencing blessings amid difficulties, observed Lawrence Greaser after visiting the island Mar. 7-18 as Mennonite Board of Missions overseas associate secretary for Latin America. He earlier served as a missionary in Puerto Rico (1953-65).

After participating in the 1975 church conference and meeting national church leaders, missionaries, and VSers, Lawrence noted: more freedom in the Spirit but some individualism, need for pastoral leadership, a difficult economic situation for the church and her institutions.

'The brotherhood in the States will need to be sensitive to . . . the Puerto Rico Mennonite Church," he emphasized.

Only two Puerto Rican Mennonite pastors serve congregations full time. A number of former pastors have left the island or are employed otherwise. Leadership in some congregations is provided by lay or licensed pastors who have fulltime professional jobs.

Decline in membership growth is a concern to the church. From 1955 to 1964. membership increased over 9 percent each year while it increased less than one percent annually during the past ten

At the same time the Spirit is recognized and manifest in new ways within the church, some persons have joined rather extreme charismatic groups. Yet Lawrence anticipates the overall effect of renewal "will have long-term positive benefits.

Need for missionary pastoral assistance was voiced to the missions administrator. Some persons sense that missionary pastors were removed too hurriedly, although recognizing the phasing out was considered correct at that time. The Mission Board has asked the conference to make specific requests for Board review.

Mission finance is another knotty issue, Lawrence said. The Board provides some funds for nationals working in church institutions but not for pastors. "To see the

implications of such a policy is not difficult," he said, "but the solution is more difficult. It is a matter the Board will need to deal with.

The 20 Voluntary Service workers are making "a very good contribution, not only in the institutions in which they serve but also in the congregations," Law-

rence said

Missionary Gladys Widmer is involved in opening a new fellowship in Ponce, the second largest city on the island. New believers have been baptized. A house fellowship rather than a church building, institutional approach is being used A similar work is being started in a suburb of San Juan under the leadership of Angel and Lora Miranda.

Neftali and Gracie Torres, missionaries who began assignment in September 1974, are working in youth ministries relating to university students and working with the Mennonite youth organiza-

tion.

David Powell works in leadership training and gives considerable time to preaching and pastoral counseling with congregations requesting his services. Karen Powell works with the women's organizations and does a limited amount of nursing at the hospital in Aibonito. Lester and Alta Hershey are involved in radio outreach.

As a former long-term resident in Puerto Rico, Lawrence was impressed with the growing problems and deterioration in the social fabric such as increases in crime, growing dissatisfaction with the government, high level of noise pollution, and lack of community spirit.

Cost of living is extremely high. Public utility costs have doubled recently and are going higher. A large percentage of the population receive federal food stamps. The government is facing an extensive budget deficit. As a result, income tax has been increased by 5 percent retroacto 1974. How much more the middle class can or will bear is questionable, Lawrence concluded.

Kerk En Vrede 50 Years Old

The Dutch Christian Peace Fellowship, Kerk en Vrede (Church and Peace), is 50 years old this year. Since its founding days K en V tried to point out the consequences of the unholy alliance of throne and altar - Christianity and nationalism. Under an easy slogan, "With Christ Against War," K en V exposed Holland's participation in the international arms trade, the relationship between militarism and colonialism, the exploitation of the Third World, and the role of international high finance in fostering wars.

K en V has a rather constant membership of between 2,000 and 3,000 subscribers to its monthly magazine Militia Christi. K en V cooperates closely with the Dutch Mennonite Peace Group and many Mennonites are members of both.

During 1975, K en V is calling attention to the power of possession and how the unbalanced possession and consumption of the world's resources destroys people. K en V invites disciples of Christ everywhere to work toward reconciliation and justice with the help of the most excellent manual there is on the subject: the Bible. - Algemeen Doopsgezind Week-

Peachey Appointed to Peace Section Staff

Urbane Peachey, currently Mennonite Central Committee's Jordan director, will join the staff of MCC's Peace Section to administer joint programs of the Peace Section and the Canadian Committee for Peace and Social Concerns.



Urbane Peachev

Peachey's job, which he will begin this summer, is twofold. He will handle international peace concerns which Peace Section has outside of North America, and coordinate peace education activities and action programs which are equally applicable to Canada and the United States.

Since the formation of the Canadian Committee for Peace and Social Concerns in late 1973. Peace Section has been rearranging its staff and programs to work jointly with the Canadian committee on concerns which are felt in both nations. Peachev's appointment is a reflection of this reorganization. Each group will work separately with concerns applicable only to their own country. Previously, Peace Section had attempted to deal with both United States and Canadian concerns, as well as with international problems.

Peachey has been working with MCC since 1960 and has been Jordan director with special responsibility for a development project in Egypt since 1970. He holds a master's degree in public and international affairs from the University of Pittsburgh and a bachelor's degree in sociology from Eastern Mennonite College. He also attended Eastern Baptist Theological Seminary.

Ministry Concern of Lancaster Conference

Over 400 ordained men - bishops, ministers, deacons - of the Lancaster Conference of the Mennonite Church met with their wives in an annual Spring Conference Session at Weaverland Mennonite Church, East Earl, Pa.

Bishop Paul G. Landis, secretary of the conference, gave the opening address. Referring to the Old Testament character Saul, who insisted on functioning as king even after King David was chosen. he said the true King of the church is Christ, and ministers must recognize His lordship and function as servants in the 'The minister has authority in the church only as he places himself under the authority of Christ," he said.

Among other business, Conference Moderator David N. Thomas announced the ordination of seven ministers, three deacons, and one bishop since the September 1974 meeting. In addition, he reported that 34 persons had been granted ministerial permits. Seven of these are Spanishspeaking pastors serving congregations in Brooklyn, N.Y.; Trenton, N.I.; and Philadelphia, Allentown, Reading, Lancaster, and New Holland, Pa.

The conference passed its first statement on the role of women in the church. Citing references to both Old and New Testaments about the role of women in the Bible, the statement concluded as follows: "We need to exercise unity of the Spirit where neither man nor woman claims privileged status, for we share equally in Creation, in the effects of the Fall, and in redemption through Christ.'

The question was raised on the floor about the "mood of the conference in relation to the ordination of women." The working committee replied that they had no intention of suggesting the ordination of women to the ministry. "We aimed at the role of women - the place they occupy - and not their duties when we drafted the statement," the committee said.

Secretary Landis presented greetings from Mennonite churches in Ethiopia, Vietnam, and Honduras. He introduced visiting pastors Miguel Lopez and Esteban Diaz, from Honduras, and Tran Xuan Quang, the first ordained Mennonite pastor in Vietnam.

Myron Augsburger, president of Eastern Mennonite College, was the guest speaker at the conference.

The college president spoke on the subject "The Pastor and Congregation in Anabapitst Perspective." Augsburger emphasized that a church is a group of people who share their gifts for the enrichment of the total body. A team ministry, he said, can do preventive shepherding; it can maximize the spiritual dimension of leadership.

At the concluding session Augsburger's subject was "Mobilizing for Evangelism with an Anbapitst Model." He said the only way the church can save itself is by evangelism. "The faith must be articulated, the deed authenticates the Word, the Word interprets the deed."

Tobas Cross Church and Country Boundaries

Cod's Spirit will not be deterred by national and denominational boundaries. From Tobaland (Argentina), where they have served with Mennonite Board of Missions since 1950, Lois and Albert Buckwalter recounted contacts with a neighboring Franciscan mission in Southeastern Paraguay.

In response to an earlier invitation, Brother Amadeo Benz telegraphed Buckwalters from Cerrito that he and two Paraguayan Tobas, including Chief Larrosa, would arrive in Saenz Pena on Mar. 6. Chief Larrosa had gone to visit another Toba settlement in Paraguay, but expected to be back for the trip to Saenz Pena.

In the meantime eight Toba preachers from Argentina led by Chief Julio Shitaki, a nephew of Chief Larrosa, arrived in Cerrito. The visitors announced that they had come in the name of the goopel to visit their Paraguayan brothers (whom they had learned about through the pastoral letter circulated among the Indian congregations by Mennonite missionaries) and to invite them to Laguna Naineck for special meetings.

That night, Mar. 5, the Cerrito Christians had a big meeting in their home community where their Argentine Toba visiting brothers preached and sang. When Chief Larroos returned the next day, he and Brother Benz sensed that they should go directly with the delegation to Laguna Naineck rather than make their planned trip to Saenz Pena.

Affer their arrival in Laguna Naineck on Mar. 7, a Toba messenger was sent to Formosa City so that Mennonite missionary Michael Mast could notify Buckwalters concerning the change of plans. Finally by 9:30 p.m. telephone contact was successful and the Buckwalters quickly packed for the all-day 300-mile trip in their jeep the following day.

The weekend event in Laguna Naineck, Mar. 8 to 10, again demonstrated the vitality of the Christian experience among the Tobas. Albert Buckwalter wrote.

As usual they gave their visitors the opportunity to speak. Chief Larrosa's speech brought tears to listeners' eyes as he told of their well-founded fears upon approaching the border police, guarding a white-man-imposed national boundary which has separated blood relatives for decades.

The final prayer-blessing which the Argentines gave their Paraguayan vistors was perhaps the most impressive part of the public encounter. The visitors were called to the front for words farewell and then everyone prayed for them.

Future developments are difficult to predict, Albert said. "There is no doubt that the Indians will make of this new contact what they believe Cod wants them to do. As for relationships between the missionaries involved, it appears that we may in reality be colaborers in an indigenous Christian movement," be concluded.

Health Care Directions

William B. Munier told Mennonite and Church of the Brethren health and welfare administrators, doctors, nurses, and chaplains that new U.S. federal regulations are being designed for assuring quality, planning, and financing health care delivery for persons in hospitals and nursing homes.

Munier addressed a joint assembly of the annual meetings of Mennonite Health Assembly and Church of the Brethren Association of Homes and Hospitals held in conjunction with the Protestant Health and Welfare Assembly in New Orleans, La., Mar. 9-12. He spoke on "New Directions in Health Care Delivery."

As director of the quality standards staff, U.S. Department of Health, Education, and Welfare, Munier oversees the design of the government's new quality assurance regulations for institutional services paid by Medicare and Medicaid. Government health institutions (Veterans Administration and Department of Defense) are not included within the jurisdiction of HEW's Professional Standards Review Organization, but voluntary compliance from these agencies is anticipated, he said. The FSRO was formed in 1972.

Financing health care delivery is the weakest link in the new directions, Munier noted. Nationalized health care on the pattern of Western Europe or the United Kingdom is not in the picture for the U.S. in the near future, he said, given the mood of interest, pressure, and influence groups.

The plan being developed for health care delivery in the U.S. parallels the program now in force in Canada, observed Canadian participants. Munier stated that in the next several days he planned to meet with the Canadian deputy minister of health for consultation on the new U.S. health care delivery system.

Leprosy Centenary Sparks Forward Look

The year 1974 marked the turn of a century of compassionate service for Leprosy Mission, according to Genevieve and John Friesen. The Friesens, who have served with Mennonite Board of Missions in India since 1939, work as regional representatives for Leprosy Mission in North India.

While the Mennonites were pushing westward to Kansas a century ago, a resi-less Irishman was trying to discover his niche in the world. He had already tried a bit of gold-panning in Australia, with no settled feelings, and so came to India to join his brother in the police force. But he fell the Lord had other things for him and took a job with Presbyterian missionaries in North India as a school headmaster. The missionaries also had other friends, a colony of leproxy patients, they used to visit and took the young Irishman along from time to time.

Young William Cosby Bailey wrote to his fiancee in Ireland, "I felt that if ever there was a Christlike work it was to go amongst these sufferers and to bring them the consolation of the gospel."

And so it was that leaving a teaching ministry he banded together a handful of friends in his home country and in 1874 founded the lay mission formerly known as Mission to Lepers, later called Leprosy Mission. Since 1900 the Mennonite Board of Missions has been working with this organization in a joint leprosy ministry in Dhamtari and later at Shantipur.

The Priesens spent much of the past year sharing with various leprosy mission hospitals in centenary celebrations. "Which way will the next century lead use" is the big question. Leprosy Mission is prayerfully, paintakingly, and often expensively, launching into programs aimed at hitting harder the sources of the disease, emphasizing early case detection and specific population-control programs.

Person Accepts Christ in Prison

Prison is solitude, wrote a prisoner in Belize City, Belize, recently. "It's the worst of solitude—or the best. One begins to examine his own soul," the person wrote after hearing a Way to Life broadcast. The broadcast and follow-up ministry forms an integral part of the Eastern Mennonite Board of Missions and Charl-ties, Salunga, Pa., mission effort in Belize. The 15-minute weekly Way to Life program is produced by Mennonite Broad-casts, Harrisonburg, Va., for release in the Caribbean area and English-speaking Central America. National and Missionary speakers have provided most of the messages. Henry Buckwalter directs follow-up work in Belize.

"I must confess that spiritually I am like an empty vessel. The center of my being was always in terrible pain," the

listener wrote.

"Today I chanced to hear your morning broadcast (Way to Life) on Radio Belize and the ashes of my lifelong search were rekindled. What most struck me as I listened was the preacher's remark:
One cannot be victorious unless he accepts Christ, for Christ can save not only from eternity, but from time.

"All day during work that statement went around and around in my mind and gave me hope that the spiritual vacuum in which I have for so long foundered

could be conquered.

"So I determined to accept the preacher's invitation and accept Christ as Sarvior and Lord. For He is truly the truth and the life. He is the One for whom I have so long searched. Now I wish to know everything about Him and His ministry."

He requested a Bible course and said, "Thank the preacher who spoke today for his words of inspiration that have brought this wonderful gift of knowing God's bounty. With God's help I shall not only endure, but overcome."

Goshen Overseers Approve New Program

The establishment of a medical technology professional program to begin next fall at Goshen College was the major item approved at the winter meeting of the college Board of Overseers who met on campus on Mar. 14 and 15.

In addition to the new program, the Board discussed college finances, faculty salaries, sabbaticals, and new faculty for next fall.

The Board also reviewed Mennonite Board of Education's experiences with its thrust on education program.

In other business, the Board reviewed current college finances and looked at the budget for 1975 to 1985. According to the Board, the current fiscal year will likely have a deficit. In view of this, the Board and college administration is tightening expenses and is looking for ways to increase total contributions.

The Board approved a leave of absence for Ed Herr and sabbatical leaves for Walter Schmucker, Roy Umble, and Berdene Wyse. Prospective teaching faculty were reviewed for next year.

Also discussed was the special meeting between the college and the Illinois Mennonite District Conference. Special attention was given on ways to strengthen ties between the college and the Illinois Conference.

Study Fellowship Grapples with Christian Mission, Social Justice

Can a rich and powerful church really communicate the gospel to poor and oppressed peoples? This question focuses one of the most pressing issues facing North American Mennonites today, John Driver told the Men-



Samuel Escobar

nonite Missionary Study Fellowship meeting in Elkhart, Ind., Mar. 5-7

Gathering around the theme "Christian Mission and Social Justice," some 50 participants heard an address by Driver and three lectures by Samuel Escobar, general secretary of Inter-Varsity Christian Fellowship, Toronto, and chairman of the Latin-American Theological Fraternity. Hosts for the fifth annual MMSF meeting were C. J. Dyck, of the Institute of Mennonite Studies, and Robert Ramseyer, of the Overseas Missionary Training Center, both a part of the Associated Mennonite Biblical Seminaries.

Driver, Mennonite missionary in Latin America since 1951, laid groundwork toward a strategy of struggle for social justice consistent with the historic Anabaptist vision of the church.

In fundamental meaning and motivation, Christian mission sees a reconciled and reconciling community as God's pattern for bringing His creation to complete fulfillment, according to Driver.

"Only a community of reconciliation can denounce with authority the strife of nationalism, racism, and classism," he said. "Only a community of openness and honesty can denounce with credibility the deceitful and vicious uses of propaganda from both left and right."

Driver sees nonresistant suffering as fundamental to understanding the Anabaptist vision of the social justice issue.

Samuel Escobar helped the study fellowship look at the theme through the eyes of a Latin evangelical churchman. In his keynote address, Escobar explained how an awareness of historical distance enhances Christian understanding of both missions and social justice.

He called attention to the logical demands of the biblical imperative for missions, as well as the content of biblical faith with reference to social justice.

During his second and third presentations, Escobar spoke to Christian concerns related to poverty and revolution. Poverty is a fact of today's world, he noted. Poverty in one part of the world stems from affluence in another part; it is a by-product of wealth, exploitation, injustice.

Shall the Christian stance amid injustice and poverty be to work from within a system to make it more humane, or to seek to change the system completely? Escobar asked.

He identified himself as a reformist rather than a revolutionary. The Anabaptist position can bring an element long forgotten—that is, to stand in a land and raise questions about the system, no matter how good it may look.—Willard E. Roth, overseas editor, Mennonite Board of Missions

Business Persons to Look at Stewardship

Mennonite Business Associates, an inter-Mennonite association of Christian business and professional people, is sponsoring a seminar at Iowa Mennonite School, Apr. 25 and 26.

Milo Kauffman, Hesston, Kan., former president of Hesston College and author of several books on stewardship, will address the seminar on Friday evening. Saturday morning, and Saturday evening. He will also lead a special series on stewardship at Kalona Mennonite Church, Apr. 27-29.

Other seminar leaders include H. Ralph Hernley, Scottdale, Pa.; Gordon Yode, Goshen, Ind., Emery P. Cender, Gibson City, Ill.; John Lehman, Elkhart, Ind.; Lisle J. Zehr, Wayland, Iowa; Thomas H. Miller, Kalona, Iowa; and Lloyd Eppley, Iowa City, Iowa.

The seminar will deal with the Christian business and professional persons in helping him to make his business serve the church more effectively. The theme of the conference "Christ in Your Busi-

ness."

J. J. Hosteller, executive director, Scottdale, Pa., will speak concerning the mission of MBA in serving the church. A representative from the Social Security Administration will speak to the group and share concerns that people have in this area of life. The seminar is designed for all business and professional people, their spouses, active and retired, service persons and churchmen. Calvin C. Graber, principal of Iowa Mennonite School, will serve as host for the seminar.

mennoscope

Eleanor and Larry Miller, Coshen, Ind., arrived in Europe on Mar. 15 to begin a four-year assignment with Mennonite Board of Missions. The Millers will carry on ministry with African students in Paris, France, initiated in the late 1960s by Ruthann and Marlin Miller. Larry and Marlin are brothers. Larry Miller will also serve as European peace representative for Mennonite Central Committee, Akron, Pa. Their address is: 249 Av. de la Division Leclerc, 92240 Chatenay-Malabry, France.

A married couples' retreat, with Abraham Schmitt and his wife, of Souderton, Pa., will be held at Camp Hebron (Pa.), Aug. 15-17. For further information, write Christian Education Board, Box 162,

Gordonville, PA 17529. Some Chadian Christians, refusing to deny their faith and submit to pagan initiation rites, have been migrating to Nigeria, reported Ray Horst, Mennonite Central Committee Nigeria director. In keeping with the Chadian government's cultural revolution program, all men are to be initiated according to the old tribal custom. Some Christians have lost their lives refusing to participate in the rites. The Nigerian evangelical church set up the Chad Refugee Committee to care for the refugees at Maiduguri, which at last report number about 30 families. In many instances the women and children remained in Chad.

On Nov. 23, 1974, Japanese Christians founded a new movement of persons who refuse to pay that part of their taxes allotted for military purposes. Newspapers have since reported that an association of lawyers has promised to work with the group. Susami Ishitani, secretary of the Christian pacifists, wrote: "We have invited the cooperation of others who share with us the principle of nonviolence." He also pointed out that the Japanese constitution contains articles which could provide the legal base for refusing to see a military or violent solution as any solution at all. - Algemeen Doopsgezind Weekblad.

Rosedale Bible Institute, Irwin, Ohio, announces the 1975 Spring Tour of the Rosedale Chorale. The five-week tour, extending from Apr. 5 to May 11, includes churches and schools throughout the Western and Central states. The 33-voice mixed chorus is directed by Lloyd Kauff-

man. The 1975 repertoire includes a sampling of choral settings, hymn arrangements, and spirituals suitable for an a cappella group. The program is primarily worshiporiented.



Dorothy Hamilton was the featured guest of Herald Press at the Canadian Christian Booksellers Convention in Toronto, Mar. 17 and 18. Her two newest juveniles, Cricket and Neva's Patchusork Pillon, were released on Apr. 5. Shown with Mrs. Hamilton are Sue Steiner of Provident Bookstore, Kitchener, and David Amstutz, marketing manager for Herald Press. The Canadian GBA drew more than 500 booksellers from British Columbia to Newfoundland.

A workshop for Sunday school teachers, vacation Bible school teachers, and superintendents was held at Lakewood Retreat near Brooksville, Fla., Mar. 14-16. Serving as resource people were Keith and Marian Yoder, Merv and June Heller, and Ed Plank, all from the Millersville, Pa., area. Lakewood Retreat is a year-round Mennonite campground being developed by the churches of the Southeast Convention.

David A. Shank's first messages on The Memonste Hour helped listeners think about the difference between being authentically Christian and being religious and about the meaning of "Jesus is Lord." In future messages, he will help listeners think about the meaning of authentic Christian community and about "one anothering." In a day of individualism, both within the church and out, Dave Shank believes Christians need to be thinking about building caring communities.

where healing and wholeness can and do happen. Consider listening in next Sunday, or request his printed message from Mennonite Broadcasts, Harrisonburg, VA 22801.

After three-month furlough, Byrdaline and Willis Horst, with Rene, Carmen, and Emily, arrived in Formosa City, Argentina, on Mar. 9, to resume their ministry on the Mennonite Board of Missions team which works with the Indian Christian community of northern Argentina. "We found Formosa beautiful after the bleak Ohio winter landscape. Our house was swept clean and waiting and it was so good to come home again." the Horsts wrote. The three Mennonite missionary families relating to the indigenous United Evangelical Church of the Indians - Albert Buckwalters, Michael Masts, and Horsts - met for a two-day team fellowship just before Easter.

Radio station KORE, Springfield, Ore, is releasing Choice V four times each day and distributing David Augsburger's paperback, The Looe-Fight, directly to listeners. Usually, stations air one Choice program each day, with listeners witting to Mennonite Broadcasts for the book. Localizing the give-away is triggering good response for KORE. The station has given away 60 books already and ordered 36 more. Don MacNeill, of the Mennonite Brethren, represents Mennonite Media Services in Oresents Mennonite Media Services in Oresen

Rockway Mennonite School Association is sponsoring another Mennonite Arts Festival on Apr. 27, 2:00 to 8:00 p.m., at Fairview Park Shopping Centre in Kitchener, Ont., at Highway 8 and Fairway Rd. Hundreds of arts and craft tems, demonstrations of pottery, quilting, and decoupage will be on display. Choirs will sing throughout the afternoon. There will be a modest charge for the occasion.

J. J. Toews resigned from Mennonite Brethren Mission/Services Board in February to serve as a minister at large for the church. Part of his time will be spent in North America and part overseas. Mr. and Mrs. Toews will be in South America until mid-October. During that time, Toews will work among the German-speaking people in evangelistic outreach. This will take him into areas where General Conference and Mennonites churches have work: Paraguay, Uruguay, and Brazil.

The Eastern Mennonite Seminary Alumin Association will hold its first annual meeting on Apr. 25 and 26 in conjunction with Eastern Mennonite College's home-coming activities. Wills L. Breckbill, conference minister of Ohio and Eastern Mennonite Conference, will serve as a resource person for the program theme. "The Pastor and His Congregation." He will also address seminary alumni at a

banquet on Apr. 25. The two-day program will close at noon on Apr. 26 so that EMS alumni may also participate in EMC's homecoming. The EMS Association was formed last October during a twoday meeting of seminary alumni in Harrisonburg.

The three Mennonite churches of Howard and Miami counties of Indiana and Goshen College are jointly sponsoring a seminar on the basics of estate-planning in Kokomo on Apr. 15. Speakers will be John H. Rudy, director of financial services of Mennonite Foundation, of Goshen, Ind., and Lucille Pryor, an Indianapolis attorney specializing in probate and tax law. The seminar will be at Laughners Cafeteria in Kokomo and will begin at 6:15. There is no admission fee except each person's cafeteria charge.

A staff person with training and experience in offender ministries and the ability to work with volunteers, church groups, and public officials is sought by Mennonite Central Committee to head up a new offender ministries program. He or she would serve as a counselor-catalyst to local Mennonite and Brethren in Christ groups throughout United States and Canada involved in or interested in initiating offender ministries programs. Interest-

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itchwork

ed persons can get further information by contacting Mennonite Central Committee, 21 South 12th Street, Akron, PA 17501, telephone (717) 851-1151.

The 500-voice Kansas Mennonite Men's Chorus will give two concerts on Apr. 19 in Presser Hall, Lindsborg, Kan. The concerts will be heard at 6:30 and 8:00 p.m. The public is invited to attend. Attendance is by ticket only, but tickets are free and may be obtained from leading Christian bookstores in Hutchinson, Hillsboro, McPherson, Newton, and Salina. Voluntary contributions during the concert will go to Mennonite Central Committee.

A national consultation to reawaken the church's consciousness of opportunities for service in nonprofit housing will be held by the Interreligious Coalition for Housing in Washington, D.C., Apr. 22-24. More specifically the consultation is to provide church groups interested in housing with an opportunity to exchange housing models (both successes and failures), to identify new strategies, to recommend solutions to urban and rural blight, and to reaffirm a common commitment by establishing a supportive network.

In assessing their reasons for being in Winston-Salem, N.C., Mennonite Board of Missions VSers revealed strong lovalty to the small Winston-Salem Mennonite Church of which they are a part. "One of the most important things I see us doing is helping out with the church," wrote VSer Lena Klassen. "You can't be a member that doesn't do anything. Each member is needed very much." Pastored by David Kindy, the church was begun in 1970 with only a few families sent to Winston-Salem by Virginia Mennonite Board of Missions and Charities, Within several months the members of the livingroom meetings grew from 6 to 18. The group then requested a VS unit to help the emerging church onto its feet. Since that time the church has grown, purchased a small lot and trailer, and anticipates building a meetinghouse this summer.

An Eastern Mennonite College senior, N. Gerald Shenk of Mt. Joy, Pa., has been awarded a Rockefeller Fellowship for an all-expense paid year of study at a theological seminary of his choice. The liberal arts major, who will graduate from EMC in May, is one of 37 persons in the U.S. who has received a grant from the Fund for Theological Education at Princeton, N.J. Shenk is the son of Norman G. and Jean K. Shenk. He is the third EMC student to receive the

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"About 175,000 people in Somalia are being fed in 16 different camps," reported Kenneth Nissley of Eastern Mennonite Board of Missions and Charities. who visited this famine-ridden country last month. Food supplies from various agencies are coming into the country and the situation should soon be under control, he said. The famine situation developed over a number of years as decreased rainfall in northern Somalia reduced camel herds and resulted in overgrazing as herders moved southward. Somali nomads depend mostly on milk from their camels for food and have no other source of food if they die. As a result of this drought, one fourth of the Somali population faced starvation

Nacho Paiz was licensed to the ministry by Southwest Conference and on Feb. 23 was installed as pastor of a beginning church at Surprise, Ariz., near Phoenix. Nacho's address is: Box 1697, Surprise, AZ 85345. His phone number is (602) 583-8916. The church was named Iglesia Menonita Emmanuel.

John Walters was licensed by Southwest Mennonite Conference on Mar. 16 and was installed as pastor of Buckeye Mennonite Church, Buckeye, Ariz, John's address is: 112 Centre Street, Buckeye,

New members by baptism: five at Trinity, Glendale, Ariz.; four at Wellman, Iowa; two at Clinton Frame, Goshen, Ind

readers sav

Submissions to Readers Say column should comment on printed articles.

I am writing to comment on "Menno's Opin-ion" (Mar. 4). He gave my idea that they no longer preach about hellfire. The Cospel of Matthew is bristing with hell-fire and teaching on judgment and the wrath of God . . . Our generation is built on change. Everything has to change and change has so

invaded the church that we are being changed to death. . . What puzzles me is that the person who wrote this about hell hides behind a false name. Why not come out and show who he really is? He does not need to be ashamed of himself but he should preach his message all over the land. -

Harry Kauffman, Mio, Mich. John Rudy's "How to Lose a Farm" (G.H., Feb. 14) raised a valid issue. But I am sure he would agree that it is not the fundamental one, just as investment opportunity for excess pretodollars is not the real issue in the so-called oil crisis. The real issue in the matter of farmland has to do with the relationship between food and land, an obvious relationship.

MCC's Hillsboro resolution on food bespeaks a concern we claim to feel strongly about. As a consequence we urge each other into a variety of activity for the cause of food production, e.g., marathon bike treks and cookbooks for the simple life. And of course, in all these efforts to feed the hungry, we do insure that some of the excess dollars from farmland sales get siphoned off to MCC and mission boards. It saves on taxes and helps the poor, all in one handy package. Please forgive the cynicism.

If the issue is really about the relationship between food and land, our prophetic stance needs strengthening. Without exaggerating, it can be said that Mennonites sit on some of the most productive farmland in the world. Given the food crisis and the growing demands on the world's productive land, Mennonite farmland is priceless.

Brother Rudy was not writing about the value of the land. He was reflecting on the effects of "market forces" on farmland. But market forces, we must remind ourselves, are man-made. They are at least in part the creation of lawyers, real-estate agents, contractors, and "de-velopers," an increasing number of whom are Mennonites. Together they wield sufficient power to render "uneconomic" the tilling of fertile farmland.

If we are concerned about the food situation in the world - and we remember that shortages are a stark reality - we must organize that concern around existing farmland still in Mennonite hands. Does it seem reasonable to leave an individual farmer brother to weather the onslaughts of "market forces"? Should it concern the brotherhood, collectively, that good farmland is constantly being rezoned for "de-velopment"? Is there a role for the brotherhood in lobbying against zoning laws which militate ultimately against food production? And who, if I may include a romantic touch, is to speak for positive skills and values everywhere associated with rural living?

In his epic description of Chinese land reform entitled FANSHEN, William Hinton insists that land, its use and its distribution, is the issue of the 20th century. Few of us would agree that the Chinese solutions were the most humane ones. But I do agree that land is the issue. Due 1 do agree that fand is the issue.

A more rigorous prophetic concern among the brotherhood on this issue can only be well-comed. — Harold F. Miller, Nairobi, Kenya. (Harold is a Mennonite missionary loaned to the National Christian Council of Kenya and serving as secretary for Rural Development Services,)

In looking through the Mar. 11 edition I noticed on page 187 the Relief and Services Division is sponsoring Outspokin' bike hikes.

I was saddened to hear Outspokin' (riding for fun) plans to receive approximately a \$15,-000 subsidy from Relief and Service.

How can people be asked to forego meals so as to feed the hungry while we let Outspokin dip their hands into the Relief and Service fund? How can a person go on an Outspokin' bike ride knowing he is using money given for relief? — Clifford Hartman, Syracuse, Ind.

Response to Clifford Hartman

Brother Hartman raises the question as to whether or not church support of a biking pro-gram such as Out-Spokin' is justified in light gram such as Out-Spokin is justined in light of world hunger. This is an important question. I would like to respond by identifying the goals and purposes of Out-Spokin as well as its re-lationship to the total Relief and Service Program.

First, it is important to know that Out-Spokin is only a part of the Mennonite Board of Mis-sions Relief and Service Division which operates with a total budget of \$1,070,000. Of this total \$282,000 is contributed by the church. The rest is made up by VS earnings and fees for Out-Spokin'. Out-Spokin' is financed primarily by the bikers themselves. Of an operating budget of \$79,000 in 1975, \$67,000 will come from fees and designated contributions. The money from Relief and Service helps keep fees at a reasonable level thus allowing some persons to par-ticipate who might not otherwise.

It is important also to understand why Out-Spokin' exists and why year after year youth groups and individuals are willing to pay the price to join Out-Spokin' hikes. Like the camping programs of the Mennonite Church, Out-Spokin' attempts to provide a setting where young people and older ones too can experience spiritual growth in the context of creative recrea-tional activities. After joining Out-Spokin' hikes many bikers have written letters describing this growth. The evening Bible studies and sharing times are more meaningful as a result of the "togetherness" created by biking. Bikers and staff also share their faith in Christ with persons they meet during hikes. So while Out-Spokin's primary goal is not to put food in empty stom-achs, it does have a role in meeting human need in the name of Christ.

Persons wishing to understand more about the philosophy and program of Out-Spokin' may want to write for the Out-Spokin' filmstrip, Mennonite Board of Missions, Box 370, Elkhart, IN 46514 - John Eby, Secretary, Relief and Service, Elkhart, Ind.

In the Mar. 18, 1975, issue of Gospel Herald, the caption beneath a photograph of the Golden Gate states that it was probably the gate through which Jesus made His triumphant

There is much mystery about the origins and history of the Golden Gate, but most current archaeological opinion leans toward the view that this great gate was built during the Byzan-

tine Era (fourth to seventh centuries, AD) and that additions were then made at later times. If this is correct, the present Golden Gate could not have been the gateway used by Iesus on Palm Sunday. One morning in April 1969, after a heavy

rain, an American student found an opening in a large tomb just at the southeastern corner of the Golden Gate. He lowered himself into of the Golden Cate. He lowered himself into the tomb and found and photographed a great archway directly beneath the Golden Gate. The top of this archway is at a point several feet beneath present ground level. The tomb opening was later cemented shut by the Muslim cemetery authorities and the underground arch is no longer accessible to prying eyes and camera lenses. Archaeological authorities in Jerusalem are now aware of the existence of this arch, but it serves merely to tantalize the mind. No archaeological work can be done here - to the Muslim faith this is holy ground. Any attempt to force a "dig" at this point is unthinkable. The religious and political repercussions of such an attempt would shake the Middle East. So we can only speculate on the date of this arch. Was it built by Hadrian in the secof this arch. Was it built by Hadrian in the sec-ond century, AD? Was it built by Herod the Great just before the time of Christ? Is it possible pre-Herodian? If (repeat if) either of the latter two speculations is correct, this under-ground arch may indeed be the one under which Jesus passed on that Palm Sunday of long ago. - Stanley Shenk, Goshen, Ind.

Thanks for the good Mar. 18 issue of Gospel Herald which, surprisingly, came on Mar. 171 I was much challenged by many things in this issue. It was good to read Dan Hess and his college cohorts on congregations and educational

They may have been a bit too hard on conregations, however. Because many congregations do have difficulty relating to college students and other young adults (with whom the writers associate a great deal), I can understand their somewhat pessimistic perspectives. Perhaps because so much of value in congregational life goes on unmarked and unarticulated, particularly by observers conditioned by an educational system which puts excessive emphasis on intel-

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lectualization and verbal skill, undervaluing congregations can happen easily.

It may interest readers of Coppel Herald to know that a much-experienced observer in church life, Lyle Schäller, suggests that American denominations and denominational institutions are in deep trouble. Congregations, he observes on the other hand, have never been become to the observed of the observe

"This Is My Body . . . Broken" by Glendon L Bosser (Mar. 4) was well taken I would like to respond simply because I feel this is the temperature of the second of the second like to respond to the second less that the se

I found Ken Reed's "Mennonites for Jesus" (Mar. 11) one of the more useful approaches yet to the complex interrelation of the "ethnic" and the "spiritual" facets of being Mennonite. Thanks to Reed and to Gospel Herald.—S

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, Wayne and Judy (Schweitzer), Wellman, Iowa, fourth child, third son, Timothy Ryan, Oct. 12, 1974.

Bender, Raymond and Bonnie (Ramseyer), Wellesley, Ont., first child, Tracey Marie, Mar. 13, 1975.

Berg, Douglas and Rita (Ebersole), Columbus, Ohio, second child, first son, Steven Douglas, Mar. 10, 1975. Ellison, Elmer and Lucille (Snider), Moorefield,

Ont., second child, first son, Kristopher Elmer, Feb. 10, 1975. Freed, Laverne and Lorraine (Reinford), Spring

Freed, Laverne and Lorraine (Reinford), Spring Mount, Pa., second child, first daughter, Melisa Diane, Feb. 27, 1975. Freeman, Clifford and Joyce (Martin), Elmira,

Freeman, Clifford and Joyce (Martin), Elmira, Ont., first child, Angela Rene, Feb. 25, 1975. Gingerich, Willis and Rolene (Snyder), Goshen,

Heatwole, Mark and Ellen (Showalter), Springfield, Va., third son, Chad Rydel, Feb. 21, 1975. Householter, Mahlon and Cheryl (Zoss), Eureka, Ill., first child, Sarah Elizabeth, Dec. 5,

Joquet, Dale and Marilyn, Wooster, Ohio, Stacey Lynn, Feb. 5, 1975. Lee, Roland William and Mary Ann (Smoker).

Lee, Roland William and Mary Ann (Smoker), Newport News, Va., third son, James Howard, Mar. 10, 1975.

Martinez, Victor and Laurel (Steiner), Orrville, Ohio, third child, second son, Carlos Lopez, Mar. 4, 1975.

Marty, Leo and Joyce (Shoup), Smithville, Ohio, fourth child, second daughter, Holly Ann, Mar. 9, 1975. Newcomer, Ben L. and Mary Jane (Miller), Lyon Station, Pa., first child, Melanie Jewel,

Lyon Station, Pa., first child, Melanie Jewel, Mar. 8, 1975.

Rice, Layton and Edith (Jantzi), Newport News,

Va., first child, Jeffrey Scott, Mar. 11, 1975.

Schlabach, Larry and Twile (King), Edmonton, Alta., first child, Gregory Neil, Mar. 12, 1975. Steiner, Doug and Mary Ellen, Smithville Ohio, Carl David, Feb. 28, 1975.

Troyer, Joseph and Violetta (Troyer), Alliance, hio, second child, first son, Joseph Jay II, Mar 17 1975

Turner, Joseph and Donna (Ramseyer), Orrville, Ohio, second child, first son, Philip Paul, Mar. 18, 1975.

Wyble, Glenn and Janice (Musser), Doylestown, Pa., first child, Kent Eugene, Feb. 28, 1975 Yost, Mr. and Mrs. Robert, Greeley, Colo., Adam Robert, Feb. 7, 1975.

Zook, Glen and Lois (Lauber). Columbus. Ohio, first child, Amanda Kaye, Mar. 14, 1975.

marriages

May the blessings of God be upon the homes estab-May the blessings of God be upon the homes estab-lished by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Delagrange — Sommers. — Dale Delagrange, Spencerville, Ind., Central cong., and Fern Sommers, New Paris, Ind., Waterford cong., by Frank Nice, Jan. 10, 1975.

Kauffman - Miller, - Joseph Brent Kauffman, Kalispell, Mont., Mountain View cong., and Debra Ann Miller, Salem, Ore., Salem cong., John Willems and Lowell Stutzman, Mar. 8, 1975 Miller — Christner. — Ferman Miller, Middlebury, Ind., and Mary Christner, Wolcott-ville, Ind., by Vernon E. Bontreger, Feb. 15,

Miller — Miller. — Ezra Miller, Goshen, Ind., and Marlene Miller, Middlebury, Ind., by Vernon E. Bontreger, Feb. 15, 1975.

Thrasher — Harder. — Terry Thrasher, Shelbyville, Mo., and Marlena Harder, Leonard, Mo., Mt. Pisgah cong., by Daniel Kauffman, Jan. 17, 1975.

valiace — Frahm. — William Wallace, Bloomington, Ill., Hopedale cong., and Janette Frahm, Bloomington, Ill., United Church of Christ, Mar. 8, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bender, Ida, daughter of Jacob S. and Bar-bara (Schwartzentruber) Bender, was born in East Zorra Twp., Ont., Oct. 31, 1896; died of East Zorra Twp., Ont., Oct. 31, 1896; cited or heart failure at Ailsa Craig, Ont., Feb. 28, 1975; aged 78 y. She was married to Simon S. Bender, who survives. Also surviving are 3 daughters (Inez, Ruth — Mrs. Fred Arnel, and Bernice — Mrs. George Fraser), twin sons (Harold and Gerald), 7 grandchildren, and 2 sisters (Mrs. Emma Oesch and Christina — Mrs. Norman Roi). She was a charter member of Nairn Mennonite Church, where funeral services were held on Mar. 3, in charge of Wilfred Schlegel, Nelson Scheifele, and Henry Yantzi; interment in Nairn Mennonite Cemetery

Mennonte Cemetery.

Brubaker, Ida Mae, daughter of Jacob G. and Ella Gingerich, was born at Evendale, Pa., Feb. 4, 1913; died of cancer at Doctors Convalescent Center, Selinsgrove, Pa., Mar. 10, 1975; aged 62 y. Surviving is one sister (Alma E. — Mrs. Eli S. Graybill). She was a member of Lauvers Mennonite Church, where funeral services were held in charge of Allen Kauffman, J. Roy Graybill, and John H. Erb; interment in Lauvers Church Cemetery

Frey, Cora E., daughter of John E. and Amanda Miller, was born at Shipshewana, Ind., Mar. 11, 1883; died of cancer at Wauseon, Ohio,

Feb. 15, 1975; aged 91 y. On Dec. 29, 1909, she was married to Ezra A. Frey, who preceded her was married to Ezra A. Frey, who preceded her in death in 1958. Surviving are 4 sons (Vernon, Wilbur, Glenferd, and Roy), 2 daughters (Mrs. Naomi Leupp and Orpha), 15 grandchildren, and 22 great-grandchildren. She was a member of West Clinton Mennonite Church, where funeral services were held on Feb. 18, in charge of Edward Diener and Edward B. Frey: interment in Pettisville Cemetery.

Good, Howard Z., son of Lewis G. and Sara Ann (Zeiley) Good, was born in Lancaster Co., Pa., Jan. 17, 1891; died at his home on Mar. 14, 1975; aged 84 y. He was married to Lydia G. Hurst, who preceded him in death in 1919. He was later married to Lizzie B. Horning, who died in 1957. He was later married to Minnie Eberly, who survives. He is survived by the following children (Harold H. Good, Ira M. Good, Charity — Mrs. Parke Heller, Charles E. Good, Martha — Mrs. Clarence Stoner, Rachel Mrs. George Hoover, Climena — Mrs. Amos
 N. Hostetter, Sanford H. Good, Verna — Mrs. Warren Martin, Sara Ann—Mrs. Lester B. Shultz, Dorothy—Mrs. Harry B. Martin, Esther—Mrs. Raymond B. Martin, Kathryn—Mrs. Ray L. Martin, H. Arthur Good, Susie—Mrs. Leroy Gehman, Harriet, Mrs. Ray G. Good, Helen — Mrs. Earl H. Gehman, Parke Good, and Phebe — Mrs. Earl Zimmerman), 107 grandchildren, 45 great-grandchildren, and one sis-ter (Mrs. Sadie E. Martin). An infant daughter (Florence) preceded him in death. He was ordained to the ministry on Nov. 29, 1945. He was ordained to the office of bishop to serve the Bowmansville-Reading District of Lancaster Conference on Mar. 4, 1954. Funeral services were held at Bowmansville Mennonite Church on Mar. 17, in charge of David N. Thomas, Luke L. Horst, and Wilmer W. Leaman; interment in

the church cemetery. Hostetler, Jacob J., son of Jacob and Judith (Kauffman) Hostetler, was born in Lagrange County, Ind., Feb. 13, 1876; died at Albany, Ore., Nov. 16, 1974; aged 98 y. On Oct. 27, 1898, he was married to Lydia Ann Miller, who preceded him in death in 1921. Surviving are 2 daughters (Mrs. Fannie Stoll and Mrs. Celesta Byers), 3 sons (Edward, Amos, and Fredrick), 22 grandchildren, 63 great-grandchildren, and 2 great-grandchildren. He was a member of McMinnville Mennonite Church.

Hurst, Clarence A., son of Daniel M. Hurst and Hettie Ann (Hurst) Weaver, was born in Lancaster County, Pa., Jan. 18, 1920; died at Ephrata, Pa., Jan. 16, 1975; aged 55 y. On June 1, 1946, he was married to Arlene Mar-tin, who survives. Also surviving are one son (Donald R. Hurst), 2 grandchildren, his mother, stepfather (Enos H. Weaver), 5 brothers, 3 sis ters, 2 stepbrothers, and 7 stepsisters. Funeral services were held at Ephrata Mennonite Church, Ian. 20. in charge of Wilbert Lind and Titus Zimmerman; interment in Metzlers Mennonite

Cemetery

Cemetery.

Mininger, Edward P., son of Jacob D. and
Hettie (Kulp) Mininger, was born at La Junta,
Colo., Jan. 10, 1911; died of cancer at Iowa
City, Iowa, Mar. 16, 1975; aged 64 y. On
June 26, 1936, he was married to Mabel Fisher, who survives. Also surviving are one son (Ronald) one daughter (Linda), one grandson, and one brother (Paul Mininger). He was a medical doctor and had a practice at Elkhart, Ind. He was a member of Prairie Street Mennonite Church. Funeral services were held at Hartzler-Gutermuth Funeral Home on Mar. 19, with interment in Prairie Street Mennonite Cemetery. A memorial service was held at Prairie Street Church the same day in charge of Russell Krabill, H. Ernest Bennett, and Otto Klassen

Shank, Samuel A., son of Joseph and Emma (Showalter) Shank, was born near Broadway, Va., Apr. 6, 1893; died Mar. 9, 1975; aged 82 v. On Iune 7, 1916, he was married to Mary

Kate Geil, who survives. Also surviving are 2 Rate Gell, who survives, Also surviving are z daughters (Katherine – Mrs. Enos Nauman, and Lois – Mrs. Elam Hertzler), 2 sons (Joseph and Stuart Shank), a niece (Pauline – Mrs. Samuel Strong reared in the Shank home), 11 grandchildren, 4 great-grandchildren, one brother (Ezra Shank), and 3 sisters (Mrs. Abner Weaver. Mrs. Mae Blosser, and Mrs. Willis Miller). He was ordained to the ministry on Mar. 28, 1928. Funeral services were conducted at Lindale Mennonite Church on Mar. 11, in charge of Ralph Birkey, Harvey, Yoder, M. C. Showalter, and Samuel Janzen; interment in church ceme-

Vantine, Mabel V., daughter of Samuel and Emma (Weldy) Madlem, was born in Newaygo, Mich., July 24, 1908; died at Elkhart, Ind., Feb. 2, 1975; aged 66 y. On Feb. 26, 1926, she was married to Edwin Vantine, who survives. Also married to Edwin Vantine, who survives. Also surviving are one son (Norman) and 2 daughters (Nola and Neva). One son (Neal) preceded her in death. She was a member of Prairie Street Mennonite Church. Funeral services were held at Westbrook-Metz Funeral Home, in charge of Russell krabill; interment in Chapel Hill Memorial Cardens

Memorial Gardens.
Yoder, Sarah Judith, daughter of John and
Mattic (Kurtz) Swarey, was born at Belleville,
Pa, Nov. 20, 1896; died at Kirksville, Mo,
Jan. 25, 1975; aged 78 y. On Oct. 30, 1917, she
was married to John J. Yoder, who survives.
Also surviving are 3 sons (Joe, Mervin Ezra,
and John Homer.) 6 daughters (Famine — Mrs. Carl Long, Mattie - Mrs. David Yoder, Mrs. Lovina Yost, Polly Mae Yoder, Sadie Ruth -Mrs. David Byler, and Katie Alma - Mrs. Les-Mrs. David Byler, and Katle Alma — Mrs. Les-ter M. Yoder), 19 grandchildren, 9 great-grand-children, 2 sisters (Fannie — Mrs. Joe Kaufman, and Malinda — Mrs. Homer Peachey). She was preceded in death by one brother (David Swarey) and one granddaughter. She was a member of Mt. Pisgah Mennonite Church, where funeral services were held on Jan. 28, in charge of Daniel Kauffman and Alva Swartzendruber: interment in Mennonite-Church of the Brethren Cemetery

Yoder, Jonas J., was born in Holmes County, Ohio, Feb. 18, 1892; died at Columbus, Ohio, Feb. 3, 1975; aged 82 y. He was married to Mary Eschleman, who survives. Also surviving are 4 sisters. He was a member of Sharon Mennonite Church, where funeral services were held on Feb. 6, in charge of Elvin Sommers and Eli Nissley. Funeral services were also held at Cuba Mennonite Church on Feb. 7; interment in Yaggy Cemetery, Harlan, Ind.

Cover by David Hiebert; pp. 267, 268, 272 by Ed Carlin; p. 274 by Dick Kauffman; p. 275 by Gayle Gerber Koontz; p. 278 by Paul Schrock.

calendar

Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 25-27.

Rocky Mountain Mennonite Conference Annual Meeting.

Pueblo, Colo., May 2-4.

Office 75 — Retreat for secretaries and clerical persons employed in Mennonite Church agencies, Harrison-

burg, Va., May 2-4.
Franconia Spring Conference Assembly in conjoint meeting with Eastern District General Conference, May 3, 4.

May 3, 4.
South Central Conference, Pryor, Okla., July 18-20.
Virginia Conference Assembly, July 24-26.
Indiana-Hichigan, Memonatic Conference season at public high school in Washington, Ind., July 28-27.
Indiana-Hichigan, Memonatic Conference season at public high school in Washington, Ind., July 28-27.
Indiana Conference, Misson, Misson Visible College, Marshall, Mo., Aug. 10-15.
Unav-Nebrask Conference, Misson, Lowa, Aug. 19-21.
S7th annual commencement, Eastern Memonite College, Harrisobolny, V., 400 p.m., May 2.

Farmers Speak on Food Problems

Food Problems

A consultation of farmers on world hunger at Waverly, lowa, said that U.S. farmers are willing to help feed the needy but that the added costs of producing excess food must be borne by all citizens. While advocating gradual changes in American eating habits, the farmers were critical of the current emphasis being placed on fasting and eliminating meat as a means of alleviating the world hunger crisis

"We believe fasting is useful for raising a consciousness of hunger among many and may help us to identify in a modest way with the hungry," the consultation said in a statement. "But we question whether any saving in food actually gets to hungry people as a result of fasting—it is certainly not an automatic transfer."

Farmers urged the curbing of energy and fertilizer use for nonagricultural purposes, reducing consumption of grain-based alcoholic beverages, and developing food packaging methods which are "less demanding of products made from petro-leum and paper." The consultation said farmers were willing to continue present production levels if there is opportunity for a fair return on their investment and assurance that the cost of providing excess food for others will be shared by all U.S. citizens.

Scriptures for the "Seldom" Reader

A new Scripture selection, especially designed for adults who do not read often, has been produced by the British and Foreign Bible Society. It contains the Easter story from Luke taken from Today's English Version.

An announcement said, "The section of the population who cannot, do not, or will not read books is undoubtedly much larger than most people realize. Some literacy experts estimate that in Britain at least a third of the population cannot read the kind of things needed in day-to-day living.

"It is not surprising therefore that many people cannot cope with traditional versions of the Scriptures. Modern translations, single Gospels, and selections have brought the Scriptures within the reach of more people, but more drastic steps are necessary for a substantial proportion of our population."

Maryland Senate Endorses Death Penalty Measure

Reversing its position of the past two years, the Maryland Senate voted 31-15 to give preliminary approval to a bill backed by Cov. Marvin Mandel that would reinstate the death penalty for first-degree nurder in certain instances. The measure states the death penalty will be pronounced upon any person IB years or older convicted of first-degree nurder during an escape from lawful custody, in the slaying of a kidnapping victim, while fulfilling a "countact" kill-ing, or if the slayer is a jailed prisoner or is on narole from a life sentence.

75 Percent of Americans Willing to Sacrifice

A Harris Survey reveals that 75 percent of American people polled said they are willing to go without meat one day each week in order to send more food abroad to help nations with food shortages.

Sixty-eight percent of individuals polled by Harris said they are prepared to "cut out all unessential uses of fertilizer here at home, including that used to beautify our lawns," so that more fertilizer would be available to other countries seeking to improve their crops.

Bars Good Friday Closing

The California Court of Appeal has held "unconstitutional" the closing of state offices from noon to 3:00 p.m. on Good Friday. It ruded that providing such hours for "worship" constituted "excessive government entanglement" with religion. In the past, state offices have been closed from noon to 3:00 p.m. on Good Friday and its employees were paid for time taken off from work during that period.

Oppose Plea for Cambodia, Viet Aid

U.S. President Ford's request for supplemental military funds for Cambodia and Vietnam was opposed in a statement signed by some two dozen national religious leaders.

"To prolong this brutal war even for a few months is not a moral posture of which our nation can be proud," the Protestant, Roman Catholic, and Jewish officials said.

"We are not impressed by the current argument that military aid is needed just once more so that we can withdraw honorably." the religious group said.
"The argument was threadbare a decade ago. Our leaders are now trying to mobilize us to provide half a billion dollars, not to alleviate human suffering, but to inflict yet more suffering on the peoples of Vietnam and Cambodia."

Amish to Southeast Minnesota

A second group of Old Order Amish settlers have moved to farms in extreme southeastern Minnesota. About 20 Amish families left their farms in Ohio, packed their belongings into railroad box-cars, and moved to farmland near Harmony. Canton, and Preston, Minnesota. Other Amish families reportedly have moved to nearby farms in lowa. The move from Ohio apparently was prompted by rising land costs there and declining space.

Bloodbath Theory Challenged

Louis Schneider, executive secretary of the American Friends Service Committee, has challenged the contention that a cutoff of U.S. aid to South Vietnam would lead to a bloodbath. Testlying before the Committee on Appropriations of the U.S. House of Representatives, Mr. Schneider asserted that the result of such an ald cutoff would be political reconcilia-

He presented documentation indicating that "neutralists, rightists, and leftists in Vietnam have called for adherence to the Paris Peace Agreement as a clear blueprint for shifting from a state of war to a process of political struggle and competition.

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Our Time and Place

We recognize that a common substitute for action is to long for the past or dream about the future. In contrast, the mentally healthy person will not only accept his time and place, but will be its advocate.

J. C. Wenger in his "Notes on the Mennonite Church in 1925" is an advocate of his own time and place in history. After reviewing North American Mennonite history for the year 1925 through the pages of Gospel Herald, J. C. concluded that he preferred his own time. He believes that his has been a better time to raise a family than the time before and after 1925. He observes that some aspects of church life were less wholesome in 1925 than they are today.

To accept our own time and place is to recognize that we can have no other and to use the resources we have for the glory of God and to the best of our ability. This is not to ignore the problems of today, but it puts them in better perspective. Nor is it to say that one should not move, emigrate, or change jobs. This attitude simply looks reality in the face and sees that it is in part a mirror.

Acceptance of our time and place is not a call to be static, but to act. The people who make a difference in history are those who accept their times and places as opportunities for action. This does not mean that the past and the future are meaningless or unimportant. Their function is noted below.

Memories and Hopes

Paul S. Minear in a chapter titled "Communication and Community" in New Theology No. 9 (Macmillan, 1972) described various types of communication ranging from the direct personal toward the more indirect and impersonal. His type 4 communication interests me because it is the kind of communication which is doubly indirect: both speaker and listener are separate and the message is not directed to one listener personally. That is, the Cospel Herald writer sends out a message to 50 to 75 thousand Gospel Herald readers, few of whom he may know personally. Yet the reader properly includes himself as one addressed even though the two may never meet.

As Minear observes, communication of this type requires more than average concern if the message is to be heard. Both writer and reader need to search for what they have in common that binds them together. The more they have a sense of belonging to a common group with a common cause, the easier it is to hear and be heard.

"The sense of belonging to the same community," says Minear, "will carry with it the recognition of a common past and a common future. It is quite possible to realize a family solidarity with total strangers if one sees convincing signs of their sharing the same memories and hopes" (n. 259)

This is a general principle: the memories and hopes may be of various kinds and still perform this function of drawing people together. Also, a single person may belong to a variety of such groups: family, hobby, and work, to name a few. I find that I relate in some fashion to a halfdozen or more such groups.

For the Gospel Herald, our common memories and hopes are related to the Christian and Mennonite heritage. We are drawn together by a common faith in Jesus Christ and a common concern for the growth of the kingdom of God. Material published in the Herald needs to relate to these common concerns. As editors, this is what we aim to do, although we may not always be successful.

One of the most effective writers in emphasizing common memories and hopes is the author of the Book of Hebrews. Chapters 11 and 12 illustrate the point nicely. In chapter 11 he wrote of memories and in chapter 12 of hopes. The transition is in 12:1, 2: "Seeing we also are compassed about with so great a cloud of witnesses ... let us run . . the race ... looking unto Jesus." We should too. — Daniel Hertzler

April 15, 1975

by Robert Kreider

The Beautiful Feet

"How beautiful are the feet of them that preach the gospel of peace." One hundred years ago this verse appeared as the motto under the masthead of the Herald of Truth, one of the earliest Mennonite periodicals to appear in English. In those days it seemed right for Mennonites to declare that peacemaking was one of their prime tasks in kingdom service.

Now one hundred years later is peacemaking still high among our commitments? Would we print the motto "to preach the gospel of peace" under the masthead of our conference paper? On our church bulletin? Or are we a little ashamed of the sign of the conscientious objector written on our backs?

Now that the world says nice things about hardworking and law-abiding Mennonites and writes articles in national periodicals about our disaster service do we play down that offensive conscientious objector image? Are we covering up the gospel of peace?

Imperfectly suppressed from our past are those unpleasant memories of having been called "yellow," "slackers," "unpatriotic." We want to be liked. We want to be accepted. Enough of that "being a peculiar people."

A Time to Take Stock. We look around us and find popular, attractive religious leaders who are not burdened by the yoke of peace teachings. Some of us would like to be like them.

And some of us are tired - tired of issues, causes, con-



cerns. Some of us want to be left alone. We want to live private lives. Some of us are weary and heavy laden.

When we see our polite, quiet peace position "soiled" by peace demonstrators and draft-card-burners we want to deny that we have anything to do with them. To our remorse we hear the crowing of the cock. We wish Jesus had not said so much about peace and turning the other cheek. But it is not just peace that gives us problems. We are bothered by His hard talk about money, prisoners, debts, enemies, cross-bearing, being a slave, and forgiving others. We like to spiritualize away the concrete claims of His cross.

Some of us are little different from the world around us. A Mennonite boy is suspected of breaking into a number of houses and stealing. An aroused fellow church member declares: "The next time he breaks and enters someone ought to take a shotgun and scare the living life out of him. That would teach him." No one disagrees.

Some of us carry a burden of shame. A young Christian becomes a conscientious objector with little or no help from any church—just his reading of the gospels and his aversion to the Vietnam War. To his joy he discovers that Mennonites are a peace people. He applies for membership in this peace church but is told by a deacon, "Oh, we don't make much of that anymore."

Clearly this is a time to take stock. Is the foolishness of the gospel of peace something of which we must be ashamed or is it "wiser than men?" Mennonites look best in crises. Wars bring out the best in us. But now there are no wars—at least no declared wars. There is no conscription. The heat is off. Mennonites have a way of losing their faith, their saltiness, their distinctiveness when all goes well.

This is a time for a spiritual checkup. A concern has welled up among us that we Mennonite and Brethren in Christ need to be more attentive to nurturing our people in the gospel of peace. Children need to be trained up "in the way they should go." Parents need help in being courageous followers of a nonresistant Christ. Grand-parents need to tell their stories of trial and witness.

If the biblical teachings of the gospel of peace are to burn brightly in our congregations, we need to rediscover the biblical ground on which our faith is founded.

We see the gospel of peace as no mere optional equipment—but part of the central nervous system of the body of Christ, the bloodstream of the faith. Paul saw it total and undivided when he spoke of putting "on the whole armour of God": truth, righteousness, peace, faith, salvation, the Spirit.

As we search the Scriptures the gospel of peace finds its center in the person of Christ. In Him one sees peace as warp and woof of the whole fabric of the gospel:

- arp and woot of the whole tabric of the gospel:

 As good news not an annoying burden to be added.
- As freedom, liberation—"only those who are nonresistant are really free."
- As the spirit-filled life relaxed, yielded, trusting, "peace as a river."
- As a gift to those who accept and follow Christ, to to those who take the Scriptures seriously.

Peace cannot be separated out of the wholeness of Christ. Peace does not exist alone. Separate peace from the gospel and it becomes a thing demonic. Separate evangelism as a thing apart, and it becomes demonic.

And so in peace education we look for linkages in our studies: evangelism and peace, conflicts in the Bible and peacemaking, peace and the work of the Holy Spirit, peace and patriotism, peace and justice, bread and peace, peace and the hurts of the community, peace and Lazarus at the door, peace and the money we give to Caesar, peace and the gifts God has given to our people. As we read the Scriptures we see everywhere linkages: grace and peace, love and peace, joy and peace, righteousness and peace.

Peace Is Too Important. Peace is everybody's business. Peace is too important to leave just to the pacifists, even as evangelism is too important to leave just to the evangelists. Therefore, congregational peace education is concerned with helping larger numbers of our people become peacemakers and teachers of the gospel of peace.

Peace education must embody the spirit of reconciliation. As one reaches out to those who are threatened by, embarrassed by, or apologetic of peace, one cannot shame them into the kingdom. Peace is a knock on the door. Peace is invitation: "Come, let us search the Scriptures together." "Come, take my yoke upon you, and learn of "." "He hath given to us the ministry of reconciliation."

Peace education has an urgency. A war could explode any moment in the Bible lands. A secretary of state threatens war to protect the flow of oil to the world's largest consumer of oil. A war, using money from the United States, goes into its third year after the Paris Peace Accord — Americans now paying Asians to die for them. Famine, hunger, inflation, depression hover over the globe. With things falling apart in some of our marriages, congregations, and communities we know that we stand in need of the ministries of reconciliation.

Peace and evangelism cannot be separated. As we visit our people in Canada and the United States we hear those who are ashamed of peace, but we also hear of those who are not. Congregations are growing because men and women are drawn to a church where there are actually Christians who believe and practice what Jesus says about peace.

It might be that we with our peace heritage are called to the kingdom for such a time as this. Peace education in our congregations can equip us to see these gifts which God has given us and which we so imperfectly use.

That motto of the Herald of Truth might again be our theme: "How beautiful are the feet of them that preach the gospel of peace."

Gospel Herald

The Beautiful Feet Robert Kreider	20
Faith and Culture Richard Thomas	28
Why I Do Not (Over) Eat Norma F. Martin	28
Menno's Opinion	28
Summer Bible School for the Whole Family	29

Daniel Hertzler, Editor
Volume 68

David E. Hostetler, News Editor
Number 15

The Goppel Herald wasse established in 1986 as a successor to Gospel Witness (1965) and Herald of Truth (1964). The Gospel Herald is a religious periodical published weekly by the Mensonie Publishing Homes, 616 Whatte Vergoria (1964) and the weekly by the Gospel Herald with the Company of t

Robert Kreider is coordinator of peace studies at Bethel College, North Newton, Kansas, Kreider and James Longacre, pastor of the Bally (Pa.) Mennonite Church, are guiding an inter-Mennonite program of leadership training for peace education. This is a part of a three-year congregational Peace Education program now in its second year.

Faith and Culture

by Richard Thomas

Many people in twentieth-century America have an interest in the descendants of the Anabaptists, so each year three million tourists visit the Lancaster area to see, to learn, and some to interact with Amish and Mennonites. Many of them are searching for answers to the ultimate questions in life.

Sometimes we interact with our visitors, but many never get answers to those ultimate questions, and they return home with the emptiness of spirit with which they came. They may have learned something of our German culture, our customs, and traditions, but learning about the culture of our people does not answer the nagging questions of life any better than learning about any other people's culture.

Too often we have acted as if there is a Mennonite culture consisting of such things as chicken corn soup, shoofly pie, Pennsylvania Dutch, and a particular style of dress. It should trouble us to explain who we are in this manner for two reasons: 1 This particular culture represents only a small percentage of the total Mennonite brotherhood and thus presents a false picture of who the Mennonites are. 2. The Mennonite heritage is spiritual rather than cultural.

Much of this so-called Mennonite culture is also held by our non-Mennonite neighbors and thus is more a culture of the area than of a particular religious group. At times we even talk of Mennonite names as if one were able to be born a Mennonite. The fact that so large a percentage of the persons in our congregations have names that we recognize as "Mennonite" should not be a source of pride, but rather should be a pointer to us that while we have been faithful in spreading the gospel in foreign lands, at home we have often been "the quiet in the land" and not completely faithful to the command of Jesus to make disciples. We need to think of most of these names as Swiss-German rather than as "Mennonite," realizing that a "Mennonite name is the name of anyone anywhere who enters the spiritual stream of the Anabaptists, following Jesus daily in life.

Richard Thomas teaches at Lancaster Mennonite School. This article is reprinted from Missionary Messenger. Used by permission.

It was this way in sixteenth-century Europe when people had an interest in learning more about these strange Anabaptists, and after interaction with Anabaptist fellowships, many committed their lives to Jesus Christ and the brotherhood. Following Jesus daily in life and sharing the good news with interested persons resulted in the addition of other brothers and sisters to the movement, a spreading people's revival.

No Other Foundation but Christ. It should be the same today. We need to tell the interested about our culture, that it has meaning to us, and that we appreciate it, but that the basis of being a Mennonite is not to adopt a culture but to confess along with the Apostle Paul and Menno: "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). We are a people because of our common culture. Perhaps we should tell the interested that there are Mennonites of Cerman, Spanish, black, native American, and many other cultures, and yet we are one because Jesus is our Lord. He is our peace, He has broken down the cultural walls that would tend to separate us, and by His Spirit He has molded us into a part of the universal cross-cultural people of God.

We need to appreciate both our cultural and our spiritual heritages: however, we should not get the two confused. We need to study our heritage to know where we came from, to see where we are, and to chart our course for the future. We should feel good about being Mennonite and may have pride in our heritage; however, we need to realize that it must, as all things, be under the judgment of God.

Let us affirm the statement made at the close of the ninth Mennonite World Conference: "We commit ourselves from now on to follow Jesus only, to seek the way of His discipleship in all areas of our life . . . to a new faithfulness in telling others about Jesus Christ in words and deeds, to invite them into the fellowship of His people the church, to take time for them when they need us, and to be open to the newness that they will bring to our traditions."

Why I Do Not (Over) Eat

by Norma F. Martin

Jack was our most notable patient and a Bible-carrying preacher. He was an expensive patient though. When he lay down on his metal hospital bed, it sagged and snapped. Even when he sat on bamboo-wood furniture (bamboo is the toughest wood), we cringed when it creaked. He weighed in, not as other patients, but on the produce scales in the hospital kitchen, at 609 1/2 pounds!

When he opened his mouth to explain his "problem" or expound on a portion of the Bible, all I could see were one dozen doughnuts, six double-sliced sandwiches, onehalf gallon ice cream, and one-half gallon milk going in — all at one sitting. And he would complain that he hadn't had enough to eat. (His father owned a grocery store!)

- I do not wish to sit in judgment of Jack, but I am warned by his example. How can I use food to the glory of God? Here are my reasons for not eating (improperly).
- 1. I eat to live, not live to eat. The minute Sue's roommate walks in the door, she asks, "What's to eat?" or "How soon is supper?" She has a food-on-the-brain syndrome for which a cure must be found quickly! Before I get full, I must stop eating. That means taking smaller servings and not filling up. I forget about seconds too.
- 2. I am a steward of my body. I do not own it. Nor can I abuse it if I wish (it may be done unconsciously). My body is God's dwelling place. That means I may need to step on the scales daily. If I gain any weight, it must come off. If I were to gain only one pound a month, twenty years from now, I would be carrying about 240 additional pounds in my older age when I can least afford to. That would put my weight at 400 pounds. Think now.
- 3. I do not want to become a food-aholic. To eat, just to be doing something, soon forms a pattern which leads to a habit. And then I'm hooked! When I'm 'nervous.'' I quote a Bible verse, like "Be still, and know that I am God" (Ps. 46:10), or "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Is. 26:3), rather than going to the cupboard or refrigerator.
- To hear someone speak of an endocrine imbalance or glandular problem tells me this is an excuse to feed a

habit. Lifestyle and food style need to be totally rearranged.

- 4. I want to maintain my health. Obesity is one of the causes of the number one killer—heart disease. To never finish the work God created me for —if I die early from eating too much—who will? There is no one. That was my responsibility. I will be asked to give an account for my unfinished tasks.
- 5. I want to live each day to its fullest. If I carried two 25-pound sacks of flour around on my hips all day and all night, I would soon notice fatigue and frustration.

My productivity is limited if I eat more than I need. I would also be eating my way into decades of disability if I eat more than I need. When I get old and possibly break a leg and am laid up in the hospital, who will want to come and help me? I can already hear the nurses and orderlies groan when they see my name on the list of patients to be turned every two hours! I am presently quite tired of having my sciatica nerve pulled out of place periodically from lifting, turning, and pulling obese elderly patients.

6. I love and care for my body. "I am fearfully and wonderfully made," the psalmist said. And he never went to our modern medical and nursing schools to really learn how wonderfully made we really are!

Teaching anatomy and physiology, I would become so manazed at how our organs and systems functioned. Then when I taught diseased conditions of those same marvelous organs, I would get a sick feeling in the pit of my stomach. Especially when I needed to point out that fat deposits suffocated blood and food supply to this organ (heart, liver, kidney, etc.). And this could have been prevented had the patient been disciplined in his eating habits, if he would have cared about himself, if he would have loved himself properly as commanded by Christ.

7. I hear starving, dying babies and children crying. During my 60-minute lunch hour today, 4,200 people died of hunger and starvation, according to a Lutheran Church advertisement. It staggers my mind.

At the age of 30, the average woman of Chad has only one more year to live because of malnutrition. She can go to one Christian mission once a week for a bowlful of millet (their grain) for her and her three children. And she can go to another mission three times a week for two packages of Carnation's Instant Breakfast to eat dry or mix with water, as Marian Hostetler reported after her three-month service in Chad last summer. Is that Chadian lady supposed to survive on that while 40 percent of the American population is overweight?

How do we help ourselves? Frances Gardner Hunter tells of the diet she went on in her book Go Man Go. She said God's Spirit told her that she could not be an effective witness while displaying the inconsistency of overweight.

So she set up a diet by calling vegetables "Christian vegetables" — ones she could eat more of without gaining weight. She called other foods "unchristian foods," as a discipline method to help her not eat them. And she lost weight. "This is unchristian," she would say to herself when she wanted to eat more food.

Marilyn Yoder of the Waterford congregation at Go-

shen, Indiana, wore size 52 dresses and weighed 279 1/2 pounds when she began popping buttons. She was intoxicating her body with food and committing suicide.

Her local weight watchers' group, her fifth and sixth graders at school, her church family, as well as her husband and four children rejoiced with her as she lost over half of herself in twenty-one months. She now weighs a trim 128 pounds. Those who encouraged her "every pound of the way" helped her celebrate with a presentation of money to be used for a new wardrobe.

So, what is our answer to the eating problem? We may begin by asking a few questions personally, like "When is intemperance okay for me, but not for the drunken?" Or, "Does it matter which route toward suicide I take, as long as I am killing myself?" Or "If I really give it all the determination, desire, and discipline I have, who says I can't make it? Others have, I will."

And we're on our way.

Menno's Opinion

I fear I am becoming a bit psychotic as the result of the hullabaloo arising in the Mennonite brotherhood because we have reached the 450th year of our existence. The pressure is on, the commercials are flying. I am being bombarded by church bulletins, saluted by slides, palpitated by pageants, anointed by articles all glorifying our ancestry and encouraging me to rally around the Mennonite flag.

The sound of the fury rises, crescendo follows crescendo, and I keep wondering if we blessed ones will not soon begin to risk hemorrhaging from the nasal passages because of the heights to which we are being carried. Input swells the thin historical fabric until I fear the balloon will burst, scattering Anabaptist folklore to the four corners of the earth.

Pictures are being painted of our important ancestry, the European trails they traveled over are being eagerly traced on foot, via bus and bicycle, by countless Millers, Yoders, Kauffmans, and Brunks. Each of them I presume seeking to inhale some magic ingredient in Switzerland or the Netherlands that will inoculate him forever with suitable antibodies to prevent any decline in Mennonitism for at least twenty years.

Perhaps this is only part of a necessary cycle, Mennonite cream rising to the top in 1975. Here we shall stay for our brief moment of resplendent glory, then in a few years to sink again to the bottom of the denominational bucket. The cycle analogy seems valid, since in the past we thought little of ourselves. Now our true worth is being noted as we peak in the 450th year of our lord, Anabaptism.

If we continue in our magnification, what will our

descendants do in a mere fifty years when they celebrate their 500th birthday? Our present activity may make it difficult for the grandsons of Menno in the year 2025.

I am in favor of knowing where I came from. It's a comfortable bit of information, but scarcely my salvation. More important is to know who I am today and to anticipate who I will be tomorrow.

Although Paul referred to his Damascus Road experience at regular intervals, even reciting his Jewish pedigree to make a point, I get the idea in Philippians 3:14 that he was looking ahead. Jesus likewise "set His face to go to Jerusalem" and not back to Nazareth.

Is there any danger in this Anabaptist heritage celebration of patting ourselves so stoutly on the back that we will stop reaching out to others? Can we read so much into the Manz-Grebel-Blaurock trial that we will cause a more noble Trinity to pale because of the Mennonite spotlight glare? Will the streets of Zurich and Amsterdam become more attractive than the marketplaces of New York and Chicago? I don't know, I'm just asking.

I am a loyal son of Menno, but I am probably a bit distrustful of any movement toward ancestor worship. Perhaps we should not gold-plate the entire 1525 ball of Mennonite wax.

Questions and comments such as I have raised may only arouse condescending smiles on the part of the Scottdale-Elkhart-Newton-Lombard complex. I suppose comments such as mine are as easily flicked off the Mennonite rump as a fly is swished off the back of Old Dobbin.

But I still would humbly ask, "How do we go from there, when after all we are here?" — Menno B. Hurd

Summer Bible School for the Whole Family

by David Helmuth

What about a five-day summer Bible school in the evening to include the entire family? A number of our Mennonite congregations are working at family life concerns. Summer Bible school might be a setting to bring the family together for a significant learning experience.

The University Baptist Church in East Lausing, Michigan, tried this arrangement. This is a family-centered church which seeks as a part of their mission to provide a family home for students at Michigan State University. They organized their five-day summer Bible school in a rather traditional way with the exception that they grouped grades one and two, three and four, five and six, seven and eight, nine to twelve together since the classes were rather small. Adults, college age, and beyond met together. This turned out to be a good family experience for this church. The youth class in particular enjoyed the after-class activities.

Many publishers now provide curriculum designed for use in the five-day summer Bible school setting. The Herald Omnibus Bible Series is available from Herald Press. Each of the courses, nursery to grade 10, includes five sessions, one for each day in the five-day school.

What would be the advantages of having a five-day evening summer Bible school program centered around the family unit? This is how the East Lansing church evaluated the experience:

- The whole family can attend in the evening together. There were some exceptions to this when some members of the family worked evenings or attended college classes. But for the most part, families found this to be a good arrangement.
- 2. More church people were available to teach in the evening. Some adults were ready to teach for one week and were willing to do so in their evenings when otherwise during the daytime hours they would not have been able to do this. Sometimes husband-wife teams can be an excellent combination and add much to the summer Bible school.
- 3. Children seemed to have more leisure time in the eventing. Many of the community activities were offered during the day and parents hesitated to take their children out of these programs to attend daytime summer Bible school. The evening sessions helped to resolve this conflict.
 - 4. Transportation problems were greatly reduced. Chil-

dren automatically had their transportation when the whole family attended, and many families were quite willing to pick up children from families whose parents were not attending.

- 5. The temperature in the evenings seemed to be more conducive to study. Hot summer afternoons often get in the way of good teaching.
- 6. The young people seemed to enjoy the after-class evening activities and looked forward to them. Not only the youth class but the junior and junior high age groups participated in evening activities that followed the summer Bible school classes.
- 7. The five-day summer Bible school held in the evening provided a good tool to reach out to new families in the community. It was a way for new families to get acquainted with the church and her beliefs.

There are some disadvantages. The East Lansing Church also indicated the following disadvantages of the five-day evening summer Bible school experience:

- It was a bit harder to get children from unchurched homes to come to an evening school. Some parents would have been willing to have their children attend a daytime summer Bible school but were skeptical about allowing children to go out at night.
- 2. An evening summer Bible school usually involves a shorter period of time. Sometimes the reduction means as much as one third less time. Recreation is usually the first thing to be eliminated or shortened, and recreation can be a valuable asset to a school since it gives a change of pace.
- While conflict with some community activities was eliminated by having an evening school, other kinds of community activities did present a conflict. In East Lansing, Michigan, the Little League program for boys was one example.
- 4. Some families experienced a disruption of the evening mealtime. In order to be at church by 6:30 or 7:00 it was necessary for the family to have a fairly early supper which did create some tension.

Here are the advantages and disadvantages as seen by a church that attempted a bit different approach to summer Bible school. Ask your pastor or summer Bible school superintendent if he read this article and gave it any consideration. Talk about the idea. This exact model may not fit your situation, but maybe some adaptation of it would be useful. Summer Bible school offers a great opportunity to our churches. Let's make it the most profitable experience possible.

David Helmuth is an associate secretary at Mennonite Board of Congregational Ministries, Elkhart, Indiana.

Who are we in the face of world need?

A David before Goliath.

Not strong enough to brag, let alone sway the course of world history.

But then Jesus didn't call his followers to run the world. Following Christ

is no blueprint for success

but a sign of faith in the power of His love,

Who knows.

God may take us by surprise. Goliath too.

Mennonite Central Committee 21 South 12th Street Akron, PA 17501

or

201-1483 Pembina Highway Winnipeg, Man. R3T 3C8



Communications Council Becomes Media Council

The Mennonite Council on Mass Communications expanded its membership and changed its name at its annual meeting Mar. 20, 21 in Kansas City. Mo.

This year's meeting included not only radio and television people but Mennonites involved in film, drama, and print journalism. Most were employed by Mennonite institutions, but there were a few present who work independently.

In keeping with its new image and new membership, the council voted to change its name to Mennonite Media Council. Its new statement of organization now specifically mentions print, radio, television, cable, drama, film, art, and graphics.

Prior to the main sessions, print and film-drama groups held separate meetings to discuss their special concerns. The print meeting included journalists involved in news services, magazines, promotion, and college newspapers. In the film-drama group were producers, playwrights, actors, and professors.

Speaker for the main sessions was Ron Sutton, communications professor at the American University, Washington, D.C.

Sutton centered his input in the influence on the media — particularly film and television — and the need for educating people on how to interpret them.

"A society which teaches only reading and writing will be deficient." he said.

"Film is basically a point of view," responded Bernie Wiebe of Freeman, 5.D. "So is anything else in the media. Any communication is not the reality, but we try to make it a reflection of the point of view of Him that is the truth."

Frank Ward of Newton, Kan., another respondent, commented, "We as Christians don't make enough use of the opportunities we have now to use film."

The group also discussed the pros and cons of censorship in film and television.

The media assume viewers are not too smart and not too dumb, said Sutton. Those who are concerned about violence on television assume that the audience doesn't know the difference between real murders and acted-out murders.

However, media do influence people, and the form may influence as well as the content. he said.

Other reports concerned a communications seminar at Freeman Junior College; Mennonite Brethren video cassette production; the reissue of the film Happy as the Grass Was Green as Hazel's People, the new inter-Mennonite peace film; Choice Books and multimedia campaiens.

Congregations Ordain Gallardo, Kreider

José Gallardo and Alan F. Kreider were ordained to the Christian ministry in a special service at London Mennonite Centre, Thursday evening, Mar. 20.

Marlin E. Miller, missionary colleague and friend (now president-elect of Goshen Biblical Seminary) led



Alan Kreider

the service which was conducted in English, French, and Spanish according to a report from Wilbert R. Shenk, overseas missions secretary for Mennonite Board of Missions, Elkhart, Ind. Fifty people from four continents and nine countries were present for the service which climated a three-day conference of missionaries, members of local congregations, and friends from Belgium, France, Creat Britain, Ireland, and North America. Gallardo's home congregation in Brussels, Belgium, held a parallel ordination on Mar. 23.

José Gallardo was born in Spain. His parents would have desired that he become a priest, but along the way he lost all faith, left school, and followed the migration of Spanish laborers to western Europe.

Arriving in Brussels in 1964, he received help from a Christian social service agency and was also befriended by members of the Spanish congregation. Through these contacts he came to faith in Christ.

Speaking on behalf of the congregation, Jose Luis Suarez said, "We gradually discovered what great gifts God had given us in Jose," Later he studied at the Mennonite Seminary in Montevideo, Uruguay, and at Goshen Biblical Seminary, Elkhart, Ind.

Gallardo was ordained to an itinerant ministry. A part of each year he teaches in the French division of the European Mennonite Bible School, Switzerland. In addition, he non-paint contact with scattered Spanish congregations and persons, such as his amount of the scattered Spanish was not wist among families in Spain who have returned home after living in northern Europe.

Alan Kreider has been called to serve as pastor of the London Mennonite Fellowship. In accepting the call he noted he came with his family to England in 1972 to do advanced historical research and fully expected to return to his teaching assignment at Goshen College, Goshen, Ind. Speaking on behalf of the Fellowship, Lesley Mabbett said, "Already we see God blessing Alan's ministry. We are delighted he accepted this call." Alan and Eleanor Kreider direct the London Mennonite Centre besides carrying leadership responsibilities in the Fellowship.

In his message Marlin Miller emphasized that through ordination the church recognizes particular gifts God has given the church in a way that makes both the individual and the church accountable. Ordination is a call to faithfulness, he said.

Emigration from USSR Continues

Close to 2,000 Mennonites have now migrated from the Soviet Union to West Germany as part of a family reunification plan, reported Hans Niessen, pastor of the Mennonite church in Newwied, Germany, and part-time employee of International Mennonite Organization (IMO) working with these German-speaking immigrant families.

A number of Mennonites in the Soviet Union with close relatives abroad who made a request for them to emigrate have been allowed to leave. Fifty thousand or more Mennonites remain behind, and there is no indication that a general larger-scale emigration will be allowed. Nor is it known how many of them actually want to emigrate.

"But we are glad that at least close relatives can come and are thankful for each immigrant," Niessen said.

The German government reimburses the immigrants for the cost of their trip, provides unemployment help for the first months while they look for jobs, provides job opportunities, and pays older people a pension based on their working time in the Soviet Union.

"When I tell them that European and

North American Mennonites have asked me to help them, they are deeply moved at such attention given them in the West," he added. Niessen's job is helping the Russian Mennonites integrate socially and religiously into their new environment. He is assisted by Anne Schmidt, a service volunteer.

Niessen said he also hopes to help the immigrants with their literature. "They have a very vague concept of who they are and where they're going," he reported.

"A remarkably high percentage of them are believers and very much concerned about coming to a believers' congregation in Germany. Here we find the greatest adjustment difficulty." Niessen said.

"Germans have worship services of one hour with a few songs, Scripture reading, prayer, and a sermon, then they part and go home without taking a great deal of interest in each other.

"The immigrant families are surprised people can go a whole week with so little spiritual encouragement," he reported.

Niessen is trying to lead the immigrants to congregations that already exist, instructing the congregations that they must allow the newcomers to question some of their practices, and telling the immigrants that "they must also accept question marks from the Germans."

The immigrants find German congregations too cool, they give too little for their faith—it is almost a sideline. But they do find acceptance and a warm reception in many of the congregations. My expectation is that the immigrants will bring a lot of positive things into the congregations (Germany, too.')

Broadcasts Names Two to New Posts

The directors of Mennonite Broadcasts met in Harrisonburg, Va., Mar. 24, 25, and created directors of English media and service departments, effective Apr. 14.

The new organizational pattern will ease the transition to a new executive director later in the year, replacing Kenneth J. Weaver, associate executive secretary-elect at Mennonite Board of Missions home office in Elkhart, Ind.

The board appointed David M. Thompson, former director of Mennonite Media Services, to head up the English media department and Wayne L. Hochstedler, former office manager and director of 6nance, to head the new service department. The new structure approved by the board provides for the employment of an accounter.

To keep pace with changing radio formats, the directors auditioned a sample mini-documentary radio program for working women and authorized writer/ producer Diane Umbel to develop and release a pilot series of such programs. The series will present factual information to help working women select values and choose priorities.

The directors reviewed the first module of a tenth home study course based on managing conflict in growthproducing ways. It is based on David Augsburger's book. The Love-Fight.

The board evaluated its various 1974 program activities and adopted a set of priorities for the coming two years. These call for fuller exploration of new media opportunities, including multimedia campaigns, increased focus on minority group concerns, developing new methods of follow-up, and of increased ecooperation with other Mennonite and interfaith groups.

In other actions the board:

— Adopted a proposal calling for further

consultation with representatives of the General Conference Mennonite and Mennonite Brethren groups to develop an inter-Mennonite Broadcasts board.

Encouraged pursuing with International Christian Broadcasters and Total Impact the research and development of a set of TV spots for cross-cultural use.

 Narrowed its selection of a long-range speaker for The Mennonite Hour, to begin in 1976.

 Requested a mission investment grant for further distribution of the Argentine TV series Let's Live.

 Reviewed consultations with Mennonite Publishing House on working relationships in book publishing and distribution.

 Revised its schedule for annual reporting from the calendar year to the fiscal year beginning Feb. I, 1975.



Menolatino ministers in session

Menolatino Ministers Meet: Round Two

Once again we began our meeting with introductions and later shared a brief history of our congregations. This sounds casual, but it was tragic. Close to forty years of Spanish work by the Mennonite Church, and the ministers of the region had never been together. To meet that need, before closing the activity, a decision was made to meet again in September and organize as a group.

Taking advantage of the presence of Samuel Escobar as a guest lecturer at Elkhart Seminary, Mennonite pastors from Wisconsin, Illinois, Iowa, Indiana, and Ohio met Mar. 5-7 on the Elkhart Seminary campus. The agenda was quite open: program projections, recruitment, placement and training of personnel, and presentations by Escobar and John Driver on the theme, "Christian mission and social justice." Lupe and Ramona Carcia presented the Latino youth program for the summer and a schedule to visit congregations was worked out.

Round two with Menolatino ministers is reinforcing the need for our ministers to relate to each other beyond the regular conference program. The isolation and status of our churches as "missions" in the larger conference or regional settings does not foster identity, tends to passivism, and the congregations will continue to struggle for survival rather than design and formulate aggressive programs of outreach. — lose M. Ortiz

The Third Option

Attempting to discern the significance the principles of the 450-year-old Anabaptist movement carry for the present age, the Landisville District of Lancaster Conference, Salunga, Pa., has planned a four-day conference entitled "Anabaptism 1975: The Third Option." The conference is to be held at Mount Joy Mennonite Church, Apr. 24-27. The sessions are open to all interested individuals.

Featured speakers are Marlin Miller, president-elect of Goshen Biblical Semi-nary, Elkhart, Ind.; John L. Ruth, professor and historian from Vernfield, Pa.; and Donald Jacobs, missions' consultant and anthropologist from Salurga, Pa.

According to Gerald W. Bender, chairman of the planning committee, the messages will be geared to laymen as much as possible rather than representing a highly specialized and deeply scholarly approach. History, he claimed, should serve as a teaching tool.

The two-part evening sessions feature biographical and topical approaches to the Anabaptist movement with an emphasis on contemporary applications to issues currently facing the church. Opportunity will also be provided for questions from the audience.

All evening sessions begin at 7:30 p.m.
The Saturday afternoon slide lecture on
"Conrad Grebel: Son of Zurich" begins at

2:00 p.m. and will be followed by Marlin Miller speaking on "Anabaptism and Life-style." Beginning at 2:30 p.m., the Sunday afternoon sessions will feature a children's story hour, an adult small-group discussion, and an agape meal. At most Landisville District congregations on Sunday morning a speaker will deliver a sermon on the subject, "Neither Catholic

Recommended paperback reading prior to the sessions include Harold S. Bender's The Anabaptist Vision, Franklin H. Littell's A Tribute to Menno Stmons, Jan Luyken's The Drama of the Marty (introductory essay by Jan Gleysteen), and Fritz Blanke's Brothers in Christ.

Choristers for the conference include Earl Zimmerman, James Gingrich, and John H. Miller, who will lead the audience in great hymns of the church, some of which come from the 400-year-old Ausbund. Special music will be provided by the Lancaster and Franconia Choral Singers under the direction of Hiram R. Hershev, Harlewsville, Pa.

Moderators for the sessions are H. Raymond Charles and Myron S. Dietz. Baby-sitting service will be provided.

Getting Together in Georgia

About 90 Mennonites from the Southeast discovered each other at a retreat held at the Atlanta Baptist Assembly Campground, Dunwoody, Ga., from Mar. 14 to 16. This was the first meeting of its kind in the area.

Don Jacobs and Paul Landis of Pennsylvania served as resource persons to explore the theme, "Communicating Within the Body of Christ," in sessions which included singing, worship, get-acquainted exercises, and sharing.

Chester Wenger, secretary of home ministries and evangelism with Eastern Mennonite Board of Missions, conceived the idea of bringing together Mennonites of the Southeastern states.

of the southeastern states.

Wenger realized there were Eastern Board and Mennonite Central Committee volunteers who had stayed on in Atlanta after their term of service as well as other Mennonites who were located in that part of the country but were scattered and perhaps not aware of each other. Although many did not attend Mennonite churches, he wanted them to be aware of what was happening in the Mennonite Church today, reported Edna Toews, Atlanta volunteer.

Ray Maynard, leader of the Atlanta unit, coordinated the retreat with the help of a local committee

In his culture study, Jacobs stressed that "Jesus can enter into any culture but Jesus finds no culture hospitable." Jacobs pointed out that culture can stand in the way of being a true Christian, but every

New Title for Movie

The feature motion picture based on Merle Good's novel Happy as the Grass Was Green will soon go into international release with a new title, Hazel's People, it was announced recently by Good, who is also associate producer of the film which stars Geraldine Page and Pat Hingle.

"As a result of intensive research prior to our national break," Good explained, "the title kept coming up as a liability in our test marketing. Recall was one problem. Another was the association of 'grass with drug pictures. So I suggested the title Hazel's People and we decided to Gficially rename the film."

Good also announced that his production company had entered into a worldwide distribution contract for Hazel's People with Gateway Films of Valley Forge, Pa-Plans call for a Winnipeg break on May 24 at the Playhouse Theater and a Philadelphia two-dozen theater break in September.

Herald Press has also announced it will join Pyramid Publishers of New York in releasing a new paperback movie tie-in version of the novel with artwork and eight pages of photographs. Herald plans a major promotional and advertising effort to the religious trade and Pyramid has selected the novel as its "Paperback of the Month" for August, planning an author's tour with a first printing in excess of 100.000 conies.

"Negotiations for an eventual TV airing of the movie and possible TV series spin-off are in the works," Good added. "And Gateway has developed a strategy by which the film will be shown either in theaters and/or on television in every country of the free world over the next three years."

A New Tract

WHAT ALCOHOL CAN DO FOR YOU

by Richard Keeler

A Christian medical doctor discusses what bad effects alcohol can have on a person's body, mind, personality, and relationships. Excellent for witnessing to individuals who have a problem with strong drink. A 24-page tract. Paper. Packaged in lots of 10, \$3.00.

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Gospel Herald

culture must express Christian faith in symbols they can understand, Toews reported. In discussion the group discovered that where it might seem that some people are rejecting Mennonitism, they are actually just rejecting its forms.

In discussion following Jacobs' study on the family of Lazarus, Martha, and Mary, the group decided that Mennonites are more like Lazarus and Martha, being practical and service-oriented, than Mary who expressed herself freely and openly.

Maynard is currently contacting the persons who attended the retreat to find out if interest is high enough to hold another retreat sometime in the future

Church-Community Teamwork, A Plus in Canton

First Mennonite Church of Canton, Ohio, and its satellite buildings are becoming a hub of activity that is due to increase, according to a news feature in the Canton Repository on Southeast Community Organization (SECO).

First Mennonite Church pastor Melvin D. Leidig is chairman of SECO which is governed by a 20-member board of directors representing the church, community, and Voluntary Service unit.

"With the structure of SECO, a trusting relationship has developed," said Melvin, explaining that the organization was established to represent all segments of the community. He believes that churchcommunity teamwork is important in all efforts to meet community needs.

A youth and an adult coordinator plan activities for all ages. Most of these at present are operated in church facilities. A teen center located across the street from the VS unit becomes a Wednesday afternoon reading enrichment program, a cooperative effort between local school-teachers and SECO. Melvin's wife, Lois, coordinates the tutoring lab at the school, which was begun after VS teacher aide Mary Erb, Peoria, III, opened the channels of communication.

Shank Uses Biblical Stories for Student Challenge

"The overriding concern in today's society is self-fulfillment," Eastern Mennonite College students were told at the start of the annual Spring Spiritual Life Week, "but we will look at the importance of fulfilling God's purposes."

Speaker for the Mar. 17-21 meetings was David A. Shank, interim pastor for The Mennonite Hour radio broadcasts and a longtime Mennonite Board of Missions representative in Belgium. During five morning chapel services, Shank used well-known biblical figures as studies in vocation, vision, influence, self-destruction, and hearing. In the evenings he discussed such topics as "jubleand redemption," "revelation," and "mission"

Charles R. Brubaker, president of the Young People's Christian Association at EMC and moderator of the meetings, said "the importance of renewal and in-depth Bible study" were the main emphases of Spiritual Life Week.

"The most meaningful experiences for many students were individual and small-group experiences with our speaker, a communion service at the end of the week, and special prayer meetings—including all week prayer chains in the dorms and in the YPCA office," Brubaker said.



David A. Shank

Pastoral counselor A. Don Augsburger, who helped plan the special week, noted that Shank addressed issues relating to the long-range spiritual growth of students. "Rather than encouraging immediate emotional highs," he sought permanent results," Augsburger said.

A resident of Goshen, Ind., Shank is campus pastor at Goshen College and relates to Mennonite Broadcasts on a part-time basis. He and his wife will take a mission-service assignment in West Africa next year.

New Disasters Bring MDS Action

Tornadoes and floods during the last half of March have resulted in four new Mennonite Disaster Service projects in Southern U.S. Tornadoes hit Atlanta, Ga., on Mar. 24, damaging about 360 black, low-income homes. Bay Maynard, director of Mennonite Central Committee's program in Atlanta, went into action as coordinator for emergency clean-up activities with the help of Bernie Toews, working for the WEE-MOVE furniture-moving business, and his truck. Volunteers from the Georgia and South Carolina MDS units are also helping.

Hopkinsville, Ky., was deluged by floods twice, on Mar. 18 and again on Mar. 28, damaging a total of 130 homes. Nelson Martin, MDS coordinator for the state of Kentucky, is supervising clean-up and repair operations.

Pampa and Lefors, Tex., were hit by tornadoes on Mar. 27, which demolished about 140 homes. The Oklahoma MDS unit has moved in to help with Emery Kauffman of Perryton, Tex., coordinating the project.

Tornadoes also struck Warren, Ark., on Mar. 28 and the area has been proclaimed a national disaster area. About 110 homes were demolished. Dwayne Hochstetter of Nashville, Ark., secretary-treasurer of the Arkansas MDS unit, is project director.

At present it is unclear how long any of these projects will continue.

Department of U.S. Ministries to Meet

The first meeting of Mennonite Central Committee's Department of United States Ministries is scheduled for Apr. 29 and 30 in Chicago III.

The Department of U.S. Ministries, officially created at MCC's 1975 Annual Meeting in Winnipeg, Man, will begin operation by administering MCC's Voluntary Service program in this country, but has a broader mandate to expand into wider areas of need as they are discovered and brought before the department by its members.

Recently named members of the department include Leon Stauffer, general secretary of Eastern Mennonite Board of Missions and Charities, to represent Eastern Board; Sam Weaver, principal of Eastern Mennonite High School, to represent the Mennonite Church; Charles Neufeld, Voluntary Service coordinator at Markham, Ill., to represent General Conference; John Kliewer, pastor of the Silver Lake Mennonite Brethren Church, Marion, S.D., to represent the Mennonite Brethren Church; Wilmer Heisey, Brethren in Christ Mission Board, to represent the Brethren in Christ Church; Robert Friesen of the Fresno, Calif., housing authority counseling services to represent MCC-West Coast; and Newton Gingrich, member

of MCC Executive Committee and moderator of the Mennonite Church, to represent MCC-Canada.

By involving representatives from various conferences in an inter-Mennonite effort, the department also plans to provide resources to conferences and congregations in offender ministries, poverty, housing, children's services, minority ministries, and similar topics, to study the nature and effect of Christian service ministries on those who serve and those being served and to discern who should continue to shepherd those coming into a relationship with Jesus Christ through MCC services.

Saigon Departures Planned

As battle fronts tighten around Saigon, Mennonite Central Committee Vietnam workers who moved to the capital city from upcountry Pleiku and Nhatrang plan to leave temporarily for Bangkok.

At least two of the four families supported by the Eastern Mennonite Board of Missions also plan to leave. Eastern Board worker Luke Martin who serves as MCC Vietnam director will stay for the present.

"Saigon people are worried," Martin notified MCC headquarters in Akron, on Apr. 3. "They hope for some political moves but are not optimistic. The fast moves of the other side encouraged us to speed up travel plans."

Martin reported that paperwork to obtain exit visas normally takes one week. MCC personnel prefer to leave the country through commercial channels rather than on United States government evacuation flights.

Eleven of the fifteen MCC Vietnam volunteers and seven children are preparing to leave Saigon. Two of the four remaining workers— Earl Martin from New Holland, Pa., and Yoshihiro Ichakawa from Sapporo, Japan stayed vol-



untarily in Quang Nosamuro IGRAREWA Mgai, now held by the Provisional Revolutionary Government. No word from them has been received. However, Luke Martin said on Apr. 3 that "people who recently left Quang Ngai report everything is quiet and business as usual."

James Klassen and Max Ediger who have assignments in Saigon hope to continue their work as long as possible.

Mennonite Central Committee personnel who planned to leave Saigon on Apr. 6,



Pat and Earl Martin, New Holland, Pa., with children, Minh Douglas and Laura Mai.

or soon after, include Ann Ewert, Murray and Linda Hiebert, John and Frances Willms and children, Michael and Doris Devadoss and child Wally and Claire Ewert and child, Jean Hershey and child, and Pat Martin, wife of Earl, and children. Eastern Board staff Luke and Dorothy Beidler and family and perhaps Mary Martin, wife of Luke, and children will also fly to Bangkok. James and Arlene Stauffer and family were expected to arrive in Manila on Apr. 8. Martin did not vet know the plans of Duane and Pat Bishon who decided to come to Saigon with the Beidlers from Cantho, a city south of Saigon, where the two families had been working.

"If the situation stabilizes," Luke cabled, "some people might decide to stay in Saigon longer."

The MCC team will stay together temporarily and will be reassigned to other Asian countries or will terminate early if it becomes clear that they cannot continue their work in Vietnam.

Deciding if and when to leave a war area are particularly agonizing decisions, workers indicated. Max Ediger, who wrestled the question with the Nhatrang volunteers, described the days of decision as "very exhausting."

A statement in the most recent letter to Akron from Earl Martin in Quang Ngai, written Mar. 17, before the takeover, captured some of the dilemma.

"People are worried. We hear many of the common folk expressing fears, not of the other side, but of the fighting, shelling, and bombing which will precede the other side's accession. A friend who has access to Air Vietnam passenger lists said that the rich people are getting out of Quang Ngai. Some of our acquaintances are among them.

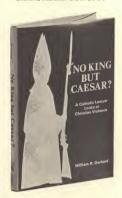
"Other people express surprise to see that we are still in Quang Ngai. 'We heard you left town. Aren't you afraid?' they asked. 'Do you have any information on what's going to happen in Quang Ngai? Christian Peace Shelf Series No. 7

NO KING BUT CAESAR?

by William R. Durland

A Catholic lawyer examines biblical teachings about non-resistance. Durland reviews the teachings of Jesus and the writings of the early church fathers. He traces the church's attitude toward violence through the centuries.

Durland lives near Fort Wayne, Indiana, and has taken courses at Associated Mennonite Biblical Seminaries in Elkhart, Indiana, Cloth \$5.95





HERALD PRESS

AT YOUR LOCAL BOOKSTORE

I'm going to go to Saigon. Don't you know the Front came in through this part of town in 1968 during the Tet offensive?

'After a while one wonders if one is being heroic committed stubborn or stupid. Pat commented this afternoon that it's kind of like the second coming. It could be today or it could be a long time from now, but in the meantime you have to go on living."

mennoscope

Allen H. Erb, Mennonite pastor, churchman, and hospital administrator, died on Apr. 3 at Bethel Hospital, Newton, Kan. He was 86.

The departure date for Fastern Mennonite College's "Bible Lands Pilgrimage" has been changed from May 19 to June 16, EMC announced this week. Norman Derstine, director of church relations at EMC and host for the 16-day excursion, said persons may still join the tour group. Thirty-four people are registered to date, he reported. Tour participants will visit seven Mediterranean countries, using a cruise ship as a "floating hotel. They will fly from New York City to Rome and return to the States on July 1 by plane from Cyprus. Willard M. Swartley, chairman of EMC's Bible and philosophy department, will conduct seminars on board ship and help "tie to-gether" each day's experiences. Truman H. Brunk, Jr., EMC's director of college relations, will provide leadership in worship. He will also conduct a communion service at the Garden Tomb in Jerusalem.

A five-day workshop for piano teachers with Elvina Truman Pearce of Naperville, Ill., as guest resource instructor, will be held at Goshen College, June 23-27, sponsored by the college music department. The seminar will explore teaching steps involved in preparing for performance of intermediate to advanced repertoire and for the developing of basic skills in elementary students. In addition, a specially supervised program will be available for piano students of teachers attending the workshops. Students will be accepted between ages 12 to 19 and those who have attained at least Level III in the Clark Library or equivalent material. One hour of college credit may be earned by teachers at the session. Persons interested in more information and for registration should write to The Pedagogy Department, Goshen College, Goshen. IN 46526.

Mennonite colleges and Voluntary Service are discussing the possiblity of a cooperative domestic study-service program which could add a new twist to both education and service, said John Eby, secretary for relief and service at Mennonite Board of Missions, VS can already be integrated into the college experience with credit available to VS students who take initiative in setting up credit requirements with a professor. The new program, however, would more closely follow the model of Goshen (Ind.) College's Study-Service Trimester, placing students and a professor in a setting to work and learn. Unlike overseas SST, a domestic SST would include close church relationships as an important dimension of the experience. To John, the launching of such a program would be a significant move in the right direction. Relief and service will work as a catalyst, he said, with the real work of implementation up to the colleges themselves.

Tapes are now available of the original musical. Playeround, which was staged last summer in performances from Wichita to eastern Pennsylvania. The dramatic musical features 12 original songs. Robert Hostetter wrote the book and lyrics. Randy Zercher, Steve Conrad, and Wendell Amstutz composed the music. Hostetter and Zercher teach at the college. The tapes are available from Hesston College.

Due to military drives by the Provisional Revolutionary Government in Vietnam and the difficulties encountered in South Vietnam, the future of Mennonite Central Committee programs there is uncertain. "MCC had previously reduced its staff of workers considerably," said William T. Snyder, executive secretary, and concentrated on sending those who were mobile and had the language skills to communicate directly with the Vietnamese," MCC and Eastern Mennonite Board are the two active Mennonite organizations in Vietnam, Eastern Board personnel are located in Saigon and Cantho, south of Saigon.

Allen and Elsie Shirk plan to be in the States on a four-month furlough from mid-April to mid-August. They will be staying with their daughter Sylvia in Harrisonburg, Va., until May 5, after which they will be staying with Landis Hersheys, 1647 Old Philadelphia Pike. Lancaster, PA 17602.

Twelve area committees are being formed in Canada and the U.S. to give emphasis to the food crisis as called for in a resolution adopted by the Mennonite Central Committee at their Annual Meeting in Winnipeg, Man., in January, According to the resolution, action should be taken to stimulate local Mennonites and Brethren in Christ people to help identify persons who should move into food-related service assignments, to take opportunities to influence public policy regarding food distribution to needy areas. to discover and promote more responsible lifestyles and to become aware of our part in sustaining unjust systems which keep people poor and hungry.

Hiroshi Kaneko returned home to Nakashibetsu after five weeks of hospitalization because of a heart ailment, reported Mrs. Charles Shenk from Nakashibetsu, Japan, Mar. 13. He is gradually assuming his responsibilities in the kindergartens and church, although members who have pitched in with help during his absence are continuing to lighten hie load

Free, two-page outlines are available on the Christian education process of Bethel Mennonite Church ("A Sunday Evening Antidepressant" by Duane Beck, January 28 Gospel Herald) and Belmont Mennonite Church ("Values Clarification at Belmont" by Elaine Clymer, February 18 Gospel Herald). Write to Mennonite Board of Congregational Ministries. Box 513, Goshen, IN 46526.

Armando Hernandez, Aibonito, P.R., executive director of JELAM, reported that the Mennonite broadcast group in Latin America is planning to develop a new home study course on marriage and the home. Two new TV spots are also in the making on the theme, value selection.

Mennonite immigrants to Australia, New Zealand, and the South Pacific or anyone knowing of such persons, are invited to send their address to Project Kiwi, 912 Loucks Avenue, Scottdale, PA 15683. Because of a letter received from Foppe Brouwer, editor of The Mennist, the Australian Mennonite periodical, a group of friends would like to get in touch with all our Christian brothers there.

Cassettes will be tested in a youthoriented ministry in Puerto Rico. Using a teaching format, the cassettes will explore Bible study, Anabaptist/Mennonite theology, and the interpretation and application of Christian faith for today. John Driver, former rector of the Mennonite seminary in Montevideo, Uruguay, is writing scripts for the cassettes. If the pilot project proves successful, a cassette ministry will likely be developed for other Latin American areas.

Abundant Life Conference at Strat-

ford, Ont., July 4-7.

The Book of James is being printed by sections in the Puerto Rico Mennonite Conference periodical, Alcance Menonita. to help teach and apply the gospel to daily life. Each of the 12 lessons from the book attempts to apply the Bible message to contemporary life. Readers are invited to respond with their personal questions. Armando Hernandez is doing the follow-up. With favorable response, the project might be considered for use in other Latin American countries.

Albert Buckwalter, Saenz Pena, Argentina, reported further progress on translating the New Testament into Toba. Since July, Orlando Sanchez and he have translated 3 John, Jude, 1 and 2 Peter, Ephesians, and Philippians and are now working on Colossians. They have also worked on special translation projects, such as the Bible lessons Mennonite missionary colleague Mike Mast uses in an itinerant ministry, and translation and preparation of the Toba text for Book A of Good News for New Readers.

Special Meetings: Samuel Janzen, Harrisonburg, Va., at Spring Mount, Pa., Apr. 23-27.

New members by baptism: seven at Lawndale, Chicago, Ill.; five at Northside, Lima, Ohio; one at Mountain View, Lyndhurst, Va.; three by confession of faith at Market Street, Scottdale, Pa.: one at Lebanon, Ore.

Change of address: Dale Hilty from Bluffton. Ohio, to R. 3, Corry, PA 16407.

marriages

May the blessings of God be upon the homes estab-May the Diessings of God be upon the nomes estab-lished by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Schantz. - Anthony Hoope Weatherford, Okla., Baptist Church, and Deborah Schantz, Hydro, Okla., Pleasant View cong., by

Chester Slagell, Mar. 8, 1975.

Kauffman — Fisher. — Roy S. Kauffman, Reedsville, Pa., Locust Grove cong., and LaRue Fisher, Wilmington, Del., Church of the Breth-ren, by Erie Renno, Feb. 15, 1975.

ren, by Erie Reinio, Feb. 15, 1945.
Yoder – Sharp. — Jay L. Yoder, Belleville, Pa., Locust Grove cong., and Delores Kay Sharp, Reedsville, Pa., Maple Grove cong., by Paul H. Stoltzfus, Mar. 22, 1975.

births

'Children are an heritage of the Lord" (Psalm 127:3)

Bishop, Thomas and Trinda (Hirschey), enver, Colo., first child, Zachary Karter, Denver. Mar. 10, 1975. Garges, Henry and Deborah (Halteman), Harleysville, Pa., first child, Jennifer Sue, Mar.

18 1975

18, 1975.
Jackson, Darryl and Peggy (Oswald), Kent,
Ohio, first child, Chad Edward, Mar. 6, 1975.
Kauffman, Gaylord and Helen (Martin),
Kherwood Park, Alta., first child, Trevor Wayne, Mar. 21, 1975. Kauffman, Joseph S. and Elaine (Baergen), Tofield, Alta., first child, Michael Glenn, Mar.

13, 1975. Martin, Ernie and Edith (Shoemaker), Kitch-

ener, Ont., first child, Ionathan Duane, Mar. 14

Ontiveros, Efren and Christine (Showalter).

Waynesboro, Va., second daughter, Kendra Felica. Feb. 18, 1975. Rohrer, Kermit and Elaine (Erb), Columbia, Pa., third child, second son, Michael Dean, Mar.

20 1975 Rohrer, Richard D. and Audrey (Yunginger), Lancaster, Pa., second child, first daughter, Janine Kay, Mar. 11, 1975

Rush, John and Esther (Birkey), Birdsboro, Pa., second child, first daughter, Monica Dawn, Feb. 18 1975

Stauffer, Jon and Karen (Beck), Milford, Neb., third child, second son, Philip Layne, Mar. 7, 1975.

Stoltzfus, Stephen R. and L. Lorraine (High), Talmage, Pa., first child, Angela Dawn, Mar. 99 1975

Correction: The Gingerich birth announcement in the Mar. 25 issue should have read: Gingerich, Marvin and Donna (Eichelberger), Millersburg, Ind., third child, second daughter, Suzanne Marie, Jan. 21, 1975.

obituaries

May the sustaining grace and comfort of our Lord

Baer, Adam Martin, son of Henry H. and Barbara (Martin Risser) Baer, was born at Hagerstown, Md., Feb. 2, 1890; died of a heart Hagerstown, Md., Feb. 2, 1899; died of a heart attack at Clearfield Home, Hugerstown, Md., Mar. 16, 1975; aged 55 y. On Dec. 6, 1910, he was married to Ella S. Martin, who survives. Also surviving are 3 daughters (Lydia Marie —Mrs. Eldad J. Keener, Ruth Naomil— Mrs Bennett H. Torkelson, and Miriam Ella —Mrs. Reuben W. Eberly), 3 onus (Mevrin Joseph, Harry E., and Nelson L. Baer). 3 brothers (Henry, Isaac, and Beajamin), and 3 sisters (Lizzie - Mrs. Jonas Hege, Leah - Mrs. Stanley Martin, and Martha). He was a member of Salem Ridge Mennonite Church, where funeral services were held on Mar. 19, in charge of Norman H. Martin and Glenn Martin: inter-

ment in Paradise Mennonite Church Cemetery Cullar, Cora, daughter of Henry and Hannah (Metzler) Bassinger, was born at Poland, Ohio, July 17, 1893; died in Columbiana Co., Ohio, Mar. 24, 1975; aged 82 y. On Dec. 24, 1915 she was married to Elmer Cullar, who preceded her in death on October 20, 1972. Surviving are daughters (Myrna - Mrs. Albert Lewis, and Wanda — Mrs. Howard Horst), and 4 grand-children. One daughter (Verna) preceded her in death. She was a member of Leetonia Menno nite Church, where funeral services were held on Mar. 27, in charge of Leonard D. Hershey and John Bartholomew: interment in Midway

Mennonite Cemetery. Davis, Lena Etta, daughter of David E. and Amanda (Hershev) Weaver, was born in Augusta Co., Va., July 10, 1889; died of heart failure at Waynesboro Hospital, Waynesboro, Va., Feb. 21, 1975; aged 85 y. On Oct. 23, 1913, she was married to George W. Davis, who preceded was marited to George W. Barry, who preceded her in death on June 19, 1969. Surviving are 3 sons (Carl W., G. Willis, and Chester L.), 3 daughters (Mrs. Kathryn Cullen, Anna Mary - Mrs. Emmett Moore, and Esther - Mrs. Clinton Martin), 17 grandchildren, 16 great-grandchildren, 4 brothers (Martin, Jason H., Aaron, and David Weaver), and one sister (Mrs. Anna Good). She was a member of Springdale Mennonite Church, where funeral services were held on Feb. 23, in charge of Harold Stoltzfus, Glenn Egli, and Roy Kiser; interment in Spring-dale Church Cemetery.

Kauffman, Arthur G., son of Simeon and Sarah (Fisher) Kauffman, was born in Lancaster, Pa., Jan. 6, 1931; died instantly in a farm accident near Webster, Iowa, Mar. 25, 1975; aged 44 y. On May 15, 1955, he was married to Lovina Miller, who survives. Also surviving are 3 sons (Charles, Nelson, and Merlin), 2 sisters (Elva — Mrs. David Burkholder, and Fianna - Mrs. Mast Blank), and 2 brothers (Titus and Albert) He was a member of Sunnyside Cons. Mennonite Church, where funeral services were held on Mar. 28, in charge of Morris Swartzendruber and David L. Yoder; interment in Fairview Cemetery

Martin, Ruby Delphine, daughter of Dan E. and Pearl (Groff) Bauman, was born at Elmira. Aug. 27, 1951; died at Elmira, Ont., Mar. 11, 1975; aged 23 v. She was married to Eldon Martin, who survives. Also surviving are 2 children (Gerald Laverne and Karen Elaine) and one sister (Audrey Weber). She was a member of Elmira Mennonite Church, where funeral services were held on Mar. 14, in charge of Vernon Leis and Maurice Martin; interment in Elmira Mennonite Cemetery.

Weldy, Wilma Cleo, daughter of Solomon and Catherine (Loucks) Metzler, was born in Olive Twp., Ind., Aug. 28, 1894; died at her home at Wakarusa, Ind., Mar. 19, 1975; aged 80 y. On Dec. 16, 1913, she was married to Nelson Weldy, who survives. Also surviving are one daughter (Ocala — Mrs. Elon Beck) and one son (Curtis Weldy), 8 grandchildren, 13 great-grandchildren, 2 brothers (Orvil and Manford Metzler), and one sister (Mrs. Hattie Yoder). She was a member of Holdeman Mennonite Church, where funeral services were held on Mar. 21. in charge of Willard Conrad and Simon Gingerich; interment in Olive Cemetery. Yothers, Nora Elizabeth, daughter of Jacob

Iothers, Nora Elizabeth, daughter of Jacob and Mary (Moyer) Rush, was born in Plum-steadville, Pa., Feb. 20, 1885; died of heart failure at Grand View Hospital, Sellersville, Pa., Mar. 19, 1975; aged 90 y. On Mar. 24, 1904, she was married to I. Erwin Yothers, who preceded her in death on Sept. 19, 1959. Surviving are 10 children (Naomi, Ruth, Mir-Surviving are 10 children (Naomi, Ruth, Mir-iam, Paul, Esther, Richard, Florence—Mrs. Harold Bucher, Margaret—Mrs. Howard Leatherman, Alverna—Mrs. Daniel Huns-berger, and I. Erwin, Jr.), 30 grandchildren, 17 great-grandchildren, one sister (Adeline Wismer), and 2 brothers (Raymond and Theodore Rush). She was preceded in death by 4 sisters and 4 brothers. She was a member of Deep Run Mennonite East Church, where funeral services were held on Mar. 22, in charge of Cleon Nyce and Joseph Gross; interment in adjoining cemetery.

Cover photo by Paul Schrock; p. 295 by Jim Bishop.

calendar

Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 25-27.

Rocky Mountain Mennonite Conference Annual Meeting, Pueblo, Colo., May 2-4.

Office 75 — Retreat for secretaries and clerical persons employed in Mennonite Church agencies, Harrisonburg, Va., May 2-4.

Franconia Spring Conference Assembly in conjoint meeting with Eastern District General Conference,

57th annual commencement, Eastern Mennonite College,

Harrisonburg, Va. 4:00 p.m., May 25.
South Central Conference, Pryor, Okla, July 18-20.
Virginia Conference Assembly, July 24-26.

Virginia Conterence Assembly, July 24-26. Indiana-Michigan Mennonite Conference session at public high school in Washington, Ind., July 24-27. Assembly 75, Eureka College, Eureka, III, Aug. 5-10. Cross-Cultural Youth Convention, Missouri Valley College, Marshall, Mo., Aug. 10-15.
[Owas-Nebraska Conference, Manson, Iowa, Aug. 19-21.

items and comments

U.S. Marriages Declined, Divorces Rose in 74

The number of marriages performed in the U.S. during 1974 declined for the first year since 1958, while the number and rate of divorces increased for the 12th consecutive year, according to provisional statistics of the Department of Health, Education, and Welfare.

During the year, 2,223,000 marriages were performed, 54,000 (or 2.4 percent) fewer than the number in 1973. "This occurred in spite of an increased population at marriageable ages," HEW noted. The 970,000 estimated divorces during 1974 represented an increase of 57,000 (or 6.2 percent) over 1973. This total was 135 percent (or 557,000) more than the number of divorces in 1962.

A Report on U.S. Colleges

The number of black college students has increased by 56 percent in the past four years, comprising 9 percent of the total college enrollment in October 1974, compared with 5 percent in 1964, a new Census Bureau report indicated. Women students are also increasing in numbers, making up 44 percent of the total college enrollment in 1974, up from 41 percent in 1970 and continuing a long-term trend, the bureau noted.

Total college enrollment (public and church-related and private institutions) grew by 19 percent from 1970 to 1974 among persons under 35, to reach a new high of 8.8 million students. The Census Bureau reported that most of the increase occurred in public colleges, with churchaffiliated and private college enrollment unchanged since 1973.

Buttrick Critical of Living Bible

George A. Buttrick, who served as general editor of the multi-volume Interpreter's Bible, spoke to a Southern Baptist seminar in Louisville, Ky., on the sub-ject "Integrity in Preaching." "The preacher," he said, "should be true to the context. A text torn from its context becomes a poor pretext." He also had some comments on recent Bible translations.

He said that "the preacher can hardly go wrong with Good News for Modern Man. The Phillips rendering is a fine paraphrase, if a paraphrase is justi-fied." But he had harsh words for the

popular Living Bible.

"The Living Bible is a sloppy and slanted paraphrase hard to justify," Dr. Buttrick declared. "Anita Bryant touts it on television along with Florida grapefruit. Billy Graham commends it. Two nice people, but they do not relieve my own misgivings. That version, priced exorbitantly, has sold six million copies. Years must pass before the hurt is mended "

Planning "Seed for Change" Day

Tied to national "Food Day," which is designed to focus attention on nutrition in the U.S., Oxfam-America has set Apr. 17 as a day to "Plant a Seed for Change.

'Seed money' from the day's activities and from gardeners who contribute the equivalent of the cost of their seeds and plants will go to Oxfam-America which last November moved thousands to observe a day of fast and give the money saved to combat world hunger. Americans will be urged on Seed for Change Day to grow vegetables and to identify with peasants and small farmers in the developing world where the need for food is greatest.

Offers Total "Immunity" to Draft Funders

A bill which would grant immunity from prosecution to persons charged with draft evasion or military desertion during the Vietnam conflict has been introduced in the Senate by Sen. Philip A. Hart (D.-Mich.) and three cosponsors.

The measure, S. 1145, would (in Sen. Hart's words) "grant immunity on a general basis to those who, as a matter of conscience, refused to serve in or became absent from the U.S. armed forces between Aug. 4, 1964, and Mar. 28, 1973. No alternative service would be required as a condition for this immunity," he said in a Senate floor speech on submitting the legislation. "Amnesty would be generally granted, thereby avoiding the arbitrary and administratively burdensome case-bycase review of each individual's records.

Protest Use of "Non-Catholics"

The committee of legal counsel for the Spanish Evangelical Alliance has issued a declaration on interdenominational relationships in which it objects to broad use of the term "non-Catholics." In the statement, the Alliance objected to the use of the term "non-Catholics" to include believers and nonbelievers, "because this mixes evangelical Christians with those who do not accept the essence of the Christian faith."

Savs Churches Make Too Few Demands

While holding seminars at Messiah College in Grantham, Pa., Peter Marshall, Ir., was interviewed by Barker Howland of the Harrisburg Patriot.

Describing himself and his congregation, the East Dennis Community Church, Cape Cod, Mass., the pastor said, "What we're trying to do is to deepen our relationship with Jesus and each other and learn to live honestly with Jesus and ourselves." Mr. Marshall lamented what he saw as a tendency among modern Christians to seek a faith that does not make many demands. "We don't want to suffer," he said.

"We don't want to sweat. We want an easy way, but Jesus says there is no easy way. Church people who call themselves Christians are very much like their neighbors in their everyday lives. They are very much like their neighbors in their attitudes, goals, and demands. They're just as selfish and self-loving." Summing up his concern, he commented. "Our churches are chock-full of converts but we have no disciples."

Pressure for Food Aid

U.S. Senator Hubert H. Humphrey has credited religious groups with having played a major role in pressuring the Ford administration to increase U.S. food assistance abroad from 4.3 million to 5.5 million tons. But he said that the 2 1/2month delay in making the decision may make it impossible to get the food shipped to needy nations by the end of the fiscal year - June 30 - as the law requires.

The Minnesota Senator said food reserves in this country are now the lowest in 25 years and it remains to be seen if Americans will share their food with others when their own supplies are tight. U.S. farmers are prepared to "produce to the limit," but the government must share some of the risk in doing this, he said. He noted that prices paid to U.S. farmers dropped 12 percent last year while their production costs went up nearly 20 percent.

06148 51 EDWIN L WEAVER 1307 WILSON AVE GOSHEN IN 46526

Study the Bible Now

An inspired program committee came up with the idea that a more unified spirit would be seen at the Ceneral Assembly next August if all who attend would do some homework in the Bible. The theme of Assembly 75 is "Citizens of Christ's Kingdom" and a Bible study guide has been printed outlining five lessons related to the theme.

Like the Uniform Series Bible lessons, these are topically organized with parts of chapters here and parts of chapters there. But they are all focused on the theme of the Assembly and so it was felt necessary to break chapters for the sake of organization.

I feel that this Bible study is a proper thing to do. Instinctively we Mennonites—as well as many other Christians—reach for the Bible to nourish our spirits and inform our problem solving. It would be appropriate for all of us—whether attending Assembly 75 or not—to study these five Bible lessons. (Copies of the study leaflet are available from: Mennonite Church General Assembly, 258 East Madison Street Lombard II. 60148.)

Those who do study these texts will face what we always face in Bible study: the problem of whether we will be learning from the Bible or simply reading our own ideas into it. A quick survey of the Scriptures selected for this special study revealed that they are all familiar ones. Indeed some are not only familiar, they are troublesome.

For all of them, there are commonly accepted interpretations which may get in the way and keep us from hearing what the Spirit would say to us. So we need to approach this study reverently and with an open mind seeking to understand what these Scriptures really say and what we are expected to do about it.

It is reported that children sometimes tire of Bible study because, they say, "We know these stories." Adults have a similar but slightly different problem. Adults who love the Bible may feel they know it well and subconsciously that there is little new to be learned. This is a dangerous attitude.

Without the Spirit's guidance as both Jesus and Paul warned, the study of the Bible may be a wooden thing with little gained. "You search the scriptures," said Jesus, "because you think that in them you have eternal life . . . yet you refuse to come to me that you may have life (Jn. 5:

39, 40). And Paul: "the written code kills, but the Spirit gives life." (2 Cor. 3:6).

How will we avoid these problems in this churchwide effort to be instructed by the Scriptures about the kingdom of heaven? We will not avoid them entirely, but the following should help.

- 1. We do well to study these texts in their contexts, noting what comes before and after. We need to try hard to understand what Matthew meant his readers to learn from these, for we are at times too quick to jump from the biblical text to our own situation. But the Scriptures were written for specific people in certain situations and we do wrong to short circuit the process of understanding by assuming that these people did not exist.
- 2. We do well to study with more than one version of Scripture. In this day of multiple translations and paraphrases it is inexcusable to limit our study to one version alone. A translation can never be as good as an original, but as in counselors, there is safety in numbers.
- 3. We do well to search together for the message of God to us through the Scriptures. Private Bible reading and study are appropriate and needed, but we need also the help of others who like ourselves wish to understand and be faithful. This will help to deliver us from personal bias and open doors of understanding which one person cannot open alone.
- 4. We do well to relate the message of the Scriptures to the events of our own time and lives. Most of the biblical material was written by faithful people living in desperate times. It seems as if we instinctively reach for them as we become aware of the desperation of our own times.
- 5. We do well to mix study with prayer. The study of the Bible is not an academic exercise alone. Though we need to use all the academic tools we can find, the end is not command of the text but illumination of the mind and strengthening of the spirit—a spiritual quest.—Daniel Hertzler.

Gospel Herald

Finding the Leaders We Need

by Boyd Nelson

A key question facing the Mennonite Church is: "How can we find the leaders we need?" How severe our problem is perceived to be depends upon the perceiver. Although no formal survey or study has been made, a few straws are blowing in the wind.

Overseas and home missions need experienced leaders who can function well in transcultural situations and help the church to emerge. Voluntary Service administrators insist that units have adequate leadership before assigning any sizable group of persons. A number of Mission Board VS units have closed and some volunteers have not been accepted because requisite leadership is not available.

A sizable number of congregations are functioning without pastors. That does not mean that they are totally without leadership, of course, but it indicates that they have not found pastors. Many ministers, tired of the stress of providing pastoral leadership in congregations, have moved over into other professions or ways of earning a living. Often they express great relief after having made that change.

Some of the factors creating this situation have come from significant changes in our society and our church since World War II. In stable and somewhat homogeneous communities, bishops and ministers in earlier days could often sense where their people stood on any given issue. They could announce a decision in the congregation which the congregation recognized as its own. The pastor today can rarely voice a consensus without an extensive congregational

process. And if such a consensus emerges, how long it can continue is uncertain.

From a believers' church point of view, we may welcome this shift because it removes the sociological forces which make it possible for persons to remain a part of the church and yet not really experience life in Christ and the power and leading of the Spirit.

Our new situation may also be welcomed because it has brought fresh perspectives and insights into brotherhood life. Persons have come into the church from other backgrounds, bringing new ideas and concerns with them. People with historic Mennonite background have more varied training, skill, and occupational or professional experience. Both these resources can illuminate and strengthen our church life.

Rather than throwing up our hands in fear and discouragement, let us count our blessings and begin to use



them to work toward solutions. Although solutions will not come quickly (there are no magic buttons), they may come more readily than we expect if we think clearly and isolate key elements available to move us along.

Blessings to Help Us. What are some of the blessings we have which can help us? Here are a few:

In the Mennonite Church we have a strong membership of persons who are seriously committed to Christ and
to their mission for Him. We believe that Christians should
be disciples and that being disciples seriously affects how
we behave, live, work, worship, and witness.

2. Many of our members also commit themselves to other persons as brothers and sisters in Christ and to the local body of believers of which they are a part. Most are also committed in other ways to their neighbors and to those who have need around the world.

3. We have a strong Mennonite Board of Congregational Ministries. As a new structure in the Mennonite Church, MBCM has had to struggle with inadequate financial resources, with the long history of the functions it inherited from former structures, and with the need to determine what the Mennonite Church wants from it. Yet MBCM has moved forward in quiet services to congregations with a wide variety of leadership for developing activities.

4. Revitalized conference structures increasingly provide staff services for congregational concerns and mission outreach. Conference ministers, evangelism and missions personnel, nurture and Christian education persons — all these continue with new vision in our various conferences and in service to congregations.

5. Most important, of course, we have our Lord and Holy Spirit. I am impressed at the evidences of His work in our midst. Many of our people have experienced new joy and liberation through direct ministrations of the Spirit in their spirits.

Twenty-two years ago when I first began participating in brotherhood committee life and work, worship and fellowship functions on those occasions tended to be more formal and less vital. Committees I participate in and observe now no both conference and churchwide levels become occasions in which "church" is experienced in vital and significant wars. This is another evidence of God's work in our midst.

Where from Here? With such positive marks, why do we still experience leadership problems? Let me highlight several things. We have not worked consciously at questions of leadership. We have focused too narrowly on existing congregational structures and on pastoral leadership alone. We have not been significantly enough concerned with church extension. We have not been conscious of our congregational stewardship of the gifts God has given us.

If we are to work seriously to develop leaders a number

of implications seem obvious. We must give leadership development priority, and work consciously to find resources needed at every level of church life. As much as anything, we'll have to develop a new kind of climate or atmosphere in our brotherhood.

In the Sunday evening young people's Bible meetings we earlier identified and developed leadership. We can't without the old "solid" community go back to YPBM, but there will be other ways of doing similar things. As persons trying out our gifts, we need opportunity to make some mistakes and yet find ways of coming out of those experiences stronger for having tried. How early might this process begin?

Can junior and junior high Sunday school classes and club activities provide our children with experiences in leading? Can we develop teaching methods at all age levels which use the leadership gifts not only of the teacher, but also of the pupils? Can there be special activities planned to draw persons into leadership activities where they can experience encouragement in the use of their gifts? Can we learn to support the persons who are giving leadership in every aspect of our congregational life?

In our Prairie Street congregation a year ago, we restructured our entire congregational experience together for four Sundays. Using the mini-congregation model from

- Gospel Herald -

Finding the Leaders We Need Boyd Nelson	301
The Woman's Bible Gerald C. Studer	304
Equality and Authority Percy Gerig	306
Tender Loving Care Aubrey B. Haines	308
Must Children Rebel? John M. Drescher	309
The Evangelism of Children Barbara Esch Shisler	310
Why Be a Mennonite Today? Howard J. Zehr	31

Daniel Hertzler, Editor
Volume 68

David E. Hostetler, News Editor
Number 16

The Googel Herald was established in 1908 as a nucessor to Goopel Witness (1905) and Herald of Truth (1864). The Googel Herald is a rigingious periodical published weekly by the Mennonite Publishing House, 618 Walnut Avenue, Scottide, Pa., except first or second Tuesday in July and the Tuesday following Thankinghing, polyshericipien price (in U.S. dollari), \$8.75 per year, three years for \$82.75. For Server per year to individual addresses. Googel Herald will be sent by air mail upon request to overseas addresses. Write to Customer Service for current rates. Change of address hould be requested as week in advance. Send all material for publication to Gospel Herald. Scottiale, Pa. 19683. Second-class postage paid at Scottale, Pa. 19683. Lithographed in United States.

302

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Assembly 73, we counted off and formed a dozen minicongregations, including everyone from junior high and older. We needed some 20 leaders and specifically excluded persons on the church council or the elders from this group.

We were amazed at the many layers of leadership we have in our congregation. What a wealth of leader talent lay at our fingertips, much of it unused! Out of the experience we have a whole new view of our congregational life. Our adult Sunday school classes had developed clear identities since we dropped the old everybody-moves-up-a-classe-every-two-years approach. (Some classes had even taken names.) A new commission on adult nurture urged that each class consider itself a small congregation and that it choose pastoral delegates to give leadership.

Our own class had settled back in recent years to depend on one teacher for all our leadership. This new congregational initiative gave our teacher the opportunity to move leadership responsibility back to the class. As an open circle, we spent many hours working at questions of leadership patterns, our needs and relationships.

A new spirit and new involvement have emerged. We have chosen someone to give administrative leadership, someone to act as treasurer, someone to provide social activity leadership, and a pastoral leader. Serious new study is focusing on Marlin Jeschke's Discipling the Brother, and John Miller's The Christian Way. More time spent together in planning and in straightforward social activities brought new mutual support for all of us. A number of new people from the community have been observing and drawing in as they see and experience these new and more meaningful relationships under the leadership of the Spirit.

Because of these experiences leading our Prairie Street

congregation is easier now that it was four years ago. We are experiencing a more biblical kind of pastoral care than was possible in traditionally structured church life. (One caution: We have worked for years at developing a climate and the trust which makes this kind of experimentation possible.)

Initiative in Our Hands. Why do I share our experience? I believe strongly that people can change more easily when the initiative for the change remains in their own hands. They can change more easily in small steps than in cataclysmic jumps. They can change more easily when the climate is affirmative and supportive than when it is critical, judgmental, or guilt-producing.

We dare not assume that a person can move from ordinary membership to pastoral responsibility without adequate preparation, opportunities to test and develop his leadership gifts and skills, and the affirmation of a supporting primary group and larger congregation. If we were to make such an assumption, we would place the entire responsibility on the person and on a miraculous work of the Holy Spirit. Such miracles are rare. Organizing our church life on that kind of assumption would appear to disregard the creative gifts God has given His people. Our own involvement as Christians is essential if the Holy Spirit has His way in helping us to find the leadership God would have for us.

Developing leaders is a significant and urgent challenge for our Mennonite Church. Only as we consciously work on every level of our church life at developing leaders of all kinds will we have pastors. We need pastors for our established congregations and new congregations which should emerge in home and overseas missions. Developing all kinds of leaders will develop pastors too.

I Started to Carry a Knife

by Russell Krabill

I started to carry a knife!

I released this bit of information to one of my friends. He needed a knife and I simply reached into my pocket and announced that I had begun the practice of carrying a knife. A bystander repeated my statement in surprise. "You started to carry a knife?" He had not expected me to handle the increased crime threat in that way. But before you come to any hasty conclusions and before you pass this juicy bit of information on, let me explain.

For several years I had this little pocketknife in my desk drawer. I started to carry it because there are times when it comes in handy to open a letter or package.

My isolated statement could have become a rumor. Rumors often get started that way. Rumors grow. Someone said, "What some invent, the rest enlarge."

Smith bought his goods from Brown. Smith got his goods from Brown. Smith took his goods from Brown. Smith stole his goods from Brown. Imagination, suspicion, and the desire to make the story a bit more exciting can greatly magnify a comment.

"Thou shalt not go up and down as a talebearer among thy people" (Lev. 19:16). The passing on of untrue reports is bad, whether done innocently or maliciously.

A few years ago Stokely-Van Camp's canning company was charged with producing a batch of poisoned green beans. A Pensacola, Florida, boy had become ill and the Food and Drug Administration suspected botulism in some canned green beans he had eaten. The FDA ordered a recall of all Stokely-Van Camp's green beans with a certain code number. Tests proved the beans to be free from the suspected poison. A spokesman for the company was gratified that the alarm was false, but said, "When you defame a product label to 200 million people watching television and reading newspapers, it takes a long time to rebuild it."

May our prayer be: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141:3).

The Woman's Bible

by Gerald C. Studer

In the latter half of the last century the name of Elizabeth Cady Stanton would have been as widely known as that of Madalyn Murray O'Hair is today. And for many of the same reasons, for she was aggressive and irreverent and an irrepressible advocate of women's rights.

For forty years Susan B. Anthony and Mrs. Stanton worked in close association, each admirably supplementing the other. Mrs. Stanton did the writing, and Miss Anthony managed the affairs. At one time Mrs. Stanton edited a weekly newspaper owned by Miss Anthony and it thrived for three years. It was called The Revolution and carried THE MOTTO "The true republic—men, their rights and nothing more; women, their rights and nothing more; women, their rights and nothing less."

During these years these two women along with Matilda Gage collaborated to write a four-volume History of Woman Suffrage published in the late 1800s.

In 1893 Mrs. Stanton argued that "the most powerful influences against women's emancipation can be traced to religious superstition." Reformist groups, such as the Woman Suffrage movement, tended to feel that they had to oppose the churches in the name of their own professed ideals. The leaders felt that women were enslaved, just as surely as blacks were, and the justification ofttimes in both cases was based on the Scriptures. To free themselves they considered it necessary to vigorously reject such Bible-based justification and instead to espouse the more liberal higher critical views that were then coming into prominence. This only served to make the women's suffrage cause all the more objectionable to the predominantly Protestant American citizenry. Most Christians at the time viewed any inquiry into the sources and composition of the biblical books as impertinent and irreverent.

Already in 1889 Mrs. Stanton proposed that a woman's Bible be compiled by a committee of her fellow women liberationists, and it was taken up by several leading women representing both America and England. But her own closest associate, Susan B. Anthony, would have nothing to do with it. She knew better than to take on the male clergy on their own ground. The group of leading women who shared Mrs. Stanton's enthusiasm for such a Bible began to form but she reported later that "from various causes it has been delayed, until now the idea is received with renewed enthusiasm, and a large committee has been formed, and we hope to complete the work within a year." The

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committee consisted of between 25 and 30 women (including Mrs. Robert G. Ingersoll), but the work was not finished until three years later.

"Women and the Devil." The Bible was issued in two "parts," the first part being published in 1895. One clergy-man declared when he saw it, "It is the work of women and the devil." Whereupon she retorted: "This is a grave mistake. His Statanic Majesty was not invited to join our Revising Committee, which consists of women alone. Moreover, he has been so busy of late years attending synods, General Assemblies and Conferences, to prevent the recognition of women delegates, that he has had no time to study the languages and 'higher criticism."

Mrs. Stanton stated in her Preface to Part I that the object of this woman's Bible is "to revise only those texts and chapters directly referring to women and those also in which women are prominent by exclusion." In an introduction she summarized what she believed the Bible taught about women: namely, that "she precipitated the fall of the race . . (and) was arraigned before the judgment seat of Heaven, tried, condemned and sentenced. Marriage was for her to be a condition of bondage, maternity a period of suffering and anguish, and in silence and subjection, she was to play the role of a dependent on man's bounty for all her material wants, and for all the information she might desire on the vital questions of the hour, she was commanded to ask her husband at home."

Mrs. Stanton was still preoccupied three years later with rebutting her antagonists when writing her Preface to Part II. This rebuttal was directed at both friends and foes of the Woman's Suffrage cause. She decried those women who "meet in convention and denounce The Woman's Bible while clinging to the Church and their Scriptures. The only difference between us," she declared, is that "we say these degrading ideas of women emanated from the brain of man, while the Chruch says they came from God. Now, to my mind, the Revising Committee . . . in denying divine inspiration for such demoralizing ideas, shows a more worshipful reverence for the great Spirit of All Good than does the Church. We have made a fetich (sic) of the Bible long enough. The time has come to read it as we do all other books, accepting the good and rejecting the evil it teaches."

No wonder Madalyn Murray O'Hair has included Elizabeth Cady Stanton in her list of "saints" for her Poor

Richard's Universal Life Church. She acclaims Madame Marie Curie as the saint of explorative science, Margaret Sanger as the saint of birth control, and Mrs. Stanton as the saint of women's liberation.

The Woman's Bible consists of excerpts from the Pentateuch in Part I and in Part II excerpts from Joshua to Revelation with commentary following each extracted portion. The comments are written by a smaller group of the members of the Revising Committee and they represent a range of attitudes toward the Scriptures—some are caustic and disparaging while others are respectful, interpreting those episodes that are degrading to women as representative of a more primitive and less enlightened time.

Mrs. Stanton could scarcely conceal her despite for the Scriptures. Beside her printed comments throughout this Bible, the copy reprinted in 1974 and placed on sale by the Coalition Task Force of Women and Religion head-quartered in Seattle, Washington, included two autographs by Mrs. Stanton, one for each part. The first says, "Cenesis chapt. I says man and woman were a simultaneous creation. Chapt. II says woman was an afterthought—which is true?" The second says: "The Bible in its teaching degrades women from Genesis to Revelation." The text of this Bible is the King James Version but the commentary can scarcely expect ecclesiastical sanction. The Woman's Bible is a period piece, but the reprinting of it 75 years later indicates that the period of its usefulness is for many not yet over.

Not to Be a Put-Down. Lest this article be taken as a put-down of the current Women's Liberation effort within and without the Christian church, let me be quite clear in denying any such purpose. Rather, the liberation movement is an indictment against the Christian church for its lack of courage and obedience. Why has it dallied in response to the teachings of the New Testament so that the battle has been left to be fought largely by those without either the perspective or the methods that Christian history and faith could have provided? The church has tended in this as in some other crucial areas of general life to follow the way of the world rather than to lead the world in the will of God.

Christians have taken as normative some New Testament passages as, for example, "As in all the churches . . . the women should keep silence . . . "(1 Cn 14:3Sh-34) and "I permit no women to teach or to have authority over men . . "(1 Tim. 2:12) which are rather the exceptions. All who think otherwise must face the evidence of the prominence of women in both the establishment and the nurture of the early congregations. The normative Word of God is rather seen in passages such as, "So God created man in his own image . . . male and female he created them" (Cen. 1:27), "Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman" (1 Cor. 1:1.11, 12), and "There is neither Jew nor Greek, there

is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28).

Our Lord vigorously rejected the Jewish customs of His day with respect to women just as the apostles did after Him. Both refused, however, to take an approach of organized revolution, but rather exemplified and advocated a discreet and long-range challenge to the prevailing attitudes and practices. In fact, Jesus violated almost every accepted attitude and practice of His day as a study of the Gospels against the background of Jesus' own day will show.

Both the doctrine and practice of the New Testament is directed unmistakably toward equality under God with an emphasis upon a mutual subjection within the circle of the redeemed. The most exalted passage (Eph. 5:21-33) begins "Be subject to one another out of reverence for Christ," and it illustrates the nature of that subjection of wives to husbands called for as that of husbands so loving their wives as to give themselves up for their spouses as Christ so loved the church and gave Himself up for her.

The problematical passages such as 1 Timothy 2:12-15 and 1 Corinthians 11:2-16 must be seen in the light of special and subtle particulars that were understood by the readers contemporary with the apostle but not revealed to us. After all, to use an analogy, we have not understood such sayings of Jesus as "1 have not come to bring peace, but a sword" (Mt. 10:34), or "And let him who has no sword sell his mantle and buy one" (Lk. 22:36) as contradicting our understanding that the normative New Testament teaching with regard to the use of force is rather found in such passages as "You have heard. But I say to you, love your enemies . . ." (Mt. 5:43-48) and "Iff my kingship were of this world, my servants would fight . . " (Jn. 18:36) and "Beloved, never avenge your-selves. . ." (Bom. 12:14-21).

We must not take the articles and efforts within the Christian church regarding the role of woman as an annoyance, but rather see in them another movement of the Spirit calling us to check our attitudes and understandings by the Word to see if they are in conformity to the mind of Christ for His body, the church.

Wit and Wisdom

Once, after he had recited the Eighteen Benedictions, the rabbi of Berditchev went up to certain persons in the House of Prayer, and greeted them, saying: "Peace be with you," several times over, as though they had just come back from a long journey. When they looked at him in surprise, he said: "Why are you so astonished? You were far away weren't you? You were in a marketplace, and you were on a ship with a cargo of grain and when the sound of prayer ceased, you returned, and so I greeted you."—Martin Buber, Tales of the Hasidism, Early Masters, p. 214.

Equality and Authority

by Percy Gerig

Article 14 of our 1963 Mennontic Confession of Faith states: "We believe that in relation to the Lord men and women are equal . . . but God has fitted men and women for differing functions." Within ten years of the drafting of this statement many are saying no, this is not what we believe. Could this be because of the world's popular Women's Lib movement? Is it a similar ambition to Matthew 20:20-28? Could it be that the rejection of headship of man is saying something about our rejection of the headship of Christ to the church? He puts these two together in Ephesians 5.

The question of equality is taught in the New Testament in many places (Galatians 3:27, 28). One's sex does not exclude one from the spiritual brotherhood, nor does one's sex confer upon one a superior status over another. "Ye are all one in Christ Jesus" (I Pet. 3:7). "You are histing together of the grace of life" (Mt. 12:51). "For whosever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Jesus didn't even hint that one sex was inferior to the other. But by His actions he showed that there are roles for each

Indeed, Paul made this fact quite clear, especially in Corinthians 11; I Corinthians 14; Ephesians 5; I Timothy 2; and Titus 2. But roles do not make one inferior to another, just as Father-Son and Holy Spirit are one with different functions. That headship does not imply inequality or personal inferiority is obvious from Christ's acceptance of the headship of the Father. Headship is a matter of position and function. God is a God of order. All creation is in order; why wouldn't He have order for the closest to His heart – His church and the Christian home?

As Christ is the Head of the church—the husband is the head of the wife. As the church is subject to Christ, let wives be subject to their own husbands in everything. God is only asking wives to be in subjection to husbands to the extent the church is to Christ and this is a willing subjection. Of course, there the greater responsibility is given to the husband "to love as Christ loved." This command rules out any exploitation by the male, but rather a self-giving.

Many times Paul insisted that a woman must not assume a position of exercising authority over a man. This principle which finds its fullest manifestation in the marriage relationship must not be violated by the relationship of men and women to each other in the church. But it must be voluntary out of love as our subjection to Christ is voluntary out of love.

Willing Helpers. Christian women rendered vital service in the furtherance of the gospel in the early church. But they held positions not as authoritative church leaders but as willing capable helpers to the men. Our Lord broke many traditions which were held in regard to women, but it is evident He didn't appoint one woman apostle. Had He done so, this matter would be settled once and for all. Was He a chauvinist or was the moving by divine plan? The apostles whom Christ taught were all men, the chief missionary activity was done by men, writing the New Testament was the work of men. Euodia and Synthche helped Paul (Phil. 4), but it doesn't say in leadership. Lydia helped Paul (Acts 16), but it doesn't say in leadership. Priscilla helped Paul (Rom. 16), but it doesn't say in leadership. Priscilla helped Paul (Rom. 16), but it doesn't say in leadership.

My wife is my greatest co-worker, but not in leadership. She is busy in other things in her God-given role (1 Tim. 5:10). Paul listed ministries of a Christian woman which would qualify her for church support in old age as a widow—not a single one listed has to do with leadership. So where is woman's work in the evangelical message? Timothy was taught by his mother, from a child. To train a child is one of the greatest tasks in the world. What difference this made in his life! When the children are gone, older women are to "teach the younger women to love their husbands and children, to be discreet, chaste, workers at home, kind in subjection to their own husbands with implicit obedience, in order that the word of God may not be reproachfully spoken of "(Tit. 2:4, 5).

This is a need that can't be accomplished by men. What would be a greater witness for the church to the community than well-established homes, where husbands

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loved their wives and wives were gladly submissive, and children were obedient — an important role for each. But because of a breakdown in accepting these roles, more and more homes are having internal difficulty.

To be under the authority of a male will stir up negative feelings within many capable and intelligent women who think of it in terms of being inactive, insignificant doormats. To God, however, I am sure it means yielding humble and intelligent obedience to the authority over them, as the church to Christ. God gives wives the opportunity to choose freely to the submissive role, as Christ chose to be submissive to the Father though He was equal. "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:24). I fone does not have negative feelings by being in subjection to Christ as a member of the church, why should a wife have negative feelings in being subject to her husband? Here they are listed together.

God has given to women great talent and abilities. Their intelligence is equal to men. He does not want women to bury their capabilities but He wants to channel them. Thus he gave woman a role. This role does not stifle her personality. On the contrary, it provides the best environment for her creativity and individuality to be expressed in a wholesome way.

The Scripture I used I believe to be as true and valid today as when it was written—which is something our age finds hard to accept. Elton Trueblood said, "One of the reigning tenets of our time is the extreme belief that all our problems are new. I would call this the disease of contemporaneity... associated with it is a really terrible conceit... the notion that we are living in such a fresh time and that wisdom has 'come with us' where as nobody even had it before—this I find to be an absolutely intolerable conceit."

Good Logic, Poor Theology. In all papers or books advocating the equal role of men and women I notice a lack of "thus saith the Lord" but rather terminology, such as the following list I took out of one short two-page paper: reflection, apparently, seem to indicate, assumption, suggests, probably, conclude, perhaps, indicates, would seem to indicate, conclusion founded, it is conceivable, may, possibility, maybe, one suspects, it would appear, it is likely. These are good for logic but poor for theology.

I hear some clamoring, "But then a man will lord it over his wife, or that men will lord it over women in the church." This does not give license for such action and a man is not in his role if he reacts in such a way. God's plan was for man to love in such a self-giving way (as Jesus did) that subjection from a wife would come in the same eager way a reborn Christian submits to Jesus. The concept of God's order of roles and of headship as Christ is to the church and as the church is to Christ, yet with equality in Christ, since put into practice in our home has revitalized our family. This is my wife's testimony as well as my own.

Family Affair



The church and its schools have a very interesting thing going. It's called a love-hate relationship. You may want to check this out with a family counselor, but it has occurred to me that both the congregation and the school swing back and forth between a love affair and a bitter family feud.

It may be because both are so dependent on the

other — and who enjoys being dependent in this day of liberation? So, just to keep the other reminded of its own strength and importance, they criticize each other.

Not only are congregation and school interdependent. Their expectations of each other are high. The congregation expects respectable education at a minimum cost, strict control of every student, and sons and daughters who return with a strong faith. The school expects adequate financial support for multimillion-dollar operations, unfilinching loyalty to a complicated process few laymen can understand, and a continuing supply of students.

Given this dependency and these high expectations, it is little wonder that the church-school marriage road is somewhat rocky. It may take some intense marital counseling if one or the other is not to decide the price is too high.

If I may take a page from Howard Clinebell, I would suggest that the congregation and school have a heart-to-heart chat with these three incomplete statements as guides: "I appreciate in you..."; "I need from you..."; and "This is what we will begin to do...".

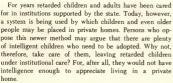
The Education Thrust Weekends were perhaps a move in this direction. But even here the conversation was too much one-way, with an emphasis on the negative qualities of schools. There was very little confession of need, at least on the part of the congregation. And few ventured a guess as to what both could begin to do at the points of overlanping need.

It usually takes more than one session, of course, to help a couple work through their conflict and begin to discover the thrilling potential of their relationship. It may take considerable effort to work through this one, too. But whatever it takes, the cost will be less than that of divorce.

Wayne North is pastor of Beech Mennonite Church, Louisville, Ohio, and editor of The Ohio Ecungel.

Tender Loving Care

by Aubrey B. Haines



The newer method of furnishing such persons a homelife is giving this kind of argument the lie. Do not believe that retarded children do not appreciate a private homelife of their own. They do. What is more, it enables them to begin to develop possibilities which no amount of institutional life can draw out of them.

Let us visit a home in Pomona, California, where Mrs. Ora Mae Mitchell and her husband have undertaken to raise six retarded children from the Pacific State Hospital in Pomona. Her six boys are Ronald, age eight; Howard, fourteen; Robert and Eddie, both sixteen; David, seventeen; and Ernest, twenty-nine.

Meeting the Children's Needs. Doubtless the parents of these boys could love them, but it is difficult at first to see how a stranger could enjoy taking in these youths and caring for them. Mrs. Mitchell's determination to give these boys a private homelife is, however, no mere accident. Originally she had worked at Casa Alegre, a mental institution in nearby Walnut. This was a private home licensed to care for fifty persons. Later she had worked at the Monte Vista home in nearby Claremont, licensed for twenty children. This home cared for all ages — children from the crib to ambulatory cases. Working with them, Mrs. Mitchell gained a sense of the genuine needs of such



children. It was not difficult for her to decide to take the six boys into her own home.

"Already we've seen a great change in them," she said.
"In an institution where no one seems especially to care
and where they are herded about like sheep, these retarded folks have little feeling of being individuals. Life
becomes meaningless. There is no one to care for them
personally. They lack the feeling of being wanted."

When they were placed in a private home, such as Mrs. Mitchell and her husband had to offer them, they gained a feeling of belonging. No longer was each merely one among hundreds of others. He was an individual in his own right.

Some of the children formerly shunned people. But with a homelife of their own they have already more than emerged from their shells. No one seems to be a stranger to them anymore. With special attention they have improved their table manners, they can now talk more plainly, and they show a far greater sense of security and an air of happiness.

Let us take a look at what the boys have learned to do. "With training," Mrs. Mitchell said, "Howard has already learned to count to twenty, and Robert can count up to ten. Howard prints beautifully as well. (She showed us samples of his work.) He can also identify certain create at the breakfast table. With sufficient coaching he has even learned to identify letters he sees in print. Robert draws well. (Hawing a real talent for drawing, he drew for us a picture of a toy automobile he had been playing with. His sketch was realistic.) Each of the boys has strong likes and dislikes. David, for instance, doesn't like girls."

The boys have gone to the homes of their own parents once or twice for vacations but were happy to be brought back to the Mitchells. Unfortunately, a certain stigma seems to hover over a family which has a retarded child. Normal brothers and sisters of retarded children are told by other children that they have a brother who is a simpleton, and a wound is caused which is difficult to beal.

How long will these boys remain with the Mitchells? "Indefinitely," Mrs. Mitchell said. "They may stay with us as long as they like and as long as we wish to have them. This is apparently ideal when one realizes that none of the youths, not even the most intelligent, will ever be able to earn his own living, marry, and support a family. Nor can he ever be placed in a public school. All he can ever know is what little learning we're able to instill into his limited mind.

"This is not to say that the boys are altogether useless. Far from it. There are things about the place they can do, and they enjoy doing them. They take their turns at mowing and watering the lawns and at caring for a garden. One of their principal enjoyments is to travel about with my husband in his truck."

The state of California supplies Mrs. Mitchell with a monthly sum for support of each of the boys. In addition, the parents of each youth furnish her with money each month for the boys' spending money. Although this money helps out it does not go very far.

helps out, it does not go very far

Asked what some of the personal satisfactions are that she gets from taking care of the youths, Mrs. Mitchell replied: "There are so many that I scarcely know where to begin. My greatest sense of satisfaction comes in feeling that I'm doing something of real importance for youths whom the great majority of people would tend to avoid. Their happiness is my happiness."

A Remarkable Achievement with Ronnie. What Mrs. Mitchell has achieved to bring her to the special attention of the Pacific State Hospital heads is her remarkable development of the personality of little Ronnie, the eight-year-old boy. Doctors have yet to determine whether he is mentally retarded or whether he is that greatest of psychiatric rarities: the truly psychotic child.

The boy was so severely damaged emotionally—in contrast to the others who show no psychotic symptoms—that his speech formerly consisted almost entirely of the cruel phrases which apparently had been directed at him once. So, like a little machine, he played back endlessly the words which had made an indelible and tragic

impression on him.

Under Mrs. Mitchell's care, however, affection and kindness have reached even this profoundly frustrated child. He can now control his physical functions. He can dress himself, too, and he responds rather alertly to Mrs. Mitchell's simple instructions. Now he even plays with the other boys and is frequently absorbed in the coloring books for which he has shown a sensitive. amazing skill.

The greatest change in Ronnie is that he no longer scampers off into hiding like a terrified animal when a voice addresses him or a hand is extended to him. The little fellow knows now that not all hands are raised to

"Come here to me, honey," Mrs. Mitchell said to the boy, and Ronnie ran to be embraced. "That's the medicine he needs," she observed as she kissed him, and the boy embraced her in return, even though his strange little voice at times continued to pipe in senseless phrases.

Can the boys be taught much in the way of general knowledge? "Only simple things," Mrs. Mitchell said. "Two of
them can print letters; two can add one plus one and two
plus two. Little Ronnie can sing, and two of the boys can
draw. They can be taught the simple truths of the Christian
religion, too. My husband and I take the boys with us
to church, and we are unconscious of any attention they
may gain from the congregation. The boys can pray and
can say simple Bible verses such as 'God is love.' Three
of them can say the Lord's Prayer in its entirety, and two
can recite the familiar prayer. 'Now I law me down to sleep.'

For some years children and older retarded persons have been placed in private homes such as this. Then the plan branched out to the extent that there are now hundreds of homes in California under the family-care plan. At first hovs and girls were placed in homes together, but

this is no longer the practice.

As one contemplates the sacrifices that must be made to care for such children, he begins to feel that he has scarcely realized the meaning of Christian service in his own life. To take into one's own home and to love children whose intelligence is incurably low is the very epitome of Christian love. But it rests with such persons as the Mitchells to know what life can mean at its fullest when, taking other people's retarded children into their own care, they bear "one another's burdens, and so fullfil the law of Christis."

Must Children Rebel?

by John M. Drescher

Sometimes I have a strong feeling that we've been sold a bill of goods regarding our young people which will not wear well. It is a line of reason and suggestion which does not conform with scriptural teaching. It is an explanation which grows out of some current philosophy rather than the experience of time and biblical insight.

What is the line? It is the line which says that each child must rebel radically before he can go right. He must turn away before he can turn toward. It says that in order to choose faith all beliefs must be denied. I've come to believe that the acceptance of rebellion of youth, as a natural reaction of the adolescent and teenager, is a psychological cop-out for present-day parental failure.

Of course, I know enough of adolescent and teen development to know that a young person must test what he will accept and reject. He must look at the values of parents, the church, and society, and choose what he will accept as valid for himself.

This is quite different from saying that a child must deny and denounce all he has been taught in order to find truth. One does not need to renounce all his parents teach



before he can accept what he feels is valid

So also one does not learn what is pure by drinking from every polluted stream. A player does not need to know how to break every rule in order to play the game correctly. A person does not test what is pure by engaging in all kinds of impurity. The fact is that those who engage in impurity have less and less ability to discern the pure and impure. So one does not learn virtue by engaging in vice. One does not have greater ability to choose right because he first rebelled.

The instruction and illustrations of Scripture point to other than what we are often told. It says that those who took the path of rebellion against parents ended as moral failures. Read the stories of Eli's sons, of Esau, of Samson, and Absolom, to name a few.

In fact, all the teachings of Scripture go in another direction. A sign of the end time is wide-scale disobedience of children to parents. Scripture says, "A wise son hears his father's instruction," and children are commanded to be obedient. The high standard is used in describing Christ who increased in wisdom, stature, and in favor with God and man. Christ's deciding His path at the age of twelve does not hint at the idea that He was in rebellion, or that He decided to delve in sin in order to get His own direction.

So also the story of the prodigal does not mean that every child must go the route of the pigpen in order to come to himself any more than it means that every child must go the route of the elder brother before he comes to the truth. The focus in that the one who is pious and seemingly, on the surface, obedient, may be harder to win to the grace of God and from sins of the spirit than one who has indulged in sins of the flesh. This parable is addressed primarily to the religious prodigal and justifies neither the one who engages in the sins of the flesh nor the one who commits the sins of the spirit.

All this does not mean that the freedom of choice is taken away. Nowhere do we find that if a parent does everything perfectly the child will not go astray. Nor do we believe in a determinism which says that if the child is brought up right he has no choice.

Certainly the scriptural pattern is still clear. Parents are instructed to guide and discipline children. Children are to be obedient to parents. Parents, who fail in their part, will suffer remorse and punishment. Children who rebel will suffer the same.

The Evangelism of Children

by Barbara Esch Shisler

"I got saved," the five-year-old lisped in obedience to her mother's smiling encouragement to tell what had happened Sunday night. That experience must have been quite different from the one of Zacchaeus the day salvation came to his house.

Saved, baptized, secure in the spiritual fold—that's where Christian parents want to see their children and so intense is the desire that it can run right over the biblical and Anabaptist teaching of tough, mature decision in commitment to Christ.

But are we jeopardizing our children's souls when we do not pressure or manipulate to bring about those decisions? If children are not influenced by evangelistic meeting appeals, a campfire service atmosphere, or Bible club invitations to "accept Jesus in their hearts," might they miss out on the opportune time for their decision and consequently be lost to the kingdom?

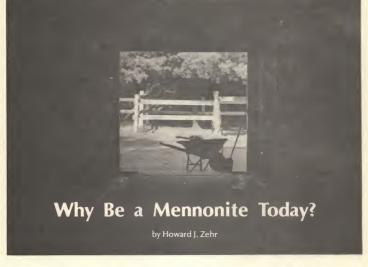
If we believed that an innocent turning to Jesus, regardless of age or circumstance, sealed for all time the spiritual welfare of the child, we might be wise to bring such pressures to bear so that all people would respond affirmatively to the gospel. Certainly most children, given the right conditioning, would say yes to Jesus. Such conversions, however, are not what we read about in the New Testament.

But children sin, I've been told, and they understand sin and guilt. If so, they can understand as well the love and forgiveness of God without an emphasis on evangelism and haptism.

The real threat is having our children reach adulthood without becoming Christians. What if they should die in their sins? We may think that if we had pressured when they were small, they'd be secure. But would they? Countless manipulated "converted" children have left behind their childhood salvation and if they are no longer Christians, at least they are not because of adult choice. It is likely, though, that even more of them drift in their past salvation like boats rowing gently down the stream—Christianity only a dream.

It is a hard thing to let our hands off the souls of our children. It's a risk to allow our own commitment to Christ to influence them (maybe it's not too noteworthy) to pray, and to trust the Spirit of God to work in the lives of the children, who are His before they are ours.

But then, it was a risk to bring them into being, knowing as we do that the role of parenthood is indeed hazardous.



In attempting to think through the question "Why Be a Mennonite Today?" I have interviewed more than fifty persons from various walks of life. I asked them to speak to this question without giving them advance time to ponder the question. I sought responses which came out of their very lives and feelings about the church. I asked them the general question and then pressed them in a more personal way. "Why are you a Mennonite?"

No one is really required to be a Mennonite. There are many other options open. The basic element of our theology calls for voluntarism in membership. Here is a summary of what more than fifty persons have said regarding the place of the Mennonite Church in today's world. Here are some reasons why they believe in it.

A Relevant Faith. The Mennonite Church holds a faith that is practical and relevant and we try to live it. A seminary student reported to me that while attending Goshen College he saw vital faith being lived out on the campus day by day which to him was an incarnation of the message of the New Testament. He was so convinced that he became a member of the Mennonite Church.

During the time that Neftali and Gracie Torres were related to the Mennonite Board of Congregational Minis-

tries, they told us again and again that we as Mennonites are entirely too self-critical and we tend to underrate the effectiveness of our witness. They told us we have a faith and experience which the world desperately needs today.

Our View of the Scriptures. We hold a view of the Scriptures that is neither Catholic nor Protestant. This approach to the Scriptures, our attitude toward them, and our way of responding seriously to the teachings give us a clear identity. We read our Bibles through a unique heritage of faith and find its directives in the context of brotherhood. Alan Kreider, working with a wide variety of Christian groups in London, told me that he is impressed again and again with our historic, simple obedience to the mandates of our Lord which have led us in the way of peacemaking and reconciliation.

We recognize that the total life must be viewed under the lordship of Christ. The Scriptures must be interpreted in the context of brotherhood. We do not have a private interpretation of the Scriptures, and our lives are not motivated and directed by an individualistic interpretation.

Our Christology. We believe that Jesus Christ lived, died, rose again, and is coming, and that He is living and reigning now, that He is incarnate in the church. This view of Jesus Christ holds forth a simple message and calls persons to surrender to Him as Savior and Lord.

Howard J. Zehr is an associate secretary, Mennonite Board of Congregational Ministries.



We sense a call to minister to persons and to save them from destruction. We view persons as total beings. They not only have souls that must be rescued from eternal destruction, but they also have bodies, and as long as they are in this world, these two are inseparable. "What therefore God hath joined together, let not man put asunder." God has made us total beings. We are therefore concerned about ministering to persons in that wholeness.

A Sense of Discipleship. The fact that we take the Scriptures very seriously and accept the simple mandates of our Lord gives us a clear sense of discipleship. They call us to an obedience and concrete expressions of this obedience in today's world. In these mandates Jesus Christ is calling us to embody them in our very lives, calling us to be citizens of His kingdom in the here and now with concrete expressions in all of our relationships, even with our enemies.

One youth reported to me that she has been thrilled to see the very elements noted in the Book of Acts and incarnate in characters like the Apostle Peter being witnessed in our brotherhood today. The Mennonite Church holds faith and experience together in this discipleship context. We believe in an inner experience with Jesus Christ and of the Holy Spirit. We also believe that it is ours to obey the ethical demands of Christ recorded in the Scriptures.

The Simple Life. The Mennonite Church has reason for being because of its emphasis on the simple life. Even though we live in a very complex world, we witness to a simple faith and a simple expression of that faith in daily life. We give a prophetic word against the success-oriented society in which we live. We attempt to emphasize stewardship of all of life. Ours is an orientation to another world and we call ourselves again and again away from selling out to this world and submitting to its pressures. All of life is viewed as belonging to Christ, and we hold it in trust and exercise it in faithful stewardship.

A Concept of Peoplehood. Our concept of peoplehood is fundamental and basic. We recognize that God has been calling out for Himself a people from the very beginning of time. The Bible is a record of God's redemptive acts in calling a people for Himself from the very day that He met Adam and Eve in the garden during their hiding among the trees and He called forth, "Adam, where are you?"

He told Abraham to get out from the Ur of the Chaldeans, go into a country which would be shown to him in order that there God might create a people for Himself—a people as God's people because of their hearing the voice of the living God and responding to Him. Some groups emphasize the individual and individual faith as being primary. Others emphasize the total society as being Christian. The Mennonite Church views the called-out people who live in obedience to Him as being the Christian society.

This understanding is extremely important in a time when there is great stress on nationalism and patriotism.

We place emphasis on community, the community of faith and love which is meaningful. This concept results in a caring and sharing that is authentic. I can personally bear testimony to that through my hospital experience about three years ago. Communications came to me from across the continent and beyond assuring me of supporting love, of prayer, and of concern. It gave me a genuine sense of belonging and a true sense of security.

Our Understanding of the Kingdom. Persons told me that they believe the Mennonite Church has a unique role in today's world because of a clear-cut and unique understanding of the kingdom of God. This concept frees us from nationalism, militarism, and from the God-and-country concept which becomes all too prevalent in many so-called evangelical circles.

We know that we belong to a kingdom that transcends all the kingdoms of this world and realize that Jesus Christ is Lord and that someday He shall reign as Lord of lords and King of kings, putting down every other kingdom or rule or authority. We recognize that we have already entered into the kingdom, that we are part of it now, that these two kingdoms are overlapping in time. We therefore know whose we are and we know where we are going. We have hope in the midst of despair and in a world of crumbling political situations.

Our Clear Sense of Mission. Still others have reported that the Mennonite Church has uniqueness and reason for being because of a clear sense of mission. Some minority persons have said that the Mennonite Church is uniquely equipped to minister to minorities, and others have said we are uniquely equipped to minister overseas because of our stance on church and state relationships. We do not endorse the world's political systems but we claim to have a higher priority. Our missionaries serving abroad should not feel as fully identified with the American way

of life because of this position we hold.

Gracie Torres said she appreciates the way the Mennonite Church deals with problems on earth and the concern we have for a godly witness in the midst of an ungodly society.

Acceptance and Supportiveness. Even though the experience of a number of members of the Mennonite Church has been otherwise, the witness of many persons is that they find in the Mennonite brotherhood an experience of love and warmth, of acceptance and supportiveness, the reality of extended family made visible in the spiritual family of the church.

Phyllis Rogers of England, who became a member of the Mennonite Church at Freeport, Illinois, wrote a response in the "Readers Say" column of the Gospel Herald. She said that after many years of searching, she and many others found in the soul of the Mennonite people a faith that in spite of the various unnecessary restrictions has retained a purity and simplicity and beauty above all others. She said further, "If I find one dangerous weakness, I would say that Mennonites undervalue disastrously the importance of their faith."

Some Concerns. With these many affirmations regarding the place of the Mennonite Church in today's world, I must also share a number of concerns that persons expressed to me.

- 1. Our brotherhood is tending to move from our early foundations by accepting a rugged individualism that views salvation as something apart from being joined to a brotherhood. Some see this as the influence of Fundamentalism.
- Concern was expressed that we should put forth greater effort to communicate clearly in a way that will be understood by people in today's world.
- 3. Our spiritual faith has humanistic dimensions and these must always be kept in proper tension.
- 4. Some indicated that they wish our leaders would express themselves more clearly on their own positions.
- 5. Some expressed concern that we find ways of experiencing community, living in covenant relationships with discipline, without becoming slaves to legalism that one time too much characterized the church.
 - 6. Some observed tendencies to pride.
- We have drifted far from being a voluntary and free church of the New Testament.
- 8. The increasing affluence of our society is making a deep impact upon us. Many of our members are becoming wealthy and we tend to become too individualistic with our financial resources. Money can represent power and this is a violation of brotherhood.
- 9. Concern was expressed by some about the way we tend to interpret the Bible. We want to find easy quick answers that will keep us from becoming too deeply involved with the ills of the world and following the hard way of discipleship to Jesus.
 - 10. Some noted the growing institutionalism among us.

- 11. A lack of discipline in our churches was expressed as a matter of concern.
 - 12. We lack clarity on the place of authority.
 - 13. We need more freedom in verbalizing the gospel.
- 14. We need to give higher priority to preparation of persons for ministry.
- 15. Someone hoped that we not allow ourselves to become legalistic again and therefore lose sight of the commandments of God in our efforts to preserve the traditional ways of expressing what we thought was faithfulness
- 16. Concern was expressed that too much of our preaching seems to be negative and that there is not enough emphasis on that positive hope and confident assurance that is needed to build faith.
- 17. We are becoming rapidly acculturated and assimilated into our society.
- 18. We are not clear enough on our theology in some areas of church and life and ministry.
- There is a shortage of competent leadership committed to faithfulness to Jesus Christ, to our understanding of salvation, discipleship, and mission.
- 20. We need to be more aggressive in our witness to the gospel. The most authentic evangelism will emerge out of our caring and loving relationships for each other and for persons in our communities.
- 21. We need a still greater openness to those who differ from us, and a better way of handling conflict among us. We need to speak clearly on issues and be ready to accept conflict and tension as the norm for the Christian who walks faithfully with Jesus in our world.
- 22. Word and deed need to be held together in proper tension, clearly and unashamedly.
- 23. We need to become more secure in our own faith in order that we may witness boldly and unashamedly.
- The Mennonite Church has a unique role in today's world. Let us cease being apologetic and get on with the business entrusted to us by our Master to be and to share the good news.

Hard Times

walks the streets wearing holes in his sneakers stopping only to carve lines in mothers' faces and they say times will change as soon as you're elected — tom martin

PRG of Vietnam Asks for Food

In quick response to a Mar. 26 Mennonite Central Committee offer of aid to persons in former Saigon-controlled areas of Vietnam, the Provisional Revolutionary Government of South Vietnam (PRG) is requesting \$240,000 in food.

A PRG representative in Hanoi cabled Everett Metzler, MCC contact person in Hong Kong, on Apr. 1 specifying need for condensed milk, canned pork, and natrium glutamate, a heavily used seasoning in Vietnamese food.

In consultation with staff, the MCC Executive Committee will decide the extent and conditions of the assistance. MCC staff has advised the PRG that a ten-day consideration period is necessary before further response.

"We will want to make sure our intention for the gift is clear, that it is only for civilian use," explained Robert Miller, MCC Asia and Middle East director. "And usually we try to involve our personnel in some way. We ve said we would like to see Earl Martin and Yoshihiro Ichikawa, who stayed in Quang Ngai, be involved in planning for use of the aid.

"We do not know whether the PRG will permit foreign agencies to have resident representatives coming in. We're exploring the possibility of visits to North Vietnam and PRG areas."

Vietnam and PRG areas.

MCC initiated the offer to help after reading an appeal from Nguyen Van Tien, chief at the PRG office in Hanoi, published in the March 24 New York Times.

"We wish to appeal to the people of the world for aid in safeguarding the livelihood of more than one million of our compatriots who have been liberated," Nguyen said.

The PRG have also contacted an international Red Cross agency and UNICEF for help.

The food request is not MCC's first exchange with the PRC. Since the cease-fire agreements in February 1972 Executive Committee member Atlee Beechy and Peace Section member Doug Hostetter have made visits to PRC headquarters in Paris and Hanol, explaining MCC's commitment to assist civilians in need on

both sides of the conflict.

During a Paris meeting in 1972 the PRG requested two pieces of medical equipment, one of which, an EEG machine, has arrived safely in Hanoi. The second piece appears to have been lost en route.

When Beechy visited Hanoi in January 1974, the PRG indicated a need for maternity and infirmary kits which have since been shipped from Hong Kong.



Business at the Tuck Shop

Zambian Students Store Mushrooms

Although it is one of his extracurricular responsibilities Irwin Warkentin, Mennonite Central Committee teacher at Kafue Secondary School in Kafue, Zambia, considers the Tuck Shop one of his major contributions to the school.

When Warkentin took over the Tuck Shop, the school store, in January 1974, the business was limping along and the students had been conditioned not to expect too much. "The business had apparently been robbed on several occasions, prompting its transfer to a sepulchrail concrete storage shed in the farthest corner of the compound. In hopelessly overcrowded and dingy quarters, the Tuck Shop blundered on. In January 1974, after unnumbered years of business, it showed a credit standing of slightly over

\$20." he said.

One of Warkentin's first changes was to introduce the accordance of bookkeeping to give weekly indications of profit or loss. He worked at keeping the store continuously stocked which gave it a reputation for reliability and expanded into new lines of merchandise which attracted more customers.

An important part of the Tuck Shop's rejuvenation has been the involvement of students, Warkentin explained. Soon after taking charge of the Tuck Shop, Warkentin increased its student staff from four to 10, choosing two students from each grade level to provide continuity and arranged a division of labor.

Ölder students were given the responsibility of cash transactions at the counter. One student on each shift is manager and tallies the cash at the end of the day's business and gives it to the sponsor and learns bookkeeping and stock inventory procedures. Younger students handle the merchandise, keep the shelves stocked and the store clean, and assist with inventory.

"After only seven weeks, the rejuvenated Tuck Shop had made auch an impact On tuck Shop had made auch an impact on students and staff that my formal proposal and request for a new building was immediately approved by the headmaster." Warkentin reported. Given complete free-dom to design and supervise the new shop's construction, a site was chosen to ensure the shop a centralized role in the school community.

The first day of the next term the new Tuck Shop opened with a tenfold increase in stock. Several commercial firms had gotten in the act and supplied the shop with a freezer to allow for the sale of frozen-dairy products and a cooler for soft drinks. "From the first day it was obvious that the investments to build the building and increase stock were well made. New sales records were established daily and weekly," Warkntin reported.

With the increase in size of the shop came a change in its purpose, "Whereas the intention previously was to provide students with such incidentals as stamps, pens, writing paper, toothpaste and candy, an expanded Tuck Shop is meeting the needs of staff and workers as well," Warkentin said. "The lines of merchandise have greatly increased to over 100 and now include such popular items as bread, drinks, and ice cream. Perhaps as a result of the increased spending power brought on by an improved standard of living, students buy bread in particular, and sales have risen from zero to 100 loaves per day in a 480 student school."

"Work in the Tuck Shop is recognized as community work and excuses students from the one hour per week physical labor normally required of every student, and thus considerable prestige is attached to these positions," Warkentin noted. "Aside from this students receive no remuneration for their three hours per week work in the Tuck Shop." He added, "I am proud of my staff who have worked well without hope of material gain."

Another purpose of the new Tuck Shop is to make a profit and garner a supplementary income for the school, which is a church school. "Working on an approximately 10 percent average profit margin, we have in one year earned enough to pay for the building and within a year hope to liquidate our debt on stock." Warkentin reported. "In addition, some revenue has already been channeled into special projects for the students' benefit such as extra chicken for the Independence Day dinner, benches for the dormitory area, and an extra feature-lenth film."

The shop is also in a transition period in preparation for Warkentin's departure in August. Another teacher has been appointed to learn the management from

Warkentin.

Ministry Continues Among Soviets

Week after week persons across the Soviet Union, Eastern Europe, and around the world are regularly hearing the gospel, according to Vasil Magal, speaker on the Russian radio broadcast, Voice of a Friend. "We thank God for the open door we still have in reaching millions by radio broadcasts," he said.

A Christian woman in Germany, who lived in the USSR until last year, told Vasil: "In the area where I lived, there are many people who listen to your radior programs. Those who do not own radios gather in the homes of those who do. Christian and unbelievers are listening and many have found salvation in Christ. Do not cease your labor."

In addition to the radio ministry, Vasil and Henriette Magel continue to ministre to Slavic-speaking refugees in Western Europe. This includes regular preaching in scattered communities and local churches and visits to the sick, lonely, and aged people. During 1974, the Magals distributed 41 Bibles, 96 New Testaments, 346 gospel portions, 2,440 magazines, 396 books, about 13,000 tracts and leaßets, and several hundred calendars.

A new wave of Soviets have unexpectedly arrived in Belgium, but this time from Israel. They are the Jews who have been permitted to leave the USSR, but who can't make themselves at home in Israel.

But getting a visa in Belgium takes considerable time. Meanwhile, they live in cheap hotels or private rooms under the care of three social organizations. "Most of them speak only Russian and this gives

us a unique opportunity to get in touch with them," Vasil wrote. "Although unreligious, they are open to spiritual help and gladly accept the Bible and other literature. This ministry needs much grac, tact, and wisdom, and we covet your prayers."

Bangladesh Team Receives Award

The Mennonite Central Committee program in Bangladesh has received the President's Gold Award for Agriculture for introducing new crops and vegetables to the Noakhali district.

The award, instituted in 1973 by the Bengali government to honor outstanding achievements in agriculture, consists of a gold medal and Taka 10,000 (about \$1,250). Two Bengalis also received the award.

"This is a real honor for our efforts and our whole team here, though the honor we appreciate the most is to have the opportunity to share and work with the people of Bangladesh," said Ken Koehn, Bangladesh director. "What has been perhaps most gratifying to me was the reaction of Benglaif friends who were so sincerely happy this award was given to

During the winter the soil is too dry to raise rice, Bangladesh's staple crop, but other crops grow well and help the soil as well, it was discovered.



A local resident of Bangladesh displays a head of cauliflower grown in the winter garden program promoted by MCC in the coastal area of the Noakhali District.

The winter crop program located along the coast in south central Bangladesh, promotes vegetables, oil seeds such as soybeans and sunflowers, grains, and forage crops. "This year's vegetables are already in the kitchen or are now on their way to market," reported Andy Ryskamp. "Some of the big hits this year were Chinese cabage, broccoli, and bush beans. When we came to see the farmers, they could hardly wait to show us their fields of cabbages, beans, or even carrots. To say the least, the vegetable season was a real

The potato crop reached an all-time high, and the farmers are getting excited about growing wheat after seeing how well it grew this winter. Work with soybeans, rice, sunflowers, and sorghum is also encouraging, Ryskamp concluded.

Leadership Training

Larry Lehman, EMBMC missionary in Guatemala, explained in a report recently the many obstacles to Bible teaching in the San Pedro Carcha area.

Larry along with Dale Frey and Daryl Lehman planned a month-long institute last February for 11 potential church leaders. It was the season when the Kekchi Indians are most free to study.

Five could not read at all, three could read Kekchi fairly well, and three could read and speak Spanish. The group was divided into three classes.

The nonreaders were able to get through the first primer by the end of the month. They now have enough basic help to continue reading, according to Larry. The Kekchi readers were helped to improve their reading and the Spanish readers were helped to improve their Spanish. Eladia Morales, pastor in Carcha, helped the Spanish readers complete a Bible correspondence course.

Extension type studies have been used widely in Guatemala by various groups but Larry did not find this method useful in his situation.

"An extension program takes for granted that students can read and study on their own. Ours can't," he said. In addition he said they have no written material in Kekehi and no one is currently writing any.

So Larry, Daryl, and Dale did not wait for materials to be prepared. They started with the people they had and with the limitations they had. And they organized an institute which, though simple, is nevertheless important for a beginning church. There was perfect attendance and good interest. The subjects covered a wide range, from evangelism and principles of church building to stewardship and how to preach.

One of the students has begun to hold services in his community on his own initiative. He commands a respect that he didn't have before. "I believe it is because he went away from home to study," Larry commented.

Vietnamese Pastor Calls for Day of Prayer

Pastor Tran Xuan Quang from Vietnam spoke to Eastern Board of Missions' executive committee in session on Apr. 2 at Salunga, Pa. He referred to the deep suffering of his people and expressed appreciation for the concern of the church in America.

Pastor Quang said he hoped, if possible, at least one missionary would remain in a Vietnam to show the gospel is not limited by national boundaries, but he did not dare make this a request. Pastor Quang did request that churches here spend a day in prawer for the people in Vietnam.

Pastor Quang said he now knows that Christians in Vietnam do not stand alone. On his visit to the States he has met brothers and sisters who stand with them in these troubled times.

Luke Beidler wrote from Saigon on Mar. 24 that Mrs. Quang in the absence of her husband is working hard to keep the family and church center running smoothly.

Grabers See Love Practiced in Brazil

Seeing love put into practice is always exciting because genuine love is lived out so rarely, reflected missionaries Miriam and Harvey Graber of Ribeirao Preto, SP, just after Easter.

Sebastiao Cassiano's sick sister and family came to Ribeirao Preto from Minas Gerais carrying their belongings in several sacks. The Cassianos unhesitatingly added five members to their household of seven.

The two Cassiano sons, who only recently had their own bedroom after an extension was added to the family house, gave it up for their aunt. A daughter had asked Miriam Graber to help her make a poncho but later told Miriam that the poncho would have to wait since she wanted to help the extended family with her earnings.

"How Sebastiao's family sacrificed to help was simply outstanding," the Grabers wrote. "People from the congregation also shared. The guest family came along to church several times and we pray that they too, may accept Christ soon."

A girl from another family was very upset one Sunday. When she came to church she sat down in a corner to think. Two of the fellows noticed she looked sad and asked if she had some problem they might help her with. She explained the little thing which was upsetting her. The three young people prayed on the spot and the troubled girl felt completely at ease.

"Isn't it touching to see what happens when people care," exclaimed Miriam, "and care enough to notice when someone has a problem and do something about

Krahn Lectures

Cornelius and Hilda Krahn are currently traveling through Paraguay, Uruguay, and Brazil visiting Mennonite communities and schools and lecturing and sharing information about Mennonites around the world

Krahn, director of the Bethel College Historical Library and Archives and editor of the soon-to-be-published update of the Mennonite Encyclopedia, will be lecturing on Mennonite history to give the younger people in particular a newer and broader dimension to their background.

The Krahns left on Mar. 29 for their eight-week trip and will spend much of the month of April in Paraguay.

As they share information about Mennonites of other countries, past and present, the Krahns also hope to be learning about South American Mennonites, many of whom arrived in South America from Russia within the past 30 to 50 vears.

"It will be intersting to learn to what extent the Mennonites have adjusted themselves culturally and linguistically to their respective countries and what contributions they are making to the environment economically, culturally, and religiously speaking," Cornelius Krahn said.

The Krahns are making the trip at the invitation of various South American Mennonite groups. Mennonite Central Committee is aiding with transportation

Bulletin on Vietnam

Two Mennonites who stayed voluntarily in Quang Ngai when the Provisional Revolutionary Government (PRG) of Vietnam took the area are well and working hard, according to word received from the PRG headquarters in Paris. Edward F. Snyder, executive director of the Friends Commission on National Legislation and part of the delegation to the PRG office in Paris, said on Apr. 10 that the Paris office had confirmed the Mennonite Central Committee volunteers Earl Martin, New Holland, Pa., and Yoshihiro Ichikawa from Sapporo, Japan, are alive and well.



Earl Martin surrounded by school boys in Ouang Ngai.

An American Friends Service Committee doctor who stayed in Danang is also reported well.

The PRG announced that Americans in areas controlled by the PRG may remain as long as they do not engage in activities against the Vietnamese people, Edward Snyder said.

The delegation of five church and private agency representatives and one congressman reported that the PRG ambasador appealed for aid to all refugees through international agencies such as UNICEF, and well-intentioned private agencies in the U.S. and Canada.

Snyder said the PRG wants medicine and food but is not interested in medical personnel at this time

Remaining in Saigon are Max Ediger, James Klassen, and Luke Martin.

Peace Education? Who Needs It?

Do we need it? Robert Kreider says, "Yes!" Kreider is a staff member for Congregational Peace Program, a two-year project sponsored by Mennonite and Brethren in Christ churches with funding from the Schowalter Foundation. In this work Kreider is helping us to enjoy this vitally necessary area of life growth for a Christian.

He was in the lower mainland of British Columbia, Canada, for the week of Mar. 3 to share the exciting resources which can be used in teaching, exchanging, and reemphasizing the peace demands of Scripture. Pastors and laymen, young and old, came together for evening seminars, noon luncheons, and one morning chaple service for the students and faculty of Columbia Institute as well as members of the community.

There were seven meetings in 3 1/2 days. The attendance with Robert Kreider was purposely limited to small groups of 15 to 25 people. The notable exception was an enthusiastic 150 ladies from B.C. and Washington at a luncheon seminar in

Clearbrook. Similar arrangements are planned for other areas with Jim Longacre in the East and Robert Kreider in the

Tom Graff and Alfred Siemen's are resource persons in a project named Reconciliation. This Mennonite Central Committee venture is initially being developed in the West (B.C., Alberta, Sakatchewan, Oregon, and California) and will move eastward in the winter of 1975. The purpose is to provide musical and educational materials centering on our mission as Christ's presence in today's world. The project desires to assist churches and individuals in their witness of peace and service.

Program Board Staffs

A meeting was called by Paul Kraybill, General Secretary of the Mennonite Church, with staff members of the five program boards at Archbold, Ohio, on Aprill and 4. The main purposultations with district conference leaders which the General Board leid during the past winter. Approximately 100 persons attended the meeting which convened at the Central Menonite Church

The mood of those present was to take story of those present was to take strong or criticism of the church or the consultation and of the boards received in the consultations. As Bible study leader, Paul Gingrich furthered this effort with meditations from the other than the strong of premiah, from Jesus, and from the Book of Acts Power, he observed in his closing comments, may be used in two ways—the kingly use or the servant use. Jesus had power which grew out of who He was. In Acts 18 this power is given not to individuals but to the committed companity.

The power of the Spirit today, he said, does not come through administrative manipulation, but by "getting on board" with God.

"Rejoice 75": A Report

Rejoice 75 is now history. Hundreds of Mennonites, including many believers from other denominations, assembled on the campus of Western Mennonite School, Salem, Ore., Mar. 6-9, for a Holy Spirit celebration.

The activities consisted of teaching sessions on the various ministries of the Holy Spirit, worship, praise, testimonies, and messages by guest speakers.

Guest speakers were: Nelson Litwiller, Ind.; John Smucker, N.Y.; Jonathan Stoltzfus, Pa.; Leland Shetler, Idaho; and Max Yoder Idaho.

An atmosphere of renewal and victory

prevailed on campus. Many responded to altar calls. Some experienced the baptism in the Holy Spirit and some received physical healing while others received deliverance in the area of healing from past hurts. — Roy Miller

Leadership Retreat Counseling Featured

Dick Goodsell, counselor at the Burden Bearer's office in Surrey, B.C., addressed 26 leadership persons on the subject of counseling at Camp Caroline, Caroline, Alta., Mar. 25-

In his quiet way, Goodsell stressed the



Dick Goodsell

importance of prayer therapy in releasing people from the bondage of fear, guilt, shame, and blame. He discussed five levels of counseling and showed how each one works in real-life

For the persons in attendance, the experience was excellent preparation for Easter Sunday celebrations in the various congregations.

Historic Meeting to Be Held May 3 and 4

A Joint celebration by the Franconia Mennonite Conference and the Eastern District of General Conference Mennonites is planned for Sunday evening, May 4. The celebration is part of the semi-annual conference assemblies of both districts. This will be the first joint meeting of both districts at conference assembly time.

May 3, the Eastern District will assemble at the Indian Valley Meetinghouse in Harleysville and the Franconia Conference at the Towamencin Meetinghouse, Kulpsville, and then join for the Sunday evening celebration. Jan Gleysteen, Scottdale, will present Part II of Faith of Our Fathers at the celebration. Part I will be part of the Eastern District Assembly.

The theme of the Franconia Conference Assembly is: "Radical Christian Discipleship." Paul Gingrich, Coshen College, will be guest speaker. The assembly will hear reports from the five conference commissions, other committees of conference, and from congregations of the conference. Richard Detweller, pastor of the Souderton congregation, is moderator of the Franconia Conference.

Beautiful Easter Weekend A Seminar for Singles

During Mar. 28-30, 30 persons met at Laurelville Mennonite Church Center for a seminar for Single Parents, Divorced, or Remarried Persons. Our leaders were Arnold Cressman and John R. Martin (author of the book Divorce and Remarriage), John's wife also ioned us.

Of the 30 participants 6 were widowed and 24 divorced, separated, or in the process of a divorce. There were two couples of remarried persons and 26 singles (12 male and 18 female). Our ages varied but we all had one thing in common —we were all parents who have been through the painful experience of losing our mates either by the death of our partner or the death

Friday evening after being introduced to each other we "adjourned" at 9:30 for coffee as we had traveled from as far away as Canada, eastern Pennsylvania, Virginia, Ohio, and Indiana.

One leader suggested we were probably tired and wanted to get some rest, but immediately we each found persons to share with and most of us shared until midnight. Saturday morning we were so engrossed in sharing we didn't return from our break. Instead we listened to one another until lunch.

One of our topics was "Dealing with Death or Divorce and Growth Through Christ." Our agenda was flexible so that it could be changed or geared to meet our needs. The discussions both in our large group and smaller groups of 6 at mealtime were stimulating.

As a participant I felt the Lord had drawn us together to this seminar. Many of us were tense, troubled, and unsure of ourselves as we began. By Sunday morning, however, our moods had changed. As one of us explained, "I learned to laugh again and I'm glad I came." It was a thrill to share in this healing experience and see once troubled faces now smiling.

We felt hope for the future. It was so meaningful breaking bread together, affirming one another. It was the first time most of us were in such a unique group that really understood. We didn't always agree and we didn't solve all our problems or answer all our questions but we were loved and accepted by each other as only we ould love and accept.

It was painful to say good-bye, for the time seemed so short. How would we return home and explain this thrilling experience—one most of us will never forget? We're looking forward to reuniting for a second retreat next year and we thank Laurelville for taking this chance with us and affirming us.—Sheril Bentz.



Three-year-olds plant seeds in demonstration of classroom methods for nursery teachers.

Project Teach Has Record Enrollment

More than eighty Sunday school teachers and superintendents from Mennonite churches across the U.S. and Canada registered for the third annual Project Teach Apr. 1-5 at Bethel College Mennonite Church, North Newton, Kan.

Project Teach is jointly sponsored by the General Conference Mennonite Church's Commission on Education, the Mennonite Church's Board of Congregational Ministries, Bethel College, and Hess-

ton College.

Special resource people for the week include Alvin Beachy of Bethel College on Anabaptist history; Vern Kliewer of Prairie View Mental Health Center, Newton, on the development of the person; and Marion Bontrager of Hesston College with Bible study.

Other sessions dealt with teaching methods and materials, music, drama, art, audiovisuals, and worship in the classroom.

Special classrooms were designated for teachers of nursery, kindergarten, primary, lower junior, junior high, youth, and adult classes. A separate class was scheduled for Sunday school superintendents and Christian education committee members.

Oregonians to Celebrate Centennial

Four Mennonite groups in Oregon are working together to commemorate the centennial of the coming of Mennonites to that state in 1876.

The Oregon Mennonite Centennial Com-

The Oregon Mennonite Centennial Committee, appointed by the Evangelical Mennonite Brethren Church, General Conference Mennonite Church, Mennonite Brethren Church, and Mennonite Church, is looking for appropriate ways to celebrate both this centennial and the American Revolution bicentennial. The centennial committee has commissioned Lauren Friesen of Seattle, Wash., to write a play about the early days of Mennonite settlement in Oregon. The play will be presented as part of the 1976 centennial celebrations.

Officers of the committee include David Groh, Albany, Ore., chairman; LaVernae J. Dick of Dallas, Ore., secretary; and Certrude Regier of Dallas, treasurer.

Board of Education

The Mennonite Board of Education at its last quarterly meeting took action that it "looks with favor on moving the Board of Education offices to Greencroft Center in Elkhart, Ind., and that unless there is some major problem which at this time we do not see, we move a head in this way."

The board's acting executive secretary, Tilman R. Smith, is working with the two boards already planning to move into Greencroft Center—the Board of Missions and the Board of Congregational Ministries—on details of the Board of Education's move. Plans will be finalized at the May meeting of the Board of Education's move. Plans will be finalized at the May meeting of the Board of Education.

The Board of Education offices are presently located at 1700 South Main Street Goshen, Ind.

Chapel Services Continue, EMC

Daily chapel services are continuing at Eastern Mennonite College despite the loss of the chapel-auditorium, which is undergoing renovation. Workmen took over the 30-year-old building at the end of EMC's winter term on Feb. 28 and do not expect to complete their work until Sept. 1.

During spring term, students are required to attend two services every week — a Wednesday all-campus assembly in the gymnasium and either a Monday small-group meeting or one of four services every week in the 300-seat administration building auditorium.

More than 250 students signed up for 25 small groups on Mondays. Each group of about ten students is led by a volunteer faculty coordinator.

Norman Derstine, chairman of the chapel committee, said the small groups are an attempt to promote greater faculty-student interaction and provide more variety in

the chapel program.

"The spring term chapel arrangement is working very well so far and features such as the small groups may continue even after the chapel renovation is completed." Derstine said.

Students in Contest

Three Goshen College students were selected winners of different divisions in the annual Indiana state speech contest held in early March at the Indiana-Purdue University campus at Indianapolis, announced Roy Umble of the college communication faculty.

The Goshen students qualified for the state competition after competing in an oratorical contest at Goshen in February.

Art Griffin, senior from Norristown, Pa., was selected first-place winner in the men's division of the state peace oratorical contest with his talk, "If I Could Be You."

Merle Snyder, a senior from Goshen, Ind., was selected second-place winner in the men's division of the extemporaneous speaking contest at the state level with his talk on "The Future of Atomic Ener-

Bonita Yoder, a senior from Hesston, Kan., was selected third-place winner in the women's division of the state peace oratorical contest with her talk on "Myth America."

At the state level, Goshen students completed with student winners from De-Pauw, Butler, Ball State, and Indiana-Purdue branch campuses at Ft. Wayne, Indianapolis, and Calumet.

Art Griffin will represent Goshen College later this spring in the Mennonite college peace speech contest administered by the peace section of the Mennonite Central Committee. He will also represent the college in the national peace speech association contest this year. Awards at the Goshen contest were

funded for the first time this year by the C. Henry Smith Trust Fund. This fund will also annually contribute a \$250 first-place award to the winner of the Mennonite college peace speech contest.

Service Citations Given

The faculty and staff of Eastern Mennonite College recognized nine of their veteran colleagues during their annual banquet on Apr. 1.

Lester C. Shank, acting vice-president for administrative affairs at EMC, and Grace B. Lefever, mathematics instructor at Eastern Mennonite High School, received certificates for 30 years of service.

Lefever, who has taught both math and chemistry at EMHS, will officially retire this summer. She will begin a threeyear assignment in August with Mennonite Central Committee's Teachers Abroad Program in Zambia.

Merle W. Eshleman, who was cited for 23 years of service as college physician, will retire from the college faculty this year but will continue in private practice. Receiving certificates for 25 years of service were Margaret M. Shenk, EMC library cataloger, and Arlene Bumbaugh, circulation librarian.

Grace I. Showalter, librarian in the Menno Simons Historical Library and Archives, and Linden M. Wenger, associate professor of philosophy at Eastern Mennonite Seminary, were recognized for 20 years of service.

Norman Derstine, director of church relations, and Wilmer R. Lehman, associate professor of mathematics, received 15-year certificates. Lehman will spend a one-year sabbatical studying at Eastern Mennonite Seminary and continue to assist with pastoral responsibilities at Gospel Hill Mennonite Church near Fulks Run, Virginia.



Donald Sensenig listens as Luke Beidler and Mike Devadoss discuss the babylift operation. Beidlers and Devadosses served as escorts on a Holt Adoption Agency flight.

Workers Cautious About Continuing Babylift

American pressure to increase the Vietnam babylift may not be in the best interests of the children, say four Mennonite Vietnam workers who were among 60 escorts accompanying 400 children on a Holt Adoption Agency flight from Saigon to Seattle and New York, on Apr. 5 and 6

Eastern Mennonite Board of Missions workers Dorothy and Luke Beidder from Quakertown, Pa., and Mennonite Central Committee volunteers Mise and Doris Devadoss from Calcutta, India, rode with 16 Vietnamese children to Keller's Church near Quakertown where Pearl Buck Adoption Agency personnel were waiting for them. Eastern Board missionaries Duane and Pat Bishop also secorted the flight.

"I think the flight we were on was put together in 24 hours," said Luke Beidler, Eastern Board worker who had been teaching English in Cantho, south of Saigon. "People felt an urgency to get the children out before Sunday in case the government would collapse."

The Mennonites became involved in the

airlift when the Holt agency in Saigon sent out a call to voluntary agencies asking for escorts. We didn't really know what we were getting into. The airlifts weren't big news in Saigon," Beidler explained. "But once we reached Guam we saw American military people, photographers, and reporters all over the place."

Donald Sensenig, an Eastern Board missionary co-worker of the Bishops and Beidlers home on furlough in Ephrata, Pa., feels one reason the airlift is such an emotional issue for Americans is the fear that the children will suffer if Saigon falls. The children are susceptible to immediate dangers due to fighting as are all other Vietnamese children, Sensenig said, "but deliberate harm to them is highly unlikely."

"Intercountry adoption may be the best solution for mixed children and orphans with no family," Sensenig said, "but if other children are shipped out in the emotion of the moment, that raises questions in my mind."

When Americans use the term orphan they mean a child whose parents are not living. Sensenig noted. But in Vietnam society where the extended family is important, an orphan is a child who has no living relatives. Not all children in orphanages are true orphans.

"Sometimes mothers leave their children in an orphanage because they feel the children will receive better food and clothes than they can give them. Another will know where the child is and may even visit him." Sensenig said.

"Most of the older children on our flight were mixed blood children," Dorothy Beidler said, "out a lot of the babies were pure Vietnamese."

"I had a terrible feeling of robbing Vietnam like somehow the airlift was a way for us Americans to relieve ourselves of our guilt for all that's happened in Vietnam." Luke Beidler added.

"The older mixed-blood children, especially black children, may have a hard life in Vietnam, but I don't think the Vietnamese babies should have been uprooted." Mike Devadoss felt.

Some U.S. blacks are also questioning the validity of bringing black-Vietnamese children to the States when the blacks suffer discrimination here as well.

"What I rebel against is the unilateral operation of it all," Beidler emphasized. "The initiative seems to be coming from the Americans rather than the Vietnamese. From the time we met the children at the Holt center I didn't see any Vietnamese officials at I."

"It's not only the children's welfare at stake but Vietnamese-American understanding. I think we should at least be working through Vietnamese channels," Sensenig agreed. Sensenig is also concerned that American interest in adoption coupled with refugee panic may encourage the black market in babies in Vietnam.

"I almost hate to point out these things about the airlifts," he said. "I think people have been frustrated so long because everything we did in Vietnam seems wrong that they re really grabbing onto the airlifts as something that's finally all right. I really don't know what the child-care solution is but I believe we need to involve Vietnames in the decisions."

Gray Hair an Asset

"Our gray hair was a definite asset in a culture that respects age," reported Hubert R. Pellman, an Eastern Mennonite College English professor who with his wife. Mildred, returned recently from a one-year sabbatical in Japan. "The wonderful contacts we were able to have with Japanese people was probably the most memorable aspect of the whole experience," he said.

The couple took teaching assignments at Hokusei University in the city of Sapporo on the northern Japanese island of Hok-kaido, Pellman taught courses on Shake-speare, American literature, biblical literature, and conversational English, while Mrs. Pellman taught English conversation classes part time.



Hubert and Mildred Pellman

The Pellmans explained that all their classes were taught in the English language and that all Japanese students are required to study English as a foreign language.

The couple lived in a three-room Japanese-style apartment next to a park and playground which afforded them a view of various activities throughout the year including children playing baseball in the snow.

In addition to their teaching responsibilities, the Pellmans traveled throughout the country and related to the work of the Japan Mennonite Church.

mennoscope

Crown Hill Mennonite Church, Rittman, Ohio, will celebrate its 150th anniversary July 4-6. Former members, relatives, and friends are cordially invited to attend. A history of the church has been written by James Lehman, Va. John Drescher of Scottdale, Pa., and former pastor, will be the featured weekend speaker.

Luke Beidlers and Duane Bishops arrived in New York from Vietnam on Apr. 6 on a flight carrying Vietnamese orphans to the States. The Beidlers are on furlough and their initial address is (c) Stanley Beidler, Route 3, Quakertown, PA 18951. The Bishops plan to return to Hong Kong within 30 days. They were on the flight to New York to assist with the orphans.

Earl Wissler seving with prison ministries reported on the increased interest of prisoners in Bible study courses. He said 74 persons in the Lancaster City Prison requested courses last year. This was three times the number requested in 1973. Wissler, who also helps offenders after they have served their sentence, said, "Adjustment to public life is not easy largely because these men feel society has turned thumbs down on them." Some men are timid and fear even to try to break through the wall that separates them. Wissler said society must make the first move to welcome these forgotten people back into the fold. Thirteen persons made a commitment last year through

Flashogram

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There will be a homecoming celebration at the Cedar Grove Mennonite Church, Greencastle, Pa., June 14, 15. Guest speakers are Harold Eshleman, Harrisonburg, Va., and Glenn F. Diller, Grants Pass. Ore.

Eastern Mensonite College admissions office has announced the appointment of an Eastern Mennonite Seminary student as an "associate in youth ministries." Loren E. Swattzendruber, a native of Kalona, Iowa, will coordinate student and faculty contacts with churches in EMC's constituency. J. David Yoder, director of admissions, said the new role will involve student recruitment through churches rather than through the high schools of prospective students.

Three judges have been named for selection of the winning entry of the first annual Esther Eby Class Writers Award: Edna Wenger, longtime English teacher and writer from Leola, Pa; Urie Bender, writer and editor from Waterloo, Ont.; and Ken Reed, writer and novelist from Paradise, Pa. The award will be granted in early May from monies earned on an endowment fund set up for this purpose.

Harold and Barbara Reed, with their daughter Gennifer, arrived in the States on Mar. 27 after completing 13 years of missionary service in Somalia. Their children - Galen, Grace, and Gwendolyn currently enrolled in the Good Shepherd School in Addis Ababa, Ethiopia, will return to the States in June. Their address is 2541 Marietta Ave., Lancaster, PA 17601. The Reeds were asked to leave Somalia last November because they did not hold teaching positions in the Somali government schools. They spent the past several months in Nairobi, Kenya. Harold will be filling a staff position at Eastern Board of Missions headquarters, Salunga,

Young men are urgently needed to assist in the Boardwalk Ministry at Ocean City, Md., this summer. Anyone interested and desiring more information should immediately contact Del Glick, 2176 Lincoln Highway East, Lancaster, PA 17602. Tel.: (717)392-862.

Dorothy D. Logan, administrative assistant at Mennonite Broadcasts, Inc., has accepted a position as secretary-assistant to the vice-president for administrative affairs at Eastern Mennonite College. She will begin her new work on July 1 when the new EMC vice-president, Lee M. Yoder, takes office. Miss Logan, a native of lowa, has been employed at MBI in Harrisonburg since 1962. She graduated from Iowa Mennonite School and attended Iowa City Commercial College before moving to Virginia.

Steady progress is reflected in renovation at Greencroft Center in downtown Elkhart, Ind., in preparation for Mennonite Church agency tenants. More than 400 volunteers, to the end of March had given 2,100 hours in clearing the areas to be occupied by Mennonite Boards.

Fanny Ellen Yoder, missionary in Hondraw, wrote recently that Mennonite Disaster Service is closing its office in San Pedro Sula, having "left a very positive testimony." Mrs. Yoder said MDS has done a good work and that hundreds of new homes have been completed.

"In the spiritual realm, life has also been exciting," she wrote. Groups meeting in two small chapels are now meeting as one congregation in the new church scheduled for dedication on Mar. 27. "Each week the carpenters make a few more benches and each Sunday the new benches are filled. It is a real Joy to see brothers and sisters of very opposite social levels mix together in worship, praise, and prayer. They embrace when they greet each other, and they give as the Lord has prospered each one," Mrs. Yoder said.

Three Eastern Mennonite College professors have been named "outstanding educators of America" for 1975 on the basis of their academic accomplishments and contributions. They are Vida S. Huber, chairwoman of the nursing department; Kenton K. Brubaker, professor of biology; and Lowell J. Byler, chairman of the music department.

music department.
Alvin Yoder, Irvin, Ohio, was ordained to the Christian ministry on Mar. 28 at the Rosedale Bible Institute. He is serving as pastor of students at the Institute. The ordination was in charge of Willard Mayer, assisted by Walter Beachy, Levi Hershberger, Jr., and David E. Showalter.

A seminar for business management with a special emphasis on concepts useful for smaller businesses will be held at Goshen College June 6-7. The seminar, sponsored by the Goshen College business and economics department, is designed for owner-managers and prospective entrepreneurs. Arthur J. Decio, chairman of the board of Skyline Corporation, Elkhart, Ind., will present the keynote address on "The Entrepreneur in Society" at the seminar. Persons interested in information on the two-day seminar or on the summer course should write to Rudolf Dyck, Department of Business and Economics, Goshen College, Goshen, IN 46526.

A new children's missionary project tailed for use in summer Bible schools with pupil leaflest, teachers' posters, and film clips is now available from Mennonite Board of Missions. The project focuses on Bolivia, South America, where Mennonite Central Committee, Mennonite Church, and General Conference Mennonite.

Church workers share together in the work of Christ. As Caring Project Number Two for all Ernest Sam subscribers, the Bolivian project is designed for use with the Ernest Sam hand puppet and will be mailed automatically to those who have already ordered Ernest Sam kits (\$2) for use in Sunday school. Persons not wishing to use the puppet may order the Summer Bible School Special without the kit. It is not too late, however, to order an Ernest Sam kit and join the Caring Box Crowd. Write to Chidren's Projects. Mennonite Board of Missions, Box 370. Elkhart, IN 46514.

Walter and Lottie Whisler of Hanover, Pa., were recently honored on their 50th wedding anniversary at a surprise "This ls Your Life" program hosted by their two children. Water has been a member of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., since 1953.

Blanche Sell is working diligently to transfer to Silviva Saheni supervisory responsibility for rural public health in two villages near Dhamtari, India, by midyear. One of eight pilots related to the Christian Medical Association of India's family planning scheme, the Dhamtari project attempts complete community health for some 4,000 persons. It includes midwifery, maternal and child care, immunization, school health and safety. and sanitation. "Although frustrating because beginning a public health project anywhere is difficult and time-consuming, I believe this could be the most significant service 1 have been called to do since coming to India as a nurse with Mennonite Board of Missions in 1949," Blanche Sell wrote.

Voluntary Service workers interested in attending Hesston (Kan.) College after service receive two special benefits, according to Bill Mason, director of student services. The Cashless Application allows VSers to make application without including the \$60 fee required of all other applicants. The Voluntary Service Grant is an award of \$200 per year of service available to VSers who become fulltime students at Hesston within 12 months of completing a VS term. These benefits recognize that VS alumni have given significant energy with no income to the Mennonite Church, Bill Mason said.

Two hundred and fifty-nine degree candidates participated in the 77th annual commencement program held on Apr. 19 and 20 at Goshen College. Harold J. Schultz, president of Bethel College, North Newton, Kan., delivered the commencement address. Lawrence Burkholder, president of the college, spoke at the baccalaureate service on Apr. 20 in the College Church-Chapel.

Special meetings: Paul and Alta Erb. Bridgewater Corners, Vt., at Susquehanna, Pa., May 7-11. William R. Miller, North Liberty, Ind., at Dayspring Chapel, Roosevelt, Minn., Apr. 15-24, at Youth Retreat at Loman, Minn., Apr. 25-27, and at Petosky, Mich., May 6-11. Fred Augsburger, Youngstown, Ohio, at Manbeck, Beaver Springs, Pa., Apr. 24-30.

New members by baptism: one at Stumptown, Bird-In-Hand, Pa.; seven at Otelia, Mt. Union, Pa.; six by baptism and four by confession of faith at Salem, Ore.; nine at Locust Grove, Burr Oak, Mich.; one at Clarence Center, N.Y.: twelve at Blooming Glen. Pa .: one at Breslau, Ont.

Change of address: Kenneth G. Good from Newport News, Va., to Route 1, Westover, Md. 21871. Tel.: (301) 957-3015. M. B. Wyse from Chambersburg, Pa., to 1304 Woodland Drive, Harrisonburg, Va., 22801

readers sav

Submissions to Readers Say column should comment on printed articles.

May 1 add a postscript to my article, "Not Liberated and 1 Love It" (Feb. 4)? Because of its brevity I didn't mention the other side of the question, although I'm not blissfully ignorant I'm very much aware that it does exist and it seems more so in some ethnic groups than others. I'm sure I don't have all the answers and all I could do was "weep with those who weep" as they poured out some of their pitiful stories. I've also been painfully close to it in Mennonite circles and remarks like "I'm boss and I'm going to run things," or "I'm boss, and you do what I say," make me rebel with all my being, and insult is added to injury when they try to prove that it's scriptural for man to be boss. (On the other side of this coin, you have the nagging wife who manipulates her husband and he meekly takes the allowance she gives him from his paycheck.)

I agree with Janet Martin from Quebec ("Readers Say," Mar. 11) that Christ has given us women a feeling of personal worth, as He did the woman at the well when the others wouldn't even have spoken to her, and I'm grateful to the Apostle Paul for his attitudes toward slaves and masters and for his insight into married happiness when he told husbands to love and cherish their wives. They must have been radical ideas for that age and culture! In spite of the domineering attitudes of some men, and unfortunately in the Mennonite Church, there have been those truly Christian ministers who have for years advised young men to take the role of thoughtful husbands and treat their wives as they would their own bodies - equally.

My deepest admiration and respect still goes out to the minority group of men who have taken Christ's example and Paul's advice and have treated women, both married and single, with equal respect and dignity. - Cena King, Eaglesham, Alta.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Bontrager, Dean and Phyllis (Miller), Hutchin-son, Kan., first child, Eric Hollis, Jan. 27, 1975. Christner, Merle J. and Evelyn (Wiederstein), La Junta, Colo., first child, Merle Jay II, Mar. 12, 1975

Derstine, William and Janet (Givens), Telford, Pa., second child, first son, Michael Sean, Mar. 27, 1975.

Gerber, Daniel and Bernice (Shetler), Kalkaska, Mich., first child, John Daniel, Mar. 28,

Gingrich, Byron and Virginia (Luzquinos), San Jose, Costa Rica, first child, Lara Virginia, Mar. 1975

Gingerich, D. Ivan and Thelma E. (Harshberger), New Paris, Ind., third child, second daughter, Sharon Kay, Mar. 15, 1975.

Kelly, Michael and Donna (Smith), Morton, .
Ill., third child, first daughter, Shannon Colleen, Mar. 28, 1975. King, Wendell and Esther (Wiens), Lebanon,

Ore., second son, Anthony Scott, Mar. 27, 1975. Kraybill, Elvin and Esther (Graber), Mt. Joy, Pa., first child, Peter Justin, Feb. 27, 1975. Kropf, Leonard and Carmen (Berkey), Salem,

Ore., second child, first daughter, Alicia Mae, Mar. 28, 1975. Long, Donald and Delores (Horning), Terre Hill, Pa., third child, first daughter, Andrea

Dawn, Mar. 16, 1975. Schrock, Floyd and Mary (Styer), Salem, Ore., second child, first daughter, Susan Dawn, Feb.

25, 1975. Stanley, Donald and Joan (Handwork), Chardon, Ohio, second daughter, JoAllen Lynne,

Mar. 21, 1975. Stutzman, Leon and Jean (Gingrich), Shelton, Wash., second child, first son, Benjamin Cade, Jan. 30, 1975.

Villanueva, John M. and Audrey (Kriebel), Nanuet, N.Y., first child, John Michael, Feb. 3,

Zimmerman, Paul, Jr., and Janet (Hilsher), Mechanicsburg, Pa., first child, Lisa Michelle. Feb. 23, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Clemmer — Landes. — Kenneth J. Clemmer, Harlesyville, Pa., and Marlene Landes, Franconia, Pa., both from Souderton cong., by Richard C. Detweiler, Mar. 29, 1975. Diener - Zoss. - Richard Diener and

Shirley Zoss, both from Cazenovia cong., Cazenovia, Ill., by Joe Diener, Feb. 15, 1975.

Dyer — Graybill. — David A. Dyer and Ellen

M. Graybill, both of Bronx, N.Y., Burnside cong., by Glenn Zeager, Mar. 1, 1975.

Goshow — Bauman. — Rodney K. Goshow, Clarence Center, N.Y., Estella cong., and Lucy Bauman, Akron, N.Y., Clarence Center cong., by Howard S. Bauman, Henry Goshow, and Dennis Cressman, Mar. 29, 1975.

Hunsberger - Freed, - Glenn D. Hunsberger and Miriam L. Freed, both of Telford, Pa., Franconia cong., by Earl N. Anders, Jr.,

Pa., Francoina cong., by Lat. Mar. 29, 1975.

Krehbiel — Springer, — Paul Krehbiel, Eden cong., Moundridge, Kan., and Connie Springer, Hopedale cong., Hopedale, Ill., by Jerry Weaver, Dec. 21, 1974.

Lowe - Hershberger. - David Lowe, Pittsburg, Kan., and Cindy Hershberger, Harrison-ville, Mo., Harrisonville cong., by Al Lowe, father of the groom, and Hal Perkins, Mar. 7, 1975.

Mullet - Roth. - Steve Mullet, Hesston, Kan., cong., and Lavonne Roth, Hesston, Kan., Sugar Creek cong., Wayland, lowa, by Jerry Weaver, Dec. 20, 1974.

Nafziger — Link. — George Nafziger, Arch-bold, Ohio, Zion cong., and Joyce Link, Arch-

bold, Ohio, Inlet cong., by Dale Wyse, Mar. 22,

Nussbaum — Snyder. — Larry Nussbaum, East Bend cong., Fisher, Ill., and Cheryl Snyder, Whitestone cong., Hesston, Kan., by Jerry Weaver and Irvin Nussbaum, Dec. 28, 1974

Sauder - Good. - Nelson R. Sauder, Ephrata, Pa., Metzler cong., and Barbara H. Good, Terre Hill, Pa., New Holland cong., by Amos

H. Sauder, Apr. 5, 1975.

Shoup - Hershberger, - Loren Shoup, Wilmot, Ohio, Longenecker cong., and Priscilla Hershberger, Dundee, Ohio, Calvary Chapel, by Schlabach and Levi Hershberger, Ir. Jan. 17, 1975.

Stauffer - Keeport. - H. Wilmer Stauffer, Conestoga, Pa., Slackwater cong., and Janet L. Keeport, Lancaster, Pa., Millersville cong., by

Ivan D. Leaman, Apr. 5, 1975.

Stoll — King. — Isaac Stoll, Jerome, Mich., Brethren Church, and Clela King, Archbold, Ohio, Central cong., by Charles H. Gautsche, Mar. 29, 1975.

Swartzentruber — Hochstedler, — Don 1. Swartzentruber and Twila Hochstedler, both from Kalona, lowa, Fairview cong., by John L.

Ropp, Mar. 29, 1975.

Yoder - Garges. - Richard L. Yoder, Harrisonburg, Va., Berlin (Ohio) cong., and Jeanelle Garges, Blooming Glen, Pa., Blooming Glen cong., by Auburn A. Boyers and Stephen Wingfield, Mar. 29, 1975.

Ziegler — Moyer. — Rand Ziegler, Allison Park, Pa., Bible Church, and Mary Ruth Moyer, Telford, Pa., Doylestown cong., by Roy Bucher, Mar. 8, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved,

Deter, Violetta, daughter of William and Anna (Henseler) Nice, was born at Morrison, Ill., Aug. 31, 1899; died at Sarasota, Fla., Mar. 26, 1975; aged 75 y. On Dec. 31, 1919, she was married to Daniel S. Deter, who survives. Also surviving are one daughter (Savilla), 3 sons (William, Melvin, and Clayton), 10 grandchildren, and one brother (Lyle). One daughter (Elcy Ann) preceded her in death. She was a member of Morrison Mennonite Church, where funeral services were held on Mar. 31, in charge of Aaron Nice; interment in Morrison Mennonite Church Cemetery.

Morrison Mennonute churen cemetery. Gingerich, Joseph C., son of Joseph C. and Catherine (Swartzentruber) Gingerich, was born at Kalona, lowa, Jan. 18, 1887; died at Phoenix, Ariz., Mar. 24, 1975; aged 88 y. In 1910 he was married to Volina Driver, who preceded him in death in 1943. In 1945 he was married to Fanny Chupp, who survives. Also surviving are 5 daughters (Margaret - Mrs. Edward Kauffman, Pauline — Mrs. Alvin Rogie, Ruby — Mrs. Clarence Hartzler, Hazel — Mrs. Henry Mast, and Dorothy - Mrs. Leo Miller), one sister (Emma), and one brother (Ezra). Five children pre-ceded him in death. He was ordained to the ministry at Wolford, N.D., in 1917, and served as pastor and conference worker until 1953. He was a member of Grace Mennonite Church. Funeral services were held at Sunnyslope Mennonite Church, Mar. 27, in charge of Ray Smee; interment in Rest Haven Cemetery, Phoenix.

Gingerich, Shirley Maxine, daughter of Samuel E. and Martha (Gerig) Eicher, was born at Portland, Ore., Sept. 21, 1926; died from injuries received in a car accident, Mar. 24, 1975; aged 48 y. On Oct. 28, 1955, she was married to Joseph J. Gingerich, who survives. Also surviving are 2 sons (Harold and Brian), one grandson, her mother, and 2 brothers (C. Sam and Duane Eicher). She was a member of Maple Grove Mennonite Church, Topeka, Ind., where funeral services were held on Mar. 27, in charge of Joe Swartz and Abe Peters; interment

of Joe Swartz and Ade Peters; interment in Maple Grove Cemetery.

Herr, Rebecca H., daughter of Benjamin L. and Amy R. (Hersh) Herr, was born in West Lampeter Twp., Pa., July 20, 1913; died at her home in Lampeter, Pa., Feb. 7, 1975; aged 6]

y. Surviving are one brother (Richard H. Herr) and 2 sisters (Kathryn H. Herr, and Alberta -Mrs. Harold M. Keen). She was a member of Mellinger Mennonite Church. Private funeral services were held at the home, Richard H. Herr Funeral Home, Feb. 10, in charge of Harry S. Lefever and Nelson B. Landis; interment in Mellinger Mennonite Cemetery.

Nofzinger, William Henry, son of John and Mary (Leichty) Nofzinger, was born in Fulton Co., Ohio, Feb. 28, 1890; died at his home in Wayland, Iowa, Mar. 27, 1975; aged 85 v. On Nov. 25, 1919, he was married to Lena E. Roth. who survives. Also surviving is one sister (Ida Nofziger). He was preceded in death by one daughter (Mary Ellen), 2 brothers, and one sister. He was a member of Sugar Creek Mennonite Church, where funeral services were held on Mar. 29, in charge of Orie L. Roth and Willard Leichty, interment in church cemetery.

Rieck, Ervin, son of Henry and Sarah (Kramp) Rieck, was born at Kitchener, Ont., died suddenly following a heart attack on Mar. 22, 1975; aged 86 y. He was married to Mary Thoman, who preceded him in death in 1937. He was later married to Edna Schmitt, who survives, Also surviving are one son (Harold Rieck), daughters (Mabel - Mrs. Harold Heuhn, Elsie - Mrs. Roy Heller, and Myrtle - Mrs. Edward Armstrong), one stepson (Lloyd Schiedel) and one stepdaughter (Ruby - Mrs. Orie Litwiller). 26 grandchildren, 11 great-grandchildren, and one brother (Norman Rieck). He was preceded in death by one stepson (Earl Schiedel), 3 brothers, and 2 sisters. He was a member of First Mennonite Church, where funeral services were held on Mar. 24, in charge of Robert N. Johnson; interment in Breslau Mennonite Cemetery.

Ortega, Santos V., daughter of Vidal and Gregoria (Roduguez) Villegas, was born in Guana-Gregoria (nousquez), rinegas, na dispersa (nousquez) juato, Mexico; died at Lancaster General Hospital, Lancaster, Pa., Mar. 11, 1975; aged 77 y. She was married to Nicholas Ortega, who preceded her in death in 1953. Surviving are 4 sons (Jose, Theodore, Paul, and Joseph), 5 daughters (Manuella - Mrs. Manuel Martinez, Mary - Mrs. Jose Megrete, Margaret - Mrs. Irvin Imbrogno, Josephine - Mrs. Francisco Molina, and Lois — Mrs. Robert Flood), 38 grandchildren, 37 great-grandchildren, and one sister (Felipa Huerta). She was a member of Bridgeport Mennonite Church. Funeral services were held on Mar. 14, in charge of Le Roy S. Stoltzfus and Richard Hess: interment in Riverview Burial

Roth, Enos, son of Nickolas N. and Catherine Roth, was born at Archbold, Ohio, Aug. 26, 1886; died of a stroke at Northcrest Nursing Home, Napoleon, Ohio, Mar. 22, 1975; aged 89 y. On Jan. 24, 1910, he was married to Fannie Sauder, who preceded him in death on June 14, 1925. On Sept. 7, 1926, he was married to Ada Beck. who died on Nov. 14, 1971. Surviving are 2 sons (Truman and Clarence Roth), 2 daughters (Lucille - Mrs. Milton Beck, and Florence Roth). 10 grandchildren, and 19 great-grandchildren. He was a member of Central Mennonite Church, where funeral services were held on Mar. 25, in charge of Charles H. Gautsche and Ellis Crovle; interment in Eckley Cemetery.

Croyle; Interment in Eckley Cemetery.

Roth, William G., son of Joel and Nancy
(Gardner) Roth, was born at Tavistock, Ont.,
Mar. 16, 1892; died of an apparent heart attack
at Batavia, N.Y., Mar. 28, 1975; aged 83 y. On
Dec. 15, 1915, he was married to Lena Roth, who survives. Also surviving are 3 sons (Orval, Leonard, and Willard), one daughter (Beatrice — Mrs. Leo Schunk), 13 grandchildren, and 18 greatgrandchildren. He was a member of Clarence Center Mennonite Church, where funeral services were held on Mar. 31, in charge of Howard S. Bauman; interment in Good Cemetery, Clarence,

N.Y. Sauder, Ira H., son of Elmer and Minnie (Hershey) Sauder, was born in Lancaster Co., Pa., Aug. 26, 1897; died at Manheim, Pa., Mar. 16, 1975; aged 77 y. On Nov. 14, 1917, he was married to Emily Zeamer, who preceded him in death in 1969. Surviving are one son (J. Harold), one daughter (M. Arlene — Mrs. John Martin), 10 grandchildren, 2 sisters (Mrs. Elizabeth Frey and Mrs. Emma May). One infant son preceded him in death. He was a member of Hess Men-nonite Church. Funeral services were held at Gundel Funeral Home, Lancaster, Pa., Mar. 19, in charge of Richard Hess and Raymond Bucher; interment in Millersville Mennonite Cemetery. Terry, Covey Middleton, son of Jasper and

Marion (James) Terry, was born at Vance, Tex., Apr. 25, 1885; died at Lebanon, Ore., Mar. 25. 1975; aged 89 y. Surviving are 2 sons (Spencer A. and Mertin J.) and 6 grandchildren. He was a member of Sweet Home Mennonite Church. Funeral services were held on Mar. 28, in charge of Eugene Garber; interment in Gilliland Ceme-

Thomas, Lucinda, daughter of Joseph and Susan (Thomas) Lehman, was born in Somerset Co., Pa., Oct. 7, 1896; died at Johnstown, Pa., Mar. 7, 1975; aged 78 v. She was married to Emery Holsopple, who preceded her in death in 1945. She was later married to Edward E. Thomas, who died in 1969. Surviving are one daughter (Erma - Mrs. Elden Short), 4 sons daugner (Erma — Mrs. Elden Short), 4 sons (Elvin, Samuel, Emery, and Paul Holsopple), 2 stepsons (Kenneth and Harold Thomas), 22 grandchildren, 5 stepgrandchildren, 9 great-grandchildren, and 16 stepgreat-grandchildren, and one brother (Daniel), She was preceded in death by one sister and 2 brothers. She was a member of Thomas Mennonite Church, Funeral services were held at Blough Mennonite Church, Mar. 9, in charge of Donald Speigle; interment in church cemetery.

Westfall, Robert McBee, was born in Virginia on Jan. 27, 1909; died at New Orleans, La., Feb. 14, 1975; aged 66 y. Surviving are 4 daughters, 3 grandchildren, 3 brothers, and 2 sisters. He was a member of Des Allemands Mennonite Church, where funeral services were held on Feb. 17, in charge of John E. Wenger and Cecil Janway; interment in Des Allemands Church Cemetery.

Cover, pp. 308, 310, 311, 312 by Paul Schrock; p. 314 by Irwin Warkentin; p. 315 by Gerhard Neufeld; p. 319 (left) by Daryl Byler; p. 319 by Jim Bishop.

calendar

Homecoming, Eastern Mennonite College, Harrisonburg, Va., Apr. 25-27.
Rocky Mountain Mennonite Conference Annual Meeting.

Pueblo, Colo., May 2-4.

Office 75 — Retreat for secretaries and clerical persons

employed in Mennonite Church agencies, Harrisonburg, Va., May 2-4.
Franconia Spring Conference Assembly in conjoint meeting with Eastern District General Conference,

May 3.4 57th annual commencement, Eastern Mennonite College,

57th annual commencement, Eastern Mennonite College, Harrisonburg, V., 4:00 p.m., May 2, 4:00 p.m. May 2. World Minison Institute, Eastern Mennonite College World Minison Institute, Eastern Mennonite College, Annual sessions of the Northwest Conference of the Mennonite Church, Tofield, Alta, July 4:6. South Central Conference, Prycy College, July 18:20. South Central Conference, Prycy College, July 18:20. London, Walshington, July 24:27. Assembly 76, Eureka College, Eureka, Ill., Aug. 5:10. Coros, Cultural 7:00th Convention, Missouri Valley.

College, Marshall, Mo., Aug. 10-15. Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.

items and comments

Threatens to Close Christian University

The South Korean government has threatened to close a major Christian university in Seoul unless it fires its president and bars einstatement of students and faculty recently released from prison. Religious News Service learned that trustees of Yonsel (Korean Christian) University are resisting the ultimatum delivered by the South Korean ministry of education during the third week of March.

At Issue between Yonsei and the regime of President Park Chung Hee is the status of two professors and 16 students who were among nearly 200 political prisoners released in February. According to confirmed information reaching the United Board, the Park regime argued that those released from prison did not have full pardons and should not be permitted to resume university careers.

Kurds Fear Annihilation

The two million Kurds in Iraq fear annihilation unless the world community comes to their aid, Chalak Jewanroyee of the Kurdistan Democratic Party told newsmen at a press conference in the U.N. Church Center.

Filipino President Releases 101 Prisoners at Easter

Persident Ferdinand E. Marcos ordered the release of 101 martial law prisoners to allow them to celebrate Easter with their families, the government-controlled Philippine News Agency said. The release was the first since February, when Mr. Marcos freed '709 prisoners two days before his controversial national referendum in which some 70 percent of voters said they approved of his martial rule, imposed in 1972.

Many Roman Catholic and Protestant church leaders had urged boycott of the referendum on grounds that no "honest" referendum was possible under martial law

Church Conference

for the Blind
"Bearing Fruit" will be the theme of
the 1975 annual meeting of the National

Church Conference of the Blind, July 28-31, in Fresno.

The program will include Bible study. led by the Rev. Douglas Bray, pastor of the Westminster Grace Brethren Church, and panel discussions. There will also be a "talent hour," which has become a regular feature of the conferences.

Exhibits will include new aids such as the Opticon, which enables a blind person to read print, and literature available to blind people. The California Church Conference of the Blind will be host to the conference.

Further information on the conference may be obtained from the Rev. Robert Means, publicity chairman for the NCCB, 15 N. Sycamore, Iola, Kan. 66749.

United Methodist Publication Will Cease

After June 1975, the major body of American Methodism will be without a general, denominationally sponsored magazine for the first time in 150 years. The United Methodist Board of Publication voted to discontinue United Methodist Today and Today's Ministry, a supplement for pastors, with the June issue. The lineage of general Methodist magazines goes back, through several

Declining circulation, increased costs, and competition from other publications serving readers in the 10-million-member church were cited as major reasons for the action. Today had 140,000 subscribers, as of this past lanuary.

Seeks Church Gifts in Lieu of Taxes

name changes, to 1826.

Louis DeMars, the president of the Minneapolis City Council, says he is "disappointed" that no other religious institutions have followed the example of Augsburg Publishing House in making a payment for services to the city in lieu of taxes.

But Alderman DeMars said that he does not intend to drop the matter. "I will contact some of the other people that could be involved in this and see if they have any interest."

In an interview with the St. Paul Dispatch, he said the Billy Graham Evangelistic Association, which maintains world headquarters in Minneapolis, is one of the institutions that should make contributions to the city. Augsburg Publishing House, the publishing arm of the American Lutheran Church, last December an-

nounced agreement with the city to pay an amount equal to its share of direct municipal services. It was calculated for 1974 at \$20.478.

U.P. Congregations Face Problems

"Dissolution with dignity" has become a matter of concern for 80 United Presbyterian congregations in southern California. This form of "ecclesiastical euthanasia" is under consideration by a number of urban churches in areas that are experiencing ethnic change.

A report presented to the denomination's Pacific Presbytery indicates that "fatal signs" for a congregation usually include having flewer than 200 members, being dependent on outside financial help, and having little representation of community people in church membership and leadership. According to the report, presbytery officials should help such churches to shut down by refusing to permit the call of a pastor, or by relocating an already installed pastor.

Crime Deterrent and the Death Penalty

Capital punishment does not deter crime and serves to impede the search for creative and innovative ways of effectively dealing with crime, according to participants in a conference sponsored by the National Council of Catholic Laity in Notre Dame, Ind.

Dr. Karl Menninger, noted psychiatrist and founder of the Menninger Foundation. Topeka, Kan., epitomized a consensus when he said he could find no good reason for capital punishment and expressed his amazement at the "mad rush" of many state legislatures to bring back the death penalty. He said that "because people engaged in desperate acts such as murder do not govern their actions with cognitive reasoning," the threat of a death penalty has no meaning to them.

Prof. James Kane, chairman of the University of Nebraska's Department of Criminology, said the states with the highest numbers of executions also have the highest homicide rates.

He agreed with other participants that rather than capital punishment the real need is for strategies that deal with the causes of crime.

05152 51 6/75 PAUL BENDER 1804 MAYFLOWER PL GOSHEN IN 46526

Some Questions About Church Organization

In 1971 the Mennonite Church adopted a new model of church organization at a constitutional convention in Kitchener, Ontario. In 1973 we held the first general assembly in Harrisonburg, Virginia, and next August we are scheduled for a second.

This is quite a short time as organizations go and it might be expected that there would be some "bugs" in the new model, to use a technological figure of speech. In other words it is not likely that all our expectations for the new plan will be realized right away. Nothing human ever works perfectly but new things sometimes improve if given time for trial and the phasing out of errors.

The new organization, in brief, provides for a General Board and five "program boards," four of which were already in existence before. The five are Missions, Mutual Aid, Education, Publication, and a new one: Board of Congregational Ministries. There is also a historical committee (from before) and a Committee on Fath, Life, and Strategy (new). There are various subcommittees or commissions and hundreds of staff people, but these eight organizations are the basic structure of the Mennonite Church.

As we go into our second general assembly, there are some questions about our church organization we may wish to ponder. They are not yes-no questions, but general strategy type questions which call for prayerful discernment. And the answers need to come from others than those already at work in our organizations.

How much organization does our church need? This is a little like asking, How long should a man's legs bef According to its bylaws, the Mennonite Church is organized, basically to assist congregations to do their work. The alternative to a churchwide organization is for each congregation or group of congregations to do its work locally or regionally without any overall direction or involvement.

By organizing as we have, we have decided that our congregations can do our jobs better by working together in an organized fashion. But the question lingers and occasionally comes up, Could we do more good for the Lord by spending all of our money locally? What shall the organization do for the churches? Cranted that we need some organization and assuming that what we have is reasonable, what shall it do? The general answer comes through noting the items that can better be done on a general rather than a local basis.

Few congregations would feel free to operate a comprehensive mutual aid program, so we do it on a broader basis. Few would try to do overseas missions alone, so we have a mission board. Publishing — we in publishing think — is better done with a broader base, and so with higher educational and historical records. Yet within these broader understandings there will be differences of opinion on what actually should be done and how.

Beyond these are the Board of Congregational Ministries; the Council on Faith, Life, and Strategy; and the Ceneral Board. Who said we need these organizations and what can they do for us? In brief, the intention for the first is to be of help, and the second to provide vision. Finally, it was thought that someone should be in charge instead of each going its own separate way and that is the role of the General Board.

How can we keep all these organizations doing what they are expected to do? This is the hardest question of all. The responsibility to answer it lies finally with the General Assembly. Every two years the Assembly meets to review the work of the organizations. It is the ultimate employer of all those who work for the churchwide boards.

But the Assembly has only a little time and is separated from many of the workers by layers of administrators. So the question remains and is joined by another, How can we avoid duplication of effort by separate organizations?

Viewing the complexity of even a small organization such as ours, one is occasionally tempted to ask a final question, Why not disband the whole thing and let the congregations go it alone? It is a fair question and ought to be asked on a regular basis. But before we take it seriously, we should go through a few more cycles and see if we can learn how to make the organization work for us. — Daniel Hertzler

Gospel Herald



How to Pray for Government

by Sheldon Burkhalter

Some time ago I was having breakfast in a restaurant. Several tables from mine was a "men's prayer breakfast," and I overheard one of the men pray, "Our Father, we thank Thee for the stand the president has taken, and we pray that he will be given the strength and courage to take an even stronger stand for You." Such a blanket prayer for a national leader was especially perplexing to me because I had just heard in the news that the U.S. President had asked Congress for additional funds in order to bail South Vietnam out of another wave of attacks upon the government. Now I am uncertain if the prayer was referring to the president's Vietnam policy, but it does raise in sharp focus the question of prayers for secular government.

While Scripture does not suggest a detailed pattern for how one should pray for government, it does give a fairly clear picture of how God's people should view the state. In this article, I would like to present in brief the biblical view of the state's function and then conclude with guidelines on how Christians can pray for secular government. Needless to say, I present my views for the basis of discussion and discernment.

The function of government is spoken of very early in Scripture; in fact, in the opening pages of the first book of the Bible. You will recall that with the Fall of Adam and Eve, the battle between good (God) and evil (the serpent) becomes the predominant theme of Genesis. Because of the near extinction of righteousness upon the earth, God made provisions with Noah after the Flood which would hold in check the enmity that sinful forces brought against righteousness. This plan for maintaining order in society is found in Genesis 9:6: "Whoever sheds the blood of man, by man [i.e., government] shall his blood be shed." This granting of the sword to government (an eye for an eye) was a "concession" in order that the people of God might survive the onslaught of demonic violence.

Demonic Forces and the Sword. However, it soon became apparent that demonic forces could take the power of the sword and use it against God's purpose for history. Instead of obeying God's commandment to "fill the earth" the children of Noah banded together to form a demonic super-society (in the story of the Tower of Babel) so that "nothing that they propose to do will now be impossible for them" (Gen. 11:6). Such a super-nation jeopardized God's purpose; thus the Genesis writer describes the confusing of human languages so that men would be divided into a large number of nations, each with its own government so that the tendency of one nation to elevate itself to be like God would be counterbalanced by other nations desiring the same. So long as governments repressed the demonic tendencies of one another, the God movement in history would have a better chance of surviving.

Genesis 12 then describes how God began to form His own people (the call of Abraham) through whom He would bless the nations of the earth. As one reads the story of the people of God (the seed of Abraham) through the Old Testament, he sees verified over and over that God's people are to be ruled by God alone and that through them God would love all people of the earth. Throughout the Old Testament, the function of government is essentially the same as that described at the time of the Flood and the Tower of Babel: the state was given the sword so that the demonic forces in individual men and whole nations would hold one another in check while God accomplished His purpose within and through His people. Another way of stating it is that the function of government is to maintain order by the means of a counterbalance of demonic forces, thus providing a context where the people of God exemplify another thrust in human history: the mercy and righteousness of God. As we shall see, the New Testament

builds on the Genesis point of view.

However, before moving on to the New Testament, I would like to refer to a development in the history of Israel which demonstrates God's accommodation to human freedom. Between the time of the call of Abraham and about two centuries after the conquest of Canaan, the children of Israel (despite disobedience and hardships) lived with God as their Lord and Ruler. But, around the tenth century BG, the people came to Samuel, the prophet, requesting a king "to govern us like all the nations." This request greatly displeased Samuel, but God consoled him with these words: "The people . . . have not rejected you, but they have rejected me from being king over them. . . . Now then, hearken to their voice; only, you shall solemnly warn them, and show them the ways of the king who shall regisn over them" (see 1 Sam. 8).

Here in the history of the people of God we see how God accommodates Himself to the selfish, immature wishes of His people, but He warns them of the dangers of having a political king like the other nations. The subsequent history of the children of Israel verified Samuel's warning regarding the corrupting influence of the monarchy.

The New Testament builds on, but does not alter, the essential view of government set forth in Genesis. The New Testament does, however, present a far more detailed description of the people of God movement. Entering human history as the "suffering servant" prophesied by Isaiah, God's own Son announced the coming of the kingdom of God. And in this new kingdom, the people of God are called to discipleship and servanthood. Their ethics and way of life can be summed up by words like agape/love, reconciliation, and service. Jesus, not hesitating to use political terminology, claims, "My kingship is not of this world; if my kingship were of this world, my servants would fight" (In. 18:36).

While the New Testament teaches that the Christian's ultimate and absolute loyalty is to the Lord Jesus rather than to Lord Caesar (Acts 5:29), it does not have an antagonistic stance toward government, Jesus instructed, "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Lk. 20:25). Government functions with certain legitimate duties. Its task is to maintain order in society, and Christians are to respect, as well as give their monetary due to government for its task. If there were space, we might discuss who determines what are "the things that are Caesar's." Does God or does Caesar?

A Most Misunderstood Passage. We turn now to one of the most misunderstood and misused passages in the New Testament, Romans 13:1-7. The key words of this passage are: "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God ... he [i.e., the ruler] is the servant of God to execute his

wrath on the wrongdoer." The common interpretation of this passage is to say simply that government should punish evil and reward good and the Christian citizen should conscientiously obey government. However, one must not ignore Paul's ethical teaching in the context (Rom. 12; 13:8-10), as well as the entire biblical backdrop of Romans 13. Paul is saying little more than what the Genesis writer said: God instituted government's use of the sword as a means to restrain the sinful tendencies of man while the people of God lived out God's purpose with a different set of ethical principles.

Romans 13:1-7 is often misunderstood not only because the passage is taken out of context but also because the words are bent to say something that Paul did not have in mind. First, the words "those [governing authorities] that exist have been instituted by God" are sometimes understood to mean my government has been instituted by God." However, what Paul says is that all government (i.e., the counterbalance of all governments) has been instituted by God. A second misunderstanding is to interpret "be subject" to mean "obedience" (The Living Bible gives a most unfortunate "translation" here). Paul's word for "be subject" has the meaning of subordination (from the Greek root to set in order); and rather than conveying the idea of blanket obedience, it tells the Christian to respect the sovereignty of government in God's order of things as he accepts the penalties which it imposes.

By way of added interest, let me also suggest a possible life setting for Paul's teaching in Romans 13 by pulling together some New Testament history. Luke, the great New Testament historian, in his description of Paul's second mis-

Gospel Herald -

How to Pray for Government Sheldon Burkhalter	325
Mennonite Elementary Education: A Perspective Gerald C. Studer	328
Let's Live J. Allen Brubaker	330
Menno's Opinion	331

Daniel Hertzler, Editor
Volume 68
Number 12
Number 12

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sionary journey, writes that when Paul came to Corinth "he found a Jew named Aquila, a native of Pontus, lately came from Italy with his wife Priscilla, because Claudius [the Roman emperor] had commanded all the Jews to leave Rome" (Acts 18:2). Another bit of very interesting information comes from the Roman writer Suetonius: "He [Emperor Claudius] expelled the Jews from Rome, since they were continually making disturbances with Chrestus as the instigator." This comment by Suetonius is likely a reference to Jesus Christ whose gospel brought great unrest to Roman Jewry and became the occasion for Emperor Claudius to expel the Jews from Rome (we know from Acts how Paul's missionary activities so disrupted the Jewish communities bringing in the government to restore peace). The date for Claudius' expulsion of Jews from Rome was about AD 49

Seven or eight years later Paul wrote to the Romans (AD 56, 57) and was preparing the way for Jews who were now returning to Rome (notice that in Romans 16.3 Paul greeted Priscilla and Aquila, who were now back in Rome). The new Emperor Nero, whose mistress had Jewish connections, was now willing for Jews to live in Rome.

The point of this historical background is to suggest that Paul's teaching in Romans 13:1-7 was to beg the Jewish and Centile Christians to get along with the Jews of Rome or else they might again invite the wrath of the Roman government (the first eleven chapters of Romans deal with the theology of the relationship between Jew and Gentile, and the remainder of the letter deals with the practical implications of this relationship). Paul was quite positive in his description of government because he himself knew the advantages of Roman citizenship when he received government protection from Jewish mobs.

Certainly, this background sheds much light on how to interpret Romans 18:1-7. Paul worked out his practical instructions on how Christians should relate to government from his repeated personal experiences of seeing Roman government come to his aid when he was caught in the midst of mob violence. Yet his teaching does not depart from the basic view of Cenesis.

Turning now to another dimension of the New Testament view, what about the demonic potential of the state? The New Testament, as does Genesis, views government as the domain in which Satan is most likely to be active. This is evident in the wilderness temptation of Jesus: the devil showed Jesus "all the kingdoms of the world" and then said, "To you I will give all this authority and their glory; for it has been delivered to me" (Lk. 4:5-7). Jesus did not challenge Satan's claim of being over the "kingdoms of the world." Paul, likewise, tied the realm of the demonic with government when he joined together words like principalities, authorities, thrones, and dominions in Colossians 1:16 (cf. 2:15). It is furthermore interesting to compare the demonic super-nation of the Antichrist described in Revelation 13 with the story of the Tower of Babel in Genesis (cf. 2 Thess. 2:7-12). Thus, the New Testament testimony

is built on understanding about the function and nature of government given centuries earlier by the Genesis writer.

With this outline of the biblical view of government in mind, we are now ready to deal with the question of how to pray for government. The New Testament does command prayer for government, but its guidelines are far from the kind of prayers we have heard ever since Emperor Constantine brought the church and government together in the fourth century. (Even though the United States has in theory the separation between church and state, we have inherited this basic medieval attitude toward government.)

Prayers No Blanket Endorsement. First Timothy 2:1-4 is the only New Testament passage which refers to prayer for governmental leadership: "I urge that supplications, prayers, intercessions, and thanksgiving be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior, who desires all men to come to the knowledge of the truth." By emphasizing the words which are italicized, it is clear to see that Paul's urging fits into the interpretation of government which was given for Genesis. Christians should indeed pray for peace so that the gospel is not restricted from moving forward, unhindered by national boundaries.

When government maintains order in society as God has ordained it to do, this is reason for Christians to rejoice and give thanks to God. When there is peace and order, the God "who desires all men to be saved" is best able to work out His purpose for human history. However, when demonic tyranny does reign, as we read in Revelation, God's plan is not thwarted because He gives His people endurance. But He is not a god who relishes in the suffering of mankind. His is a Father's heart which agonizes over turmoil of His creation.

In light of biblical instruction regarding government, Christians must be cautious that their prayers not be a blanket endorsement of any particular government—it must be a prayer for all governments. There is no room for nationalistic or patriotic prayer. Furthermore, the Christian's prayer for government must fit within the boundaries of God's purpose for the state—the state is not God's vehicle for redemption. This is rather the church or the kingdom of God. In fact, whenever mention of government is made in the Christian's prayer, it should be a petition for the victory of the kingdom of God. In the Lord's Prayer we are taught to implore, "Thy kingdom ome." Jesus said in another context, "I am not praying for the world but for those whom thou hast given me, for they are thine" (In 17:9).

Perhaps within this biblical pattern, one can respect the Cerman martyr, Dietrich Bonhoeffer, who in 1941 said that he prayed "for the defeat of my country, for 1 think that is the only possibility of paying for all the suffering that my country has caused in the world."

Mennonite Elementary Education: A Perspective

by Gerald C. Studer

The Churchwide Thrust on Education for this biennium has said very little about Christian elementary education. In the summary of affirmations and recommendations published in the January issue of the Mennonite Educator, many items are stated in general terms — but some are quite explicit in the mention of Mennonite high schools, colleges, and seminaries. Only one two-liner, however, speaks of the elementary level: "Mennonite elementary schools are important, too. Can they receive assistance/counsel from the church?" The whole tone of this single comments taggests little hope of serious attention.

Mennonites should be used to being a minority group, but those Mennonites with convictions for elementary schools are a minority within a minority! I have computed by region, as defined by the new church structure, the average number of pupils per Mennonite elementary school grade. It looks like this: Region I — 6 1/2; Region II — 2 2/3; Region III — 2; Region IV — 7; and Region V — 7. (Note: According to the 1975 Mennonite Yearbook, there are 5,067 students in Mennonite elementary schools in the United States and Canada. Of this total 3,630 students — or 72 percent — attend schools in Pennsylvania, a state with 30 percent of the Mennonite Church's membership.)

There are some large and thriving Mennonite elementary schools across the country, but their size and quality is considerably reduced when averaged in with so many small, struggling schools. Some schools have no pupils at all in some grades. The enrollments of many of them remind me of the one-room country school I attended as a primary pupil in northeastern Ohio in the mid-1830s.

Commitment Judged by Action. A hardheaded realist viewing this scene can only conclude that Mennonites generally do not give the Christian education of their children a high priority until they are in high school, college, or seminary. Regardless of what we profess in theory, our actual commitment to Christian education is to be Judged by the schools we have.

If the above figures of pupils per grade pertained to any area of formal education other than elementary, they would be utterly impossible! Even with respect to formal elementary education these are scarcely feasible figures to work with — feasible meaning possible, but not practical (financially efficient) or desirable.

But since the church must be our prior commitment, even those Mennonite parents who do have vigorous convictions regarding Mennonite elementary schools should beware of wandering off into a primary loyalty to a Christian school movement, wherein "Cod-and-country" and rigid Fundamentalism play important parts. With the many problems and deterioration in many public schools, it may be that an increasing number of Mennonite parents will support a Mennonite elementary school. This situation has already hit our Eastern United States elementary schools that they have had to respond either by arbitrarily cutting off enrollment as some maximum figure for their present facilities or enlarging facilities.

Perhaps urban sprawl and heavier concentration of people and resources accounts for the more advanced stage of this situation near the East Coast of the United States than farther inland. At any rate, the private school is steadily growing both in terms of schools begun and in terms of increased enrollments. But private (patron) schools operating separately from congregations (i.e., the Christian school movement) are not the answer if we are to take seriously the church as the fellowship of believers. The failings, indeed the faults, of this movement—which exists outside the context of Anabaptist-style brotherhood—are to be studiously avoided.

A Mandate for Elementary Schools. Ephesians 4:7, 11-16 may be said to paint the objective of the Christian

Gospel Herald

328

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church in its overarching terms. What can Mennonite elementary schools contribute to the pursuit of this objective?

1. Glorify Christ! As we are told in Colossians (2:3) He is the key to all knowledge, for in Him are hidden all the treasures of wisdom and knowledge. Let me suggest something of the general lines of contrast between the focus of Christian schools versus public schools: character versus coping, service versus success, faith versus financial gain, wisdom (knowledge on its knees!) versus knowledge alone.

2. Life is to be lived "in Christ" — and this reality in our experience, however imperfect, is a mix of congregational involvement, group Bible study, and reliance upon and devotion to the living Christ by the Holy Spirit. A focus on the congregation or church alone (where "groupness" is king) produces an idolatry which we might call ecclesiolatry. A preeminent focus on the Bible produces a bibliolatry such as our Lord condemned in John 5:39. And too-narrow focus on the Holy Spirit produces a spiritualism, not a Christ-honoring spiritualisty. Whatever we do educationally, we must be diligent in keeping a balance between church. Book and Spirit.

3. We are called to a love/hate relationship with the world around us. Christ was exposed to and tempted by the world "in all points like as we are" (Heb. 4:15). Our Lord's inner awareness of the untrustworthiness of even those who believed in His name—"because he knew all men and needed no one to bear witness of man; for he himself knew what was in man" (Jn. 2:23-25)—did not cause Him to become either cynical or isolationist, and neither dare we become such. The tightwire we must walk as Christians and the situation we must attempt to convey to our children is dramatized by the seeming paradox which calls us, on the one hand, to be like God in that "God so loved the world that he gave" His best, and on the other, that we "love not the world, neither the things that are in the world. ..." (Jn. 3:16, 1 Jn. 2:15).

The calling, then, of Christian elementary teachers is not to be preoccupied with darkness, but to walk in the light; not to snoop out wickedness so much as to exemplify and teach righteousness.

4. The Mennonite elementary school is to support, extend, and illustrate the convictions, influence, and values of the parents and the church. The Christian school is the "lengthened shadow" of the Lord's sovereignty which is evident in the lives of the congregations served and the school's staff as they live and serve in fellowship with each other.

Many parents are poorly equipped by temperament, time, gifts, and training to provide the broad foundation of knowledge and interaction with children under controlled conditions. Consequently, they band together to find those with such gifts and training to do for and with them what they could never do for themselves. No one, however, can take the place of the parents and church in providing models and life situations, even if parents and church cannot supply the reflective intellectualizing.

The Education Thrust summary did affirm that "home and family are important in education; faculties should more fully affirm this." And: "What happens at a school needs to be oriented toward congregational goals and purposes." (Few congregations, though, have identified their goals and purposes. It is a tough assignment, but perhaps congregations should be expected to work at this. There is no possibility of evaluation and direction if we have no goal!)

5. Christian understandings must be integrated with all learning rather than made an "add-on." The Thrust identified this also: "Church school faculties must be committed Christians and clearly relate their faith to the classroom—in all subjects (not just Bible)." Perhaps in their training and orientation of faculty our colleges have not pursued this goal as vigorously as they might have. This has been given attention by our college faculties in recent years and I believe we may expect a greater emphasis upon this in the future.

There is a story that Mordecai L. Brill recounted in a Christian Herald article years ago that illustrates what it means to integrate faith with knowledge.

Where Religion? A famous British schoolmaster was once asked: "Where, in your curriculum, do you teach religion?

"We teach it all day long," answered the schoolmaster. "We teach it in arithmetic by accuracy . . . in language by learning to say what we mean . . . in history by humanity . . . geography by breadth of mind . . handicraft by thoroughness . . astronomy by reverence . . in the playground by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things."

"Do you talk to them about religion?" the interviewer asked.

"Not much," he said, "just enough to bring the whole thing to a point...."

Some talk, some verbal expression of our faith is certainly necessary. Yet what matters more is what we do with that talk.

Big Cars

waxed black fenders roll into the lot overweight men dressed in money stroll from air conditioning to air conditioning with overweight wives dressed in more money to worship God — tom martin

Let's Live

by J. Allen Brubaker

Jesus invited men and women to new life in Him, to new ways of responding to the ebb and flow of life. Passing His invitation along to others in a media-conscious age is a challenge for the church today. The Argentine Mennonite Church picked up this challenge and has explored during 1974-75 new opportunities to share a Christian perspective on issues of faith and daily living.

Several years ago Mr. Williams, a man of considerable expertise in radio and TV in Argentina, presented an idea to the Billy Graham Association for a TV program appealing to a popular audience, yet upholding Christian principles and involving the church through the participation of a pastor. The TV program would use short dramas to grapple with problems of daily life. Since this would not be direct evangelism, the program idea was rejected by the Association.

Mennonite pastor Dan Nuesch, speaker on "Comentando" and then president of JELAM — Board for Mennonite broadcasting in Latin America — was so interested in the idea that he presented it to the Mennonite Radio and TV Committee in Argentina. Delbert Erb, a member of the committee, said, "We liked the idea, but since it represented an expensive project, we passed it on to IELAM."

JELAM in turn approved the idea, but because it lacked funds, passed the idea on to Mennonite Broadcasts. Mennonite Board of Missions in turn approved \$10,000 for research and development to get the project started.

"Our plan was to sell the program to stations in Argentina, as well as foreign countries, and have it pay for itself," Delbert Erb said.

Project Initiated. Dan Nuesch and Delbert Erb met with Williams and his coproducer, Mr. Pena. Scripts for two sample programs were written and presented to a Buenos Aires TV station. The station rejected the program idea, Erb noted, "so we decided to make a pilot program." In April 1974 the first program was produced.

An advisory group was formed to give direction to the project. Professional persons were employed for production of the series, including Vito de Martini, writer of one of the most dramatic TV productions in Argentina; Aldo Pena, a producer for the Walter Thompson Advertising Agency; and Iris Lainez, wife of Williams, who served as the main actress in the dramas.

The one-hour program used simulated telephone calls and interviews at the TV station with Iris responding to problems of family and personal relationships. Several cases were presented on each program. A pastor, Santiago Garabaya, participated in giving guidance and help to resolve some of the problems presented.

Many listeners wrote and called in to respond with their own problems. These in turn became content for future programs in the series.

One of the main stations in Buenos Aires, Channel 9, offered their facilities and equipment for production. The Argentina Radio and TV Committee paid for the production and the acting. Channel 9 permitted the committee to sell to advertisers 30 seconds of time during the program to raise money to produce more programs for release on all four of Channel 9's stations.

The committee realized that this was a big undertaking, but moved forward in faith, Erb said. Dan Nuesch met with the producers and the scripturier as each new program was planned. Since the writer was not a Christian, it was necessary to help weave a clear Christian message into each program. Occasionally Nuesch wrote parts of the script himself.

The Mennonite Board of Missions grant made possible production of six programs. Another eight programs were produced with money provided by the Argentina Menno-



Left to right: Dan Nuesch, Iris Lainez, and Delbert Erb

nite Church or borrowed from individuals.

Program Response. While the program was not intended to be a religious-sounding program, it did communicate basic Christian principles. The program was given an average rating, which, Erb said, "we considered a success for us."

Reaction to the program was mixed. Some listeners felt too much mention was made of the Bible in the programs. Others thought the program was not evange-listic enough. Erb handled letters that were written to Iris Lainez. Many people called Channel 9. They also were encouraged to write to Iris.

Selling the program to commercial advertisers got off to a slow start. This created a financial problem for the Argentine Mennonite Radio and TV Committee. Each program costs about 25,000 pesos (\$1,500).

J. Allen Brubaker, Harrisonburg, Va., is director of news services for Mennonite Broadcasts, public media division of Mennonite Board of Missions.

Into the Future. After several months of waiting, doors are again opening for the commercialization of Let's Live (Hay que Viotr) in other Argentine stations, as well as in other countries. A sample of the program has now been made to introduce it to prospective users. Conversation with Channel 9 authorities has been revived. If sufficient outlets are obtained, additional chapters of Let's Live might be produced in 1975.

If and when the committee can begin producing more programs, long-range financing will be needed. Let's Live represents a significant breakthrough into prime time television with a program that grapples with issues of faith and life, said Kenneth J. Weaver of Mennonite Broadcasts. "As a project well conceived and initiated by the Mennonite Church in Argentina, the program is worthy of our financial support."

During the first months of 1975 the committee is evaluating the effectiveness of Let's Live and using this period of time to catch up in its finances. At the same time, the program is being marketed to other areas of Latin America.

Let's Live is not only a ministry in its own right, but presents a financial and spiritual challenge to the church of Argentina and North America—to communicate a gospel with integrity in a media-conscious age.

Menno's Opinion

It is always dangerous to talk about apparel among the sons of Menno. Early decisions to dress distinctively, to plain-coat and cape-dress ourselves apart from the world, have either been repealed or ignored in many areas until the rule dissolved by default. I have no desire to beat a dead horse, or return to the laws of the Medes and bishops, but neither do I desire to throw out the babw with the bath water. Nor do I desire to sin.

The horns of the dilemma upon which I am tossed is further complicated by the fact that my comments involve the daughters of Menno. Earlier as a result of this column I felt their heavy socurging, and I write with the full realization that stripes now only recently healed may be reopened. But, like Jonah, I have fied from Nineveh too long. Unlike him, however, I most likely will need to pass through the whale's belly after I have walked the streets of that Assyrian city, not before. So be it.

I would raise a question, embarrassing though it may be: Have not the daughters of Menno liberated themselves of too much? I refer to clothing.

I recall the time in our local church when you did not take communion if your dress sleeves were above the elbow, when sisters were excommunicated for wearing a hat. I am not suggesting that we refashion some dress code, but I wonder if we all wouldn't be a bit more comfortable in church, both the sons and daughters of Menno, if skirts would be a little longer? Pardon my bluntness, perhaps my indiscretion, my foolishness to rush in where deacons fear to tread. I know of no other way to be specific except by being specific.

On the pew, in the Sunday school circle, I have learned to study the polish on my shoes, to count the holes in the acoustical tile of the ceiling. There is some tension, some strain in doing so, but it is possible — for most of the time. But because of disturbances, involvement, turning out of respect to the speaker, upon occasion I transgress beyond

those self-appointed bands of visual allotment. And when I do, I am quickly assigned to some woman liberator's doghouse as she makes adjustments and sneers at my deprayity.

I creep into that doghouse, tail between legs, silently whimpering in protest, but knowing that I violated the code. To protest at my innocence would complicate an already delicate situation.

Let me say that Menno B. Hurd is happily married and I find it difficult to accept the label of "dirty old man." "Old," yes; "dirty," no. And yet I know and fear Matthew 5-98.

I have a recurring nightmare. I find myself rising in a large conference of the Menno clan, being recognized by the chairperson, and hear myself saying, "I move that all our sisters be required to wear pantsuits to the house of the Lord."

And in my dream there is a grotesque silence. I have said what none dared to say, inferred what should not be inferred. And even though it is a dream, again, I have violated the code. In my dream I want to sit down, but I cannot. Hostile eyes stare at me, heads shake at my lechery. Then angry fingers are pointed to me as my dream picture regains its audio, voices saying in condemnation, "Hast thou not read Deuteronomy 22:5? Would you cause us to sin?" My mouth flaps open, but further words will not come. The picture fades, and just before I waken I hear the cold judgment, "He should be stoned, for surely he is a false prophet."

Actually, I am neither a prophet nor the son of a prophet. I am but a simple follower of Menno. By my confession I have encountered you, risked a bit of myself. A known risk I take is that you will see my concern only as an excellent example of the psychological phenomenon known as compensation.

I take the risk because I am a Christian, a "step or two" beyond being a son of Menno. Selah. — Menno B. Hurd

Women Say "No" to War Machine

Ten Goshen College women drafted and sent a letter to President Ford on Feb. 13 in response to his "earned-reentry program" and the Sept. 20 Mennonite Church Statement. To date, they have received no response to the letter.

We are writing out of concern for the men who acted on their convictions against violence and war, in particular, an illegal and immoral war in Southeast Asia," they said in the opening sentence.

The Sept. 20, 1974, Mennonite statement encouraged church members to offer themselves as volunteers to take the place of those who are required to give a term of work as a part of their earnedreentry obligations.

"We are ready," said the women. "to serve as substitutes for these men who acted out of conscience. We make this offer not in the hopes of helping a poor program succeed, but rather to share the unjust burdens of these men. . .

Neither do we encourage exiles and deserters to participate in your punitive program," they continued, "with its im-plications of wrongdoing, but we affirm the contributions these men of conscience could make to our society if they were allowed to return.

The letter closed with a strong "No!" against the war machine and military

Signing the letter were Beth Sutter. Ruth Sutter, Karen Kreider, Becky Ebersole, Carla Roth, Sandra Mangus, Rhonda Steiner, Susan Herr, Jan Bender, and Dorothy Glanzer

Food Sent to Vietnamese in PRG Areas

In keeping with its commitment to relieve need in the name of Christ regardless of the recipients' race, religion, or political sympathies, Mennonite Central Committee is releasing emergency funds to aid Vietnamese civilians suffering from the military disruption of the past three weeks. Assistance will be sent to people in the central coastal and highland areas controlled by the Provisional Revolutionary Government of Vietnam (PRG) as well as to persons in Saigon-controlled

On Apr. 9 the Executive Committee unanimously decided to ship \$100,000 worth of condensed milk and canned pork to people in the central areas of Vietnam who have been cut off from the southern delta, the major rice-producing area of the country. Church World Service, which earlier indicated interest in helping in PRG areas through MCC, will contribute an additional \$100,000 to the shipment.

MCC is hopeful the volunteers Earl Martin and Yoshihiro Ichikawa, who remained voluntarily in the coastal city of Quang Ngai now under PRG administration and who are reported to be well, might be involved in planning for use of the food. Both have wide experience in Vietnam, having served previous terms with Vietnam Christian Service

Luke Martin, Eastern Mennonite Board of Missions worker and MCC Vietnam director who is remaining in Saigon with two other MCC personnel, reported that some projects to assist refugees in Saigoncontrolled areas are also underway. Five thousand dollars has been given to the Vietnamese Evangelical Church Relief Committee, \$3,000 to the Christian Youth for Social Service (a service organization of Vietnamese Christians), and \$600 for rice for 30 to 40 refugee families who came to Saigon from the highlands.

We are also helping some university students who have been cut off from parental support up-country," Martin said. "The staff is helping students buy rice and find places to stay.

Martin said he is talking to the Evangelical Church about helping organize

a Vietnamese medical team to visit refugee camps.

The PRG requested food aid from the Mennonites on Apr. 1, soon after MCC offered them aid to civilians and personnel assistance through Earl Martin and Yoshihiro Ichikawa. Staff made the offer in response to a PRG appeal for help in the Mar. 24 New York Times.

The MCC is the first North American

religious agency to receive a specific request

The Committee also notified the PRG of interest in longer term relationships and assistance provided MCC would have opportunity to visit and to involve personnel in program planning.

"We have been involved in central Vietnam for nine years," explained William Snyder, executive secretary of MCC, "and we want to continue assisting our personnel there in their ministry if the Vietnamese people continue to want and need our help. We don't want to rush into something or compromise ourselves. but build a clear working relationship that can hold up in the long run.

Peace Section Urges Response to Suffering in Vietnam

Strong consensus emerged at the Apr. 4 and 5 Mennonite Central Committee Peace Section meeting in Chicago to urge Mennonites and Brethren in Christ to continue ministry to Vietnamese people regardless of which government is in

The April meeting was the first joint business session of the Peace and Social Concerns Committee of MCC (Canada) and the MCC Peace Section (U.S.) The members discussed how to clearly name the new bodies and define their relationships. The group decided to identify the new joint committee which will meet annually to make program decisions of concern to both Canadians and Americans, as the MCC Peace Section. Beginning in August Urbane Peachey will be the staff person for the Section. Ted Koontz, now acting executive secretary for the joint Peace Section, will become executive secretary for the Peace Section (U.S.). MCC Canada is searching for staff for its com-

The Peace Section agreed to set up a joint administrative committee comprised of the six officers of the two bodies. The roles of chairperson and secretary will alternate between Canadian and U.S. officers each year. John Lapp will serve as chairperson and Henry Friesen as secretary in 1975-76.

The Task Force on Women in Church and Society active for the past two years became a transnational body at the April meeting. The three Canadians appointed by the Peace and Social Concerns Committee of MCC-Canada are Erna Klassen from Edmonton, Alta., and Sue Steiner and Margaret Reimer both from Kitchener-Waterloo, Ont. U.S. appointees include Luann Habegger, Elkhart, Ind., Dorothy Yoder Nyce, Goshen, Ind., and Katie Funk Wiebe, Hillsboro, Kan.

Katie Funk Wiebe, Mennonite Brethren Church member from Hilbsron, Kan, and Sam Resendez, Mennonite Brethren from Fresno, Calif., were elected new members-at-large. Ruth Stolizfus, Boston, Mass., was reelected. The Section chose John Stoner, Brethren in Christ pastor from Harrisburg, Pa., as the new vice-chairpreson. John Lapp and David Habegger continue as chairperson and secretary.



Kevin Jordan, right, coordinator of Cross-Cultural Youth Convention, shares plans with Boh Zuercher, associate secretary at Mennonite Board of Congregational Ministries.

Registration Open for Cross-Cultural

Cross-Cultural Youth Convention will be held at Missouri Valley College, Marshall, Mo., Aug. 10-15. More than 300 black, Latin, Indian, and white youth will gather on the campus located eighty-five miles east of Kansas City.

The theme is, "How Are We Alike?" For five days, participants will explore similarities with others through mass sessions, cross-cultural sharing groups, recreation, Bible study, drama, seminars and workshops, and informal sharing.

Help with travel costs is available through conference youth secretaries. Each secretary is raising funds for the needs in his area.

Registration cards are being sent to the churches. Black, Latin, and Indian youth should send their registration cards to Cross-Gultural Youth Convention, Box 513, Goshen, IN 46526, In order to assure only a proportionate number of white youth, about 20 percent, two white youth will be invited from each conference by the youth secretary. Interested white youth should contact their youth secretary.

Domestic Aid Program Expands

Although much of the Mennonite Economic Development Associates' involvement has been in Third World countries, they have either begun or are considering a number of domestic North American programs, reported Lloyd Fisher, executive director

"We had been getting pressure from the former Minority Ministries Council and others to get involved in domestic projects, so when Mennonite Central Committee and Northern Light Gospel Mission presented specific projects we decided to get involved," Fisher explained. "But we haven't yet formulated any domestic policy."

The first domestic effort got started when a group of Greencastle, Pa., members sponsored three projects in the Red Lake, Ont., area together with Northern Light Gospel Mission. The first provided a couple with funds to purchase a rooming house where they could provide a Christian home for Indian teenagers coming to Red Lake from their villages to attend high school. This loan has already been repaid.

Another project involves Eli James' trading post where fish and furs are traded for food and other goods. James plans to build a larger store this summer.

MEDA is also anticipating providing front end money to help get Sky Chief Enterprizes near Clinton, Okla, underway so that funds can be requested from other organizations. Sky Chief Enterprizes, conceived by Lawrence Hart, pastor of the Koinonia Mennonite Church, would be a production and sales facility for native American crafts and also incorporate a display of native American arts and artifacts and a Cheyenne culture museum. Craft workers would be trained there as well

Focusing on needs in Appalachia is also a part of the program. "The reason for MEDA's North American involvement is the same as for overseas," Fisher said. "We want to promote self-help economic development." He noted that the key to the domestic programs expansion is getting interested MEDA members who are willing to invest the time and funds to work with these projects.

"Many MEDA people are wanting to get a look at the practical problems, to get more closely involved with actual projects, but can't afford overseas travel." Fisher explained. "Nor can many MEDA members go overseas for three to six months and learn what goes into the project from that level or help the people trying to set up those businesses with their dealing with bankers or in making agreements. However, on a domestic level, MEDA members could do that."

Paul Leatherman, secretary of MEDA's domestic committee strongly agrees, "Domestically MEDA could provide a consulting service helping struggling businessmen with their efforts to get financing. MEDA could be security for people who otherwise would not be able to get bank loans, and out of their own expertise from experience in business could advise such people on getting their businesses started.

"Many people in the church are questioning why all of MEDA's money goes overseas," Leatherman said. "Many people think MEDA's money could be put to good use here." So while MEDA's focus continues to be overseas, both men anticipate more interest and involvement both financially and in an advisory capacity here in North America.



C. Franklin Bishon

Professor Awarded Lilly Fellowship

C. Franklin Bishop, professor of biology at Goshen College, is one of six Indiana college professors to be awarded a Lilly Endowment Open Faculty Fellowship for the 1975-76 school year, announced J. Lawrence Burkholder, president of Goshen College.

The fellowship will enable Bishop to study tropical agriculture at the University of Florida, travel in Central and South America to tropical agricultural sites, and to design college-level courses related to the world food crisis situation.

The Bishops plan to live in Gainesville, Fla., next fall where Bishop will observe problems unique to tropical and subtropical agriculture.

During the winter, the Bishops will visit Costa Rica, Haitt, Belize, and Honduras where Goshen College has Study-Service Trimester (SST) units. Bishop hopes to meet agricultural experts in those countries.

The Bishops will also travel to Mexico where a special experimental potato improvement program is being operated and hope to visit Mennonite Central Committee (MCC) personnel on service assignments.

From April to July Bishop will work to develop a college-level course to better prepare students who will work in relief programs in tropical and subtropical areas of the world.

Ghana Church Inaugurates 16th Congregation

Kentengo was inaugurated as the sixteenth congregation in the Ghana Mennonite Conference on the second Sunday in March. Kentengo is a village in south central Ghana, just over 100 miles west and north of the capital.

Authorized by the conference executive committee, missionary pastor Laurence

committee, missionary pastor Laurence
M. Horst and lay pastor Michael Badasu
from the nearby Edwinase congregation
received members into the new congregation, some on confession of faith and some
by baptism.

The morning service also included dedication of children, prayers of thanksgiving, energetic discussion following the sermon, communion, and presentation of a formal request for congregational membership in the Ghana Mennonite Church.

An extension of bamboo poles and palm branches was added to the church leader's home for the festive assembly. Worshipper gathered with the same sacred quietness, pastor Horst observed, as they might come into a great cathedral. Some knelt for prayer before sitting on the bamboo seats.

One parent brought a special thank offering because Jesus had healed a baby whom traditional healers, with oils and perfumes, were not able to make well.

Hard questions came after the message. If a man has two wives may he come to communion with them both? Why not baptize by immersion? The local leader explained how he felt: all three persons should be invited to the Lord's table; baptism should be by pouring.

"The spirit of hospitality was warm and sincere," Laurence Horst wrote. "We were given farewell after a delicious meal and then began our walk back to the main road where we had parked the Peugeot the afternoon before. The three miles stretched out before us like a great serpent through the forest.

"At the next village we stopped to greet the church leader where we received a delightful welcome and a contribution for the work of the Mennonite Church. When we got to the car the man in whose yard we had parked invited us for soft drinks and also gave us money toward the high cost of gasoline.

"We arrived home sometime after dark, five hours later, thankful for a safe trip



Participants in LIFE

Students Try LIFE at GC

LIFE (Living Inquiry into Faith and Experience) was created for students at Goshen College who were interested in a concentrated study of the church, the Bible, interpersonal relationships, and issues relating to faith, values, and life purpose.

For the seven to ten LIFE participants this year, the program has meant living on the same resident hall floor, sharing meals, participating in a seminar focusing on issues of Christianity, working with different church congregations, volunteering time with local service agencies, keeping a journal, taking a Bible course, and taking one elective course each trimester.

Art Smoker, former secretary of youth ministries in the Mennonite Church, directs LIFE. Bud and Phyllis Wulliman, from Berne, Ind., and Roanoke, Ill., have been this year's LIFE unit leader couple.

and the presence of Christ for meeting with a new community of His people," Laurence concluded.

Missions Budget Almost Met

Mennonite Church constituents put 32,592,899 in the offering plate for Mennonite Board of Missions' planned program of 32,594,855 for the year ending on Jan. 31, reported Treasurer David C. Leatherman. Contributions for planned program increased \$227,634 or 9.6 percent over the previous year, he noted.

The shortfall of \$1,966 for planned program was met with an estate grant. Additional estate funds amounting to \$88,-204 were allocated to various programs during the year.

In addition to contributions for planned program, Mennonite Board of Missions received nonbudget contributions of \$367,-694 for emergency and designated projects and \$70,913 in estate and matured annuity funds. Contributions for planned and nonbudget projects totaled \$3,031.496.

Voluntary Service earnings, endowments,

and radio merchandise sales brought in \$1,070,674 for program operation. Finance, information, and personnel services and general administrative operations costs totaled \$392,717. Estimated gross financial operations totaled \$21,139,059, of which amount the health and welfare institutions accounted for \$15,261,147.

The Board ended the year with balances of \$552,612 in emergency and designated funds and \$470,737 in estate and matured annuity funds.

Northwest Mennonite Conference led the per member giving to the Mission Board with \$71.33, followed by North Central (\$87.43), Illinois (\$55.10), Iowa-Nebraska (\$51.13), Western Ontario (\$47.58), Ontario (\$44.54), and Pacific Coast (\$40.65). The three Region I (Canadian) conference figures include \$151.184 to Mennonite Central Committee (Canada) and to Mennonite Radio and TV Com-

mittee.
The Mission Board's planned program for 1975 calls for contributions of \$2,887,-600, or \$42 per member.

Contributions and other income for total Mennonite Church missions and service in 1974 were \$8,526,569, of which conference mission boards received \$4,111,- 469; the estimated value of material aid to Mennonite Central Committee was \$312,930; the balance of \$4,102,170 represented contributions and other income received by Mennonite Board of Missions.

Asia Activities Postponed

The Second Asia Mennonite Conference has been postponed from 1976 to 1980, according to the decision of the Asia Mennonite Conference Committee meeting in March in Taiwan.

Plans for the 1976 international work camp were also postponed. Carl Beck of Tokyo has been asked to investigate the possibility of holding a work camp in the Philippines in 1978. The AMC committee hoped that work camp participants would visit other Mennonite churches in Asia en route to the Philippines and report back to their home churches.

Members of the AMC Committee—also meeting as the Asia Mennonite Seralso meeting as the Asia Mennonite Services Committee—discussed further plans
for mission work in Bangladesh. One couple has already begun work there, and
workers may possibly come from five
countries.

Members of both committees attending the sessions were S. Djojodihardjo of Indonesia, Takashi Yamada of Japan, Everett Metzler of Hong Kong. Charles Christano of Indonesia, and Paul Lin of Taiwan. P. J. Malagar of India and Tran Xuan Quang of Vietnam were unable to attend. The Council of Mission Board Secretaries (North America) was represented by Vernon Wiebe, executive secretary for Mennonite Brethren Mission/Services. Robert Miller, MCC Asia director, represented MCC.

Keystone Institutes Enrolled 1,300 Persons

Keystone Bible Institutes had the highest attendance ever during the 1974-75 season.

Chester Wenger of Salunga, Pa., reported a total enrollment of over 1,300 persons at eight locations. Five of the institutes were held in Lancaster County. Franklin, Juniata, and Montgomery counties had one each.

Begun in 1970, the institutes have grown from one held that year to the eight held this year. Ten institutes are being planned for the 1975-76 season.

Keystone is meeting a need for pastors unable to leave their congregations for formal study and also of many lay people who have a deep hunger to study the Word, according to Wenger.

Half the Keystone students are women. Schedules usually offer two courses between 10:30 and 2:30 which allows mothers with school-age children to attend. Evening sessions are convenient for people who are employed during the day.

A total of 38 different courses were offered at the eight institutes. An attempt is made to offer courses which will appeal to a large number of people in a given

Five of the institutes were held within twenty miles of Lancaster city, giving people of that area a wide variety of choices. One person enrolled in all five.

Meetinghouse Dedicated

On Easter Sunday the Lombard Mennonite Church of Lombard, Ill., held a special service of celebration. The occasion marked the moving into the new meetinghouse facilities. Included in the celebration of the celebratic state of the celebrakha" breakfast fellowship, music by the three choirs and ladies' quartet, the Easter sermon, communion, and the service of dedication.

The building addition includes Sunday school rooms, fellowship facilities, worship center, and library. The Mennonite General Board offices are also a part of the new addition.

The Lombard Mennonite Church is located at 528 East Madison Street, Lombard, which is about 20 miles west of the Chicago loop area. The congregation began in 1894 and continues to serve as a fellowship center for Mennonites living in the surrounding suburban areas. E. Joe and Emma Richards serve as copastors of the 150 member congregation.

mennoscope

Eli Savanick, graduate student in deaf education at Gallaudet College, Washington, D.C., will direct this year's retreat for the deaf and hard of hearing at Laurelville Mennonite Church Center, May 23-26. The retreat will be hosted by Paul and Ferne Savanick, of Scottdale, Pa. Resource persons include Vesta Rupert, Steve Mathis III, Martin Lewis, Raymond Rohrer, James E. Fricke, Ferne Glick, and McCay Vernon, all having special skills in communicating with the deaf or in teaching. Write Retreat for the Deaf and Hard of Hearing, Laurelville Mennonite Church Center, R. 5, Mount Pleasant, P.A 15666, for further information.

Gordon and Pat Short of West Unity, Ohio, have begun a 27-month term with Mennonite Central Committee in Recife, Brazil, where Gordon will be working in agriculture extension and Pat in home economics.

Mennonite Camping Association regional meeting (Ontario-New York) at Beaver Camp, Lowville, N.Y., May 23-25. Theme: Creating a Spiritual Community at Camp.

A March consultation on liberation, justice, and reconcillation in southern A6-rica has been postponed until early September to permit more careful planning, according to the AII Africa Council of Churches (AACC). Mennonite theologian John Howard Yoder had been invited to share his views on biblical nonviolence at the original meeting. The South Africa Council of Churches and the AACC said the meeting was delayed because of disagreements on representation and because a new situation had developed in southern Africa since the decision to hold the consultant

tation was made last May. It is not clear whether John Yoder will participate in the September consultation.

George R. Brunk, Jr., dean of Eastern Mennonite Seminary, has returned to his many responsibilities following a near-fatal March 15 plane crash and two weeks in the hospital. He received injuries to his face, including damage to the right eve. Doctors at Rockingham Memorial Hospital in Harrisonburg said that Dr. Brunk's vision will probably be normal and that facial disfigurement will be minimal, although plastic surgery was used to reconstruct the orbit beneath the right eve.

Former Mennonite Central Committee Algeria volunteers and their families are invited to the biennial Algeria reunion to be held on July 12 and 13 at Camp Wapsie-Y near Cedar Rapids, Iowa. Duane K. Miller, Route 2, Bor 15, Wellman, 1A 52356, is coordinating the

Kenneth L. Horning was ordained to the Christian ministry to become pastor of the Oley Mennonite Church on Apr. 13. Horning has been serving the congregation as assistant pastor for the past two years. He is a native from the Fleetwood area and is married to the former Salina Grace Mast. They are the parents of three children and reside on Snyder Road in Oley. The former pastor, Omar A. Kurtz. who has served the congregation for 32 years, has been appointed as area overseer for the Conestoga district of which the Oley congregation is a member. He will continue to assist Pastor Horning on a part-time basis.

Alvie Beachy was ordained to the Christian ministry on Apr. 13 at the Evangeli-

cal Mennonite Church, Millersville, Pa., by Sanford G. Shetler. The sermon was delivered by J. Otis Yoder. Beachy will serve as assistant pastor.

Myron S. Augsburger is a member of the convening committee for a "Continental Congress on the Family" to be held Oct. 13-17 in St. Louis, Mo. More than 3,000 persons from across the country will meet to discuss ways to confront problems that families face today. Other persons on the convening committee are John M. Drescher, pastor of Scottdale Mennonite Church; Henry A. Ginder, bishop and leader of the Berthren-in-Christ; and Ella May Miller, speaker for the Heart to Heart radio broadcasts.

Mennonite Broadcasts, a program division of Mennonite Board of Missions, has received an initial payment of \$16,-318.56 from the estate of Delilah J. King of Logan County, Ohio, to "broadcast the gospel and distribute good literature."

Ruth and Rhoda Ressler, Sterling. Ohlo, are visiting congregations in north-western Ohlo and Michigan from Apr. 29 through May 11. The Ressler sisters, who served as English teachers in Japan with Mennonite Board of Missions from 1935 to 1973, plan to stop at Wauseon, Clark Lake, Grand Rapids, Ashley, Imlay Gity, Pigeon, Harbor Springs, Mancelona, Saginaw, and Midland.

A prisoner in Pennsylvania taking Home Bible Studies replied to Wilbur Hosteler. "I wish to thank you very much for the birthday card. You seem to be the only one to have remembered me. It would appear people forget so easy. Again I wish to thank you, you have made this birthday remembered. You have also renewed a faith in my fellowman, that was starting to fade." Wilbur will gladly provide names and birthdays of prisoners throughout the country to readers who feel that God could use them in this kind of remembering. Write Wilbur Hostelter, Box 370, Elkhart. IN 46514.

The appointment of Evelyn Kaufman Shellenberger, Paoli, Ind., to a four-year term on the Overseer Board of Goshen Biblical Seminary, Elkhart, Ind., was announced by the Mennonite Board of Education. Mrs. Shellenberger is a

graduate of both Hess-



E. Shellenberger

ton and Goshen colleges. From 1965 to 1969 she served with her physician husband, Wallace, in Nigeria/Biafra under the Mennonite Board of Missions. The Shellenbergers are members of First Mennonite Church, Indianapolis. They are now living and working in the southern Indiana community of Paoli where they, along with other members of First Mennonite, are establishing a comprehensive community health care center—a kind of pioneer venture in work and witness growing out of intentional community life.

Hesston College has an opening for supervising custodian. Interested persons should contact Marvin Schmucker, Superintendent of Building and Grounds, Hesston College, Hesston, KS 67062. Phone: (316) 327-4622.

Kenneth G. Good is serving an interim pastorate at the Holly Grove Mennonite Church, Westover, Md., as of Apr. 6. His address is R. 1, Westover, MD 21871.



Mark, Audrey, and Earl Miller, Mio, Mich.

An RN or physical therapist to work in the Huerfano Memorial Hospital at Walsenburg, Colo., is needed by May. Huerfano Memorial is one of nine hospitals administered by the Health and Welfare Division of Mennonite Board of Missions. Interested persons contact John Lehman, Box 370, Elkhart, IN 46514, or call 219/522-2650.

The American Bible Society has announced a new series of Scripture selections designed for ease of understanding by people with learning difficulties and for others with limited reading skill. The series is illustrated with full-color photographs of people. The eight selections are also recommended for children who are learning to read. Titles of the selections are: "A Farmer Planted Seed in His Field." "The Father Who Kept on Loving," "All Sh Had Was Two Pennies." "[18]

Welcomed Children," "How to Be Happy,"
"God Will Take Care of You," "Jesus
Visited Two Friends," and "Love God,
Love Others"

An Apr. 2 Voluntary Service personnel listing at Menomite Board of Missions revealed that 48 of the 231 VSers, or 26 percent of those now in service, come from other than Menomite Church congregations. The largest number of these are from General Conference Menomite Church (10) and Church of the Brethren (6).

Because He Cares: We Care, a collection of the working reports of Mennonite Board of Missions, Elkhart, Ind, for the year ending on Jan. 31, 1975, has been published in limited edition. The annual report includes 294 pages of typewritten copy. Copies are available upon request to Information Services, Bos 370 Elkhart. IN 46514.

Special meetings: William R. Miller, North Liberty, Ind., at Cold Springs, Mancelona, Mich., Apr. 28 to May 4.

New members by baptism: three at Sunnyside, Elkhart, Ind.; six at Lockport, Stryker, Ohio.

readers sav

Submissions to Readers Say column should comment on printed articles.

I read Abraham Schmitt's article, "Salvation: an Act, a Fact, a Feeling?" (Apr. 1) with mixed emotions. I too feel a concern for those in the church who are not assured of their salvation that is God's free gift to them that believe, and even that belief is a gift of God! (Eph. 26. 9). John tells us clearly that 'you you believe on the name of Jesus. We must learn to trust Christ as the Author and Finisher of our faith—as you said, at times this may be a scary thing but as we get more acquainted with the nature of our Savior it because the same of the

draw closer to Jesus and the very well, Abraham—"The 140's point is ... a Feron who dwells in me and makes Jesus more real." Several years ago something happened that made my salvation experience so real, not "in word only, but also in power, and in the Holy Chots, and in much assurance. "It Thess: 14, 5) At 1 to the control of the co

I am writing in response to a few statements from the article, "Practical and Profitable" (Apr. 1).

(Apr. 1).

In one instance the author quoted a psychiatrist who said, "If you love God and you neighbor you will not likely need my services."

Also a woman was quoted as giving her

neighbor this advice, "No, I don't think you need go to a psychiatrist for help. Did you ever think about going to God? He'll work just as well, and He's a lot cheaper too!"

Even though these statements are basically true, words such as these sometimes make Christians feel guilty if they need to seek professional help to untangle their emotional problems. It seems to imply that they aren't living close enough to God or didn't have enough otherwise God would have helped them and they wouldn't have had to go further for

In our brotherhood, we have many fine psychologists, psychiatrists, mental health workers, and hospitals whom God has used to help heal people's emotional problems. Let's help people realize it's not lack of faith when one needs to use their services. - Loretta Lapp, Kinzer, Pa.

As to "Go Easy on Henry!" (Apr. 8), I don't know where anyone would get the notion that Mr. Kissinger would be the Antichrist, unless it is because Daniel said the Antichrist would destroy many by peace! Poor Henry isn't even succeeding at making peace anymore! How could he with what he's got to work them, those human beings!

Second Thess. 2:3 may not mention the term Second Iness. 2:3 may not mention the term Antichrist, but who can deny that it refers to him when it speaks of "that man of sin... the son of perdition"? And where else do we read of the "son of perdition?" Why in Christ's intercessory prayer, when speaking of Judas Iscariot (Jn. 7:12). In Rev. 17:8 we read that "the beast . . . shall ascend out of the bottom-less pit, and go into perdition," and that he
"was, and is not," and yet is. Peter also said, and that he Judas by transgression fell, that he might go to his own place" (Acts 1:25).

his own place (Acts 1:20).

We may not believe in reincarnation but how explain the sayings, "Whose coming is after the working of Satan" (2 Thess. 2:9) and who "shall ascend out of the bottomless pit" (Rev. 17:8), but Judas Iscarlot who was, and who

unity, but jugas iscariot who was, and who went to his own place" (Acts 1:25)?

Is calling "someone" the Antichrist biblical?

John did not only call everyone who "confess out that leave Original in the confess of th not that Jesus Christ is come in the flesh Jn. 7) Antichrists, but he also personified the Antichrist, saying, "Little children, it is the last time: and as ye have heard that antichrist time: and as ye have neard that allusiniss shall come, even now are there many antichrists; whereby we know that it is the last time (1 Jn. 2:18) — James E. Johnston, Cass Lake, Minn.

With intense concentration I have just read in the Apr. 8 Cospel Herald "Civil Religion," Caesar or God?" "On National Priorities," and "Go Easy on Henryl" in that order. Some people have asked, "What is Civil Religion?" I believe Don Blosser has given some very good examples that should answer that ques-tion and also explain why some people have difficulty sorting out the true and the false. Another example might be: a president and most members of Congress who talk occasionally about God, but never mention Jesus Christ or the Holy Spirit in public because Iews, who don't believe the Messiah has come, are also voters. Almost all our presidents of recent times have been members of churches which officially believe in Jesus and the Holy Spirit. The same is true of a large majority of the U.S. Congress. When will they take a public stand for Jesus Christ?

Can someone help me? Since most of our public officials claim to be Christian, are we governed by pagan leaders? If they are Christians, can't we remind them that they are to follow the Bible and Jesus' teachings? How can anyone say it is wrong to admonish Christians to follow the teachings of Jesus and the Bible in their daily work? Or do we have so much Mennonite civil religion that operates 166 hours of the week? May we be open to the Holy Spirit leading any person to call another person to

reading any person to call another person to repentance and to follow Jesus teachings! I also appreciated Allen R. Mohler's emphasis that we have the image of God. May we so live that the image of God stamped upon us may be as clear to people as the image inscribed upon a coin! And that, all week long.

Editor, you have been providing us with some very inspiring articles and authors. Sorry I can't name them all. Thanks! Keep listening to the Holy Spirit for guidance. — Carl L. Smeltzer, Kalona, Iowa.

The writer of "Go Easy on Henry" (April 8) was using poor judgment in writing this article the editor was unwise in using space to publish it. In the first place one cannot teach others to draw them closer to God by ridicule or quoting radical unscriptural writers or teachers. In the second place why cannot we Men-nonites who teach Christian brotherly love practice it without being ridiculous or getting angry? In the third place wouldn't it be saying something to point out in no year of history have so many governments fallen as in 1974? Wouldn't this be at least a partial fulfillment of the "distress of nations" found in Luke 21:25? With Christian brotherly love. — Dennis Blosser, Wayland, Iowa

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, Jonathan and Ruth (Miller), suncion, Paraguay, first child, Lisa Anita, Apr. 3, 1975.

Benner, David and Priscilla (Matson), Penns burg, Pa., first child, Ethan David, Oct. 19, Bitikofer, Ervin and Nancy (Walter), Quaker-town, Pa., first child, Janelle Krisie; born on Dec. 19, 1974; received for adoption on Mar. 18,

1975.

Brubaker, Roy and Donna (Headings), Scappose, Ore., first child, Christopher Doyle, born on Nov. 16, 1974; adopted on Apr. 6, 1975. Buschert, Glen and Alice (Martin) Didsbury, Alta., second son, Cameron Glen, Mar. 18.

Cox, Steven and Toni (Stahler), Quincy, Ohio,

first child, Nathaniel Steven, Mar. 8, 1975.

Gerber, Elliot and Barbara, Newark,
Ohio, third child, first son, Mark Edward, Mar. 25, 1975.

Gingerich, John and Louise (Burkholder), Canby, Ore., second son, Benjamin Ray, Apr. 1, 1975. Gingerich, Ken and Karen (Wenger), Omaha

Neb., first child, Kyle Matthew, Jan. 8, 1975. Gooch, Ray and Eileen (Yoder), Denver, Colo., first child, Ben William, Jan. 24, 1975.

Greaser, Dan and Thelma (Yoder), Wadsworth, Ohio, first child, Aaron Christopher, Jan. 31, Hallman, James and Sue (Martin), Kitchener,

Ont., first child, Nathan James, Mar. 29, 1975. Hansen, Richard and Dorothy (Hostetler), Hansen, Michard and Dorothy (Hostetter), Aurora, Ore., second child, first son, Jared Wayne, Mar. 21, 1975. Hess, Paul L. and Elsie (Thomas), Drumore Pa., fourth child, third son, Kenneth Duane,

Apr. 5, 1975.

Hostetler, Raymond and Joanne (Reeb), Roanoke, Ill., third child, first son, Scott Landon, Mar. 27, 1975.

Jaberg, Clair and Vivian (Hershberger), Norton, Ohio, first child, Kevin Michael, Nov. 17,

Lichti, Don and Cathy (Histand), Tucson, Ariz., first child, Tara Cho, born on July 20, 1974; received for adoption on Mar. 25, 1975.
Lile, Myron and Becky Bellefontaine, Ohio, third daughter, Toni Annette, Feb. 9, 1975

Lyndaker, Paul and Gail (Schaffer), Morristown, N.J., second child, first daughter, Kristen Gail, Mar. 26, 1975.

Marner, Randy and Linda (Sneary), Arvada, Colo., third child, first daughter, Gretchen Ann, Mar. 14, 1975.

Martin, Calvin and Helen (Yeager), Marion, Pa., third child, second son, Patrick Ray, Mar. Miller, Ernest and Janice (Wert), Elizabeth-

town, Pa., first child, Kristina Joy, Nov. 25, Miller, James M. and Edith (Wittrig), Siletz, Ore., second child, first son, Joel Patrick, Mar.

13 1975

Nussbaum, James and Amy (Shetler), Streets-boro, Ohio, second child, first son, Kirk Michael, Dec. 16, 1974. Oswald, Art and Myra (Nafziger), Topeka, Ind.,

first child, Jason Daniel, Oct. 28, 1974.
Ressler, Willard and Letha (Miller), Elkhart, Ind., third child, first son, James Donald, born on Apr. 21, 1965; adopted on Mar. 31, 1975 (One daughter deceased)

Schweitzer, Royce and Rita (Cassels), Bruning, Neb., second daughter, Carisa, Jo, Mar. 24, 1975. Stutzman, Dave and Donna (Kauffman), Port-land, Ore., third child, first daughter, Tamara Lynee, born on Dec. 6, 1974; adopted on Apr.

Toman, Earl and Cindy (Harris), Edmonton, Alta., first child, Wesley Michael, Apr. 2, 1975.
Troyer, Wayne and Leona, Sarasota, Fla.,
fourth child, second daughter, Tonia Michelle,

Mar. 9, 1975. Weaver, Melvin and Ruth (Brubacker), Reading, Pa., second child, first son, Kevin Neal, Apr. 8, 1975.

Witmer, Dale and Jeanne (Wert), Lititz, Pa second son Donovan Shawn, Jan. 29, 1975. Yoder, Ervin A. and Bernadine (Albrecht), Arthur, Ill., fourth child, second daughter, Joy Nicole, Mar. 12, 1975.

marriages

May the blessings of God be upon the homes estab-lished by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Eash — Shettler. Amos Eash, Emma cong., Topeka, Ind., and Gertrude Shettler, Wellman cong., Wellman, Iowa, by Ron Kennel, Mar. 29, 1975.

Freyenberger - Good. - Keith Freyenberger

and Valerie Good, both from Kouts, Ind. Hopewell cong., by Art Good, Mar. 22, 1975.
Hollandsworth — Birky. — David Hollandsworth, Kouts, Ind., English Lake cong., and Lynn Birky, Kouts, Ind., Hopewell cong., by Emanuel Birky, grandfather of the bride and Art Good, Apr. 5, 1975.

Olmstead - Zehr. - Richard Olmstead and Geraldine Zehr, both from Naumburg Copenhagen, N.Y., by Elmer Moser, Dec. 1974.

Swartzendruher — Bishop. — Dan Swartzendruber, Rocky Ford, Colo., Rocky Ford cong., and Rebecca, La Junta, Colo., Emmanuel cong., by Wallace Jantz and John Oyer, Feb. 14, 1975. Welty - Alderfer. - Merritt Welty and Linda Alderfer, both from Elkhart, Ind., Sunnyside cong., by Clare Schumm, Mar. 22, 1975.
Yoder — Gantz. — Lowell Edward Yoder,

West Liberty, Ohio, South Union cong., and Jacqueline Sue Gantz, West Liberty, Ohio, Baptist Church, by George Fissel, Mar. 22, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alberts, Letta Mae, daughter of John and Sarah (Harrison) Reese, was born in Browning-ton, Mo., Feb. 22, 1905; died of a respiratory ill-ness at Albany, Ore., Mar. 24, 1975; aged 70 y. On Apr. 7, 1928, she was married to George On Apr. 1, 1823, sae was marineu to co-wind are 3 sons (George F., Thomas B., and William E.), 2 daughters (Joyce D. — Mrs. Dean Lakey and Linda K. — Mrs. Edward Meyers), 3 sisters, and one brother. She was a member of the Albany Mennonite Church, Graveside services were held at the Willamette Memorial Cemetery on Mar.

27, in charge of James M. Lapp.
Gish, Martin L. son of Samuel and Mary (Lehman) Gish, was born on Nov. 10, 1891; died at the Osteopathic Hospital, Lancaster, Pa., Mar. 2, 1975; aged 83 y. On Apr. 4, 1920, he was married to Anna N. Fridy, who survives. Also surviving are 2 daughters (Lois G. Kurtz and Mildred J. Groff) and 3 sons (H. Eugene, A. Samuel, and J. Roy Gish). One son (G. Mervin Gish) preceded him in death. He was a member of the Elizabethtown Mennonite Church, where funeral services were held on Mar. 5,

in charge of Walter L. Keener and Richard H. Frank; interment in Bossler Mennonite Ceme-

Kaufman, Calvin E., son of John N. and Annie (Hershberger) Kaufman, was born at Davidsville, Pa., Dec., Dec. 17, 1906; died of a heart attack at Conemaugh Valley Memorial Hospital, Johnstown, Pa., Mar. 27, 1975; aged 68 y. On May 30, 1925, he was married to Margaret S. Shetler, who survives. Also surorangaere 3 Sones (Melvin, Marvin, and Ger-ald), 2 daughters (Lorene — Mrs. Merle Saylor and Rhonda — Mrs. Melvin Blough), 15 grandchildren, and 2 great-grandchildren. One grandson preceded him in death. He was a member of the Carpenter Park Mennonite Church, where funeral services were held on Mar. 29, in charge of Glenn Steiner; interment in Stahl Mennonite Cemetery.

ment in Stahl Mennonite Cemetery.
Keener, Nora B., daughter of Edward and
Elizabeth (Shank) Pitsnogle, was born in
Washington Co., Md., Feb. 23, 1891; died at
ber home in Hagerstown, Md., Mar. 21, 1975;
aged 34 y On Jan. 7, 1913, she was married
to John X. Rener. hop preceded her in death
to John X. Lenger, who preceded her in death
to John X. Lenger, Mar. Carb. Strike.
Land Mark F. 9, daughters (Mrs. Carb. Strike. J. and Mark F.), 2 daughters (Mrs. Sarah Strite and Mrs. Ada Strite), 10 grandchildren, and 6 great-grandchildren. She was a member of the North Side Mennonite Church, Funeral services were held at the Norment Funeral Home on Mar. 24, in charge of John F. Grove and Harold A. Lehman; interment in the Paradise

Mennonite Cemetery

Mennonite Cemetery.

Kuepfer, Elizabeth, daughter of Daniel H.
and Magdalena (Jantzi) Bender, was born in
East Zorra Twp. Ont., July 31, 1885; died at
St. Mary's Hospital, Kitchener, Ont., Mar.
13, 1975; aged 79 y. On Oct. 13, 1917, and
was married to Nitcholas Kuepfer, who preceded her in death in 1953. Surviving are 4 sons (Milton, Eugene, Glendon, and Norman), one daughter (Millie — Mrs. Ivan Zehr), 24 grandchildren, and one great-grandchild. She grandchildren, and one great-grandchild. She was preceded in death by 2 brothers, 3 sisters, and one grandson. She was a member of the Maple View Mennonite Church, where funeral services were held on Mar. 16, in charge of Alvin Leis and Jacob Roes; interment

in the adjoining cemetery Lutz, Amanda, daughter of John J. and Anna (Becher) Krabill, was born at Louisville, Ohio, Jan. 1, 1885; died at Sumser Medical Center, Canton, Ohio, Apr. 5, 1975; aged 90 y. On Dec. 27, 1906, she was married to Norman Lutz, who preceded her in death on Jan. 8, 1962. Surviving are 4 sons (Arthur, Mervin, Olen, and Paul), one daughter (Pearl Zuber), Olen, and Pauli, one caughter tream known, one brother (Aaron Krabill), one sister (Mrs. Ida Ramseyer), and 7 grandchildren. She was a member of the Beech Mennonite Church, where funeral services were held on Apr. 9, in charge of Wayne North; interment in Beech Cemetery.

Miller, Alice, daughter of Carl and Julia Johnson, was born at Blair, Wis., Dec. 29, 1892; died of a heart attack at Pleasant View Home, Kalona, Iowa, Apr. 3, 1975; aged 82 y. On Nov. 11, 1915, she was married to y. On NOV. 11, 1915, she was married to George F. Miller, who preceded her in death in October 1972. Surviving are one son (Don-ald), 2 daughters (Idabelle – Mrs. Harold Hansen and Jeanette – Mrs. Duane R. Yoder), 7 grandchildren, 2 great-grandchildren, and one sister (Christine (Soleberg). She was a member of the East Union Mennonite Church. where funeral services were held on Apr. 5, in charge of Lonie Yoder and J. John J. Miller; interment in East Union Cemetery.

Neff, Mahlon, son of Ezra and Emma Neff, was born in Portage County, Ohio, Apr. 2, was born in Portage County, Onio, Apr. 2, 1898; died at the Lagrange County Hospital on Dec. 23, 1974; aged 76 y. On Dec. 5, 1919, he was married to Mary Kauffman, who survives. Also surviving are 4 sons (Elmer, Vernon, Ernest, and Wayne), 2 daughters (Esther - Mrs. Allen Zook and Mrs. Berneice Collins), 37 grandchildren, and 10 great-grandchildren. One son (Dale Devon) preceded him in death in 1946. He was a member of the Shore Mennonite Church, where funeral services were held on Dec. 27, in charge of Harvey Chupp and Orvin Hooley; interment in Shore Cemetery.

Patrick, Fred, son of William and Flora Pat-rick, was born in Spencer, W.Va., Apr. 23, 1890; died at Windber, Pa., Mar. 13, 1975; aged 84 y. He was married to Dessel Dilsworth. who preceded him in death. He was later married to Elda Weller, who also preceded him in death. He married Bertha Yoder, who survives. Also surviving are one son (Louis), one daughter (Mrs. Beulah Frase), three stepchildren (Twila, Barron Weller, and Anna Weller), one brother (Charles), and one sister (Mrs. Mary Crislip). He was a member of the Weaver Mennonite Church. Funeral services were held at the R. Owen Ketterer Funeral Home on Mar. 17, in charge of Harry Y. Shetler and John Saas; interment in the Richland Cemetery.

Schrock, Drucillia, daughter of Joseph B. and Elnore (Helmuth) Schrock, was born at Arthur, Ill., Dec. 23, 1924; died at Arthur, Ill., Mar. 8, 1975; aged 50 y. Surviving are 3 brothers (William, Levi, and Alvin) and 3 sisters (Anna --Mrs. Phineas Schrock, Martha Fern - Mrs. Eli Beachy, and Ella E. Schrock). She was a member of Arthur Mennonite Church, where funeral services were held on Mar. 10, in charge of Paul C. Sieber and Joe Diener; interment in Arthur

Schrock, Joe J., Jr., son of Joe and Anna (Yoder) Schrock was born at Arthur, Ill., Jan. 15, 1907; died at Sarasota, Fla., Mar. 10, 1975; aged 68 y. On Nov. 26, 1925, he was maried to Lizzie Plank, who survives. Also surviving are 3 sons (Jonas, John, and Ervin), 2 daughters (Mrs. Adenice Heatwole and Mrs. Katie Rambaugh), 11 grandchildren, one great-grandchild, one brother (Jacob), and 2 sisters (Mrs. Jake Schlabach and Mrs. Lydia Mast). He was a member of Arthur Mennonite Church, where funeral services were held on Mar. 14, in charge of Henry Plank and Jacob Schrock; interment in Arthur Cemetery.

Weaver, Harry A., son of Alexander and Mary E. (Blough) Weaver, was born in Cambria Co., Pa., July 30, 1891; died at Berlin, Pa., Dec. 17, 1974; aged 83 y. He was married to Elva McGrew, who preceded him in death. Surviving are the following children (George Bernard, Anne Wolk, Florence Rose, Norma Boyle, Charles, Ned, Karl, Linda Jacobs, and Patricia Euen), 16 grandchildren, 11 great-grandchildren, and one sister (Mrs. Mary Brumbaugh). He was preceded in death by one son (Paul), 2 brothers (John and Calvin), and one sister (Mrs. Luella Baumgard-ner). He was a member of Weaver Mennonite Church. Funeral services were held at the R. Owen Ketterer Funeral Home, Geistown, Pa., Dec. 20, in charge of Harry Y. Shetler; inter-

Dec. 20, in charge of Harry Y. Sheller; Interment in Grand View Cemetery.

Weaver, Kenneth, son of Levi and Emma (Weaver) Weaver, was born in Cambria Co., Pa., Oct. 27, 1910; died at Johnstown, Pa., Oct. 28, 1944; aged 64 y. Surviving are 2 brothers (Grant and Algle). He was preceded brothers (Grant and Algle). He was preceded brothers (Grant and Algle). brother (Faustin). Funeral services were held at the R. Owen Ketterer Funeral Home on Dec.

2, in charge of Harry Y. Shetler; interment in

Richland Cemetery.

Weaver, Wessie Mae, daughter of Norman Weyand, was born in Somerset County, Pa., Feb. 23, 1902; died at Johnstown, Pa., Dec. 15, 1974; aged 72 y. She was married to Willis Weaver, who preceded her in death. She is survived by 3 children (Delores Chapman, Willis Jr., and Adolph) and 7 grandchildren. She was a member of the Weaver Mennonite Church, Funeral services were held at the Weaver Mennonite Church on Dec. 17, in charge of Harry Y. Shetler; interment in Richland Cemetery.

Zimmerman, Phoebe, daughter of Joseph and Fannie (Yordy) Yeackley, was born Apr. 11, 1887; died at her home in Milford, Neb., Mar. 21, 1975; aged 87 y. She was married to Joe E. Zimmerman, who preceded her in death on Dec. 15, 1949. Surviving are one son (Milo), one daughter (Mrs. Myrtle Bender), 10 grandone augner (mrs. Myrtte Bender), 10 grand-children, 27 great-grandchildren, one great-great-grandchild, and 3 sisters (Emma — Mrs. Ed. Roth, Eva Yeackley, and Elsie — Mrs. Bert Stutzman). She was preceded in death by one daughter (Stella - Mrs. Herman Reil), one sister (Mrs. Elizabeth Gascho), and 3 great-grandchil-dren. Funeral services were held at the East Fairview Mennonite Church on Mar. 24, in charge of Oliver Roth and Norman Beckler; interment in the church cemetery.

Cover photo by Ed Carlin.

calendar

Rocky Mountain Mennonite Conference Annual Meeting, Pueblo, Colo., May 2-4.

Office 75 — Retreat for secretaries and clerical persons

employed in Mennonite Church agencies, Harrisonburg, Va., May 2-4.

Franconia Spring Conference Assembly in conjoint meeting with Eastern District General Conference,

May 3 4 57th annual commencement, Eastern Mennonite College,

57th annual commencement, Eastern Mennonite College, Harrisonburg, V., 4:00 pm, May 24, 4:00 pm, May 25, World Minstons Institute, Eastern Mennonite College campus, Harrisonburg, Va., June 19-21.

World Minstons Institute, 19-21.

World Minstons Institute, 19-22.

World Minston

Religious Publication Postage

President Ford, who has refused to ask Congress for funds to extend second-class postal rates deemed "vital" to the survival of many religious publications, was urged by a spokesman for the religious press in America to "obey the law" which mandates an extension.

John F. Fink, president of the Catholic Press Association, said, "We believe that the president is, in effect, ignoring the law passed by Congress and signed by him in 1974, choosing instead to follow the law passed in 1970. Congress obviously felt that the 1970 law was unsatisfactory or it would not have amended it in 1974."

Speaking for the CPA, the American Jewish Press Association, the Associate Church Press, and the Evangelical Press Association, Mr. Fink said the "only thing we ask is that the president obey the law that is currently on the books... It mandates additional funds."

A spokesman for President Ford told representatives of the religious press groups and various religious editors by letter that Mr. Ford "believes it inappropriate to provide additional subsidy" because the burden would fall on the tax-payers and would delay the achievement of a truly independent Postal Service.

Aid Communities

Lashed by Tornadoes

Teams of Church of the Brethren volunteers are working in tornade-stricken communities of Alabama and Mississippi in the denomination's Disaster Response Program. Since 1972, more than 3,000 volunteers have participated in the program, with entire families, retirees, students, laity, and clergy donating a few days to several months on specific assignments.

A Disaster Response Network has been established nationally with district and local units to coordinate the volunteer services. Plans are cleared with the Red Cross and government agencies before the Brethren's move into a community.

Integration of lesus

People, Charismatics

A United Methodist bishop has reported success in integrating "Jesus People" and charismatics into congregations in his area. Bishop Ole Edvard Borgen, head of the United Methodist Church in northern Europe, told how these sometimes controversial Christians have benefited his denomination, while in Cincinnati en route to the Council of Bishops meeting in Minneapolis.

As "Jesus People" and charismatics pick up some theology and other benefits from the institutional Church, Bishop Borgen commented, their spiritual power and renewal give the church something that it has lacked. He described the situation as a "mutual corrective" that has brought "a lot of positive things" with it.

Bishop Borgen's area encompassed the 2,500-member United Methodist Church in communist Estonia. He reported that Estonia is the only area of the Soviet Union in which Methodism exists today, and said there are some 16 congregations in the area.

Appeals to Brezhnev for

Just Treatment of Christians

The president of the National Association of Evangelicals has appealed to Soviet leader Leonid Brezhnev for just and fair treatment of Christians in the USSR. "It is of great importance to us as we hear of fellow believers being put on trial, apparently because of their faith," said Dr. Paul E. Toms, pastro of Park Street Church, Boston, in a letter to Mr. Brezhnev.

The Boston pastor noted that the Soviet constitution provides for freedom of religion. He called on Mr. Brezhnev to uphold that right. The association earlier expressed "moral and humanitarian concern" over the plight of Jews and other "deprived religious groups" in the Soviet Union.

Biennial Assembly Urged

to United Presbyterians

The 1975 United Presbyterian General Assembly will be asked to consider holding assemblies every two years, not annually as is the current practice, with conferences

on missioneled in the "off year.

Entroditures are cited that the report as a control of the con

Membership Rise Reported by Mormons

Worldwide membership in the Church of Jesus Christ of Latter-day Saints (Mormon) reached 3,385,909 at the end of 1974, as compared to 3,321,556 at the end

According to a statistical report given at the 145th annual church conference at Salt Lake City, the denomination's growth during 1974 included 69,018 converts baptized and 72,717 children born and blessed in Mormon families.

Mormon President Spencer W. Kimball challenged Mormons to "lengthen their stride" in giving the gospel message to the world and in strengthening families.

He said "ours is a missionary church. We must prepare missionaries. We must be missionaries. We hope to go to all the world."

Vietnamese Question Massive Shift of Orphans

Massive evacuation of Vietnamese children to the U.S. for adoption was strongly questioned by Protestant refugee officials, responding to what some felt was excessive public emotionalism over the so-called "habylift" Warning against "irresponsible" transport of youngsters out of Saigon coincided with reports—denied by South Vietnam's government—that the airlift was a device to sitr up American support for President Thieu's tottering regime.

The basic position at three major Protestant relief or refugee agencies is that intercontinental adoption should be a last resort option, and one not taken hastily.

Rights Violations in Philippines

Representatives of Roman Catholic and Protestant groups in the U.S. have expressed their concern to the Philippines ambassador over what they termed "violations of human rights" in the Philippines particularly regarding detention of political prisoners. And in response, Ambassador Eduardo Romualder, Sr., told the religious spokesmen that his government would "welcome an international organization that would be properly credentialed to investigate the situation in detention camps," at least concerning charges of torture.

The Philippines, since September 1972, have been under martial law imposed by President Ferdinand Marcos Many thousands of political prisoners have been detained by the military, including Protestant and Catholic clergy.



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So Now It Is Ending

The U.S. involvement in Southeast Asia began stealthily and gradually so that many citizens scarcely knew it was happening. First it was in support of the French who had a colony there, lost it to the Japanese, tried to get it back but could not. Then it was in support of one side against another—Vietnamese and Cambodians against each other.

Four U.S. presidents supported American activity in Vietnam and a fifth continues to protest that it must go on. A majority of American people and of the Congress tell him that it is time to quit. What began in secret is ending out in the open and much of it is violent and tragic.

Some fifty thousand Americans died in Vietnam, possibly a few more than are killed on America's roads in a year, now that speed limits are reduced. More money was spent there than we can imagine: a recent report mentioned in passing a time when the war was costing the U.S. \$83 million a day. But the greatest tragedy has been the lives lost in Vietnam and the disruption and destruction of the country. I do not have total figures, but they must be awe-some

It has happened many times before. In fact, very little in the Vietnam disaster is new except the technology, and the incredible amount of money wasted. One thinks of the Thirty Years' War in Europe (1616-1648), a religious war with political overtones which devastated Germany. It continued much longer because of foreign intervention.

Little disciplined and poorly supplied armies destroyed the countryside. Historians have said that three fourths of the German-speaking population died, about 7 million people. Another savage and destructive war was the U.S. war between the states.

World War I killed an estimated 10 million soldiers plus 10 million civilians. Twenty million were wounded and 20 million died from epidemics and famine. Total cost was estimated at \$338 billion.

World War II was even worse: 22 million killed and 34 million wounded with costs of \$1 trillion, 348 billion.

One would think that rational people would learn from this that war is not a reasonable way to solve problems. As a common slogan goes: "War is unhealthy for children and other living things." But alas, mankind often does not behave in a rational fashion.

Many have contributed in small or larger ways to the tragedy of Vietnam. Part of the trouble has been caused by the Vietnamese themselves, for they have done most of the fighting. Yet like the Thirty Years' War, the Vietnam conflict has been intensified and prolonged by the interference of outside parties on both sides. Having begun to support one side, the U.S. tried to conclude "with honor." The manner of the ending is scarcely honorable.

At this point, the most to be hoped for is that there might be something learned from the experience. Have world leaders learned from it? The Vietnam war experience helped to "destroy" two presidents and it clings to a third like Uncle Remus' tar baby. None of these seem to have learned much. Indeed, the will to dominate by violence appears as strong as ever.

Some lesser people may have learned. At least a few news reporters who went to Vietnam supporting the war came awy opposing it. For some soldiers it was the same. And some people of the United States who in former days would have been blindly patriotic have learned to be more discerning.

Have we who love peace and eschew violence found it a learning experience? I hope it has made us more aware of how much mischief can be wrought by well-meaning people, how easy it is to be deceived by one-sided reports, how hard it is to separate truth from error.

For the 143-member Mennonite Church of Saigon, the learning has become intense. Pastor Quang was a guest in the U.S. when the South Vietnamese retreat began and missionaries and service workers began to leave. As quoted in last week's Goppel Herald, he hoped that at least one missionary would stay to show the international fellowship of the church.

It is our holy privilege to pray for Pastor Quang and the Vietnamese Mennonites as indeed we must grieve and pray for all who sorrow in that devastated country. Surely they have received more than their share of suffering. — Daniel Hertzler

Gospel Herald



Happy with My Own Gift

by Nelson E. Kauffman

In our congregation we have Brother Allen Sheats who does wood carving of birds that seem to me to be just perfect. They are lifelike! I think, "Now why can't I do that too? I must try."

We went to Sarasota and visited Brother Menno Ebersol. He makes shell pictures. Beautiful! He put a gorgeous one in a box with a revolving platform surrounded with mirrors, so looking in when it is lit up, one sees endless rows of this same shell. Fascinating! He also makes canes out of palm tree branches. I thought, "Now why can't I do those things too? I seem to get almost nothing done like that. I wish Menno would tell me how he does it."

We visited Manassah Beachy. He takes time to go fishing in a boat and tells how he catches lots of fish. I don't seem to find time to go and when I do I do not catch anything. I think, "Why can't I do like he does? He catches fish. I tiust try."

Dan Miller spent time in Voluntary Service again and

had a great experience. I always thought I would also do that and here I am seventy and still haven't done any except two weeks of MDS in 1973.

Myron Augsburger teaches ministers and preaches wonderful sermons. I hear him tell of his experiences and I think, "Why can't I still do some of those things? Strange, isn't it, that I itch to do what others do? Are other people like that too: always feeling that what others do is more significant than what I am able to do?"

Is there anything that I can do that counts? Must I do what others do, be like them, to feel worth something and to be happy and to be satisfied with myself?

Must I have the same experiences that others have to be what God wants me to be and to grow spiritually? Must I go to retreats like they do, and if I can't, have I missed half of my life as some tell us? Must I go to school like my brother does if I am to amount to anything in God's sight?

A Temporary Blurring

by Barbara Esch Shisler

It's not that loss of faith has driven every rainbow from my eye, Nor hope, that etches visions upon the lowering of the night; But love of you, departed treasured friend, the why of temporary blurring of my sight.

Must I be in mass evangelism to be evangelistic? Must I also be on the radio in order to really preach the gospel? Must I have the same experience that my sister does in order to have the Holy Spirit working in my life? Must I always want to compare myself with my brother, with a tinge of envy or jealousy? No, thank God I can be happy with just being me and using the gift He has seen fit to give to me!

The answers to these questions may be found in Scriptures, in history, and in nature, as well as in other places. Jesus said, "A man taking a far journey... left his house, and gave authority to his servants, and to every man his work" (Mk. 13:34). Paul said, "To each is given the manifestation [not all the manifestations and all the gifts] of the Spirit for the common good" (I Cor. 12:7) and "All members have not the same office: so we, being many, are one body in Christ" (Rom. 12:4, 5), and "That through the church the manifold wisdom of God might now be made known" (Eph. 3:10).

How foolish to think that anyone of us should try to contain all God's glory so that none would be left over for another. How impossible for one of us to have all His wisdom, or do all His work! It takes more than the heaven of the heavens to contain Him (1 Kings 8:27), more than all of nature to display His creative power, and more than all Christians in all churches to teach all His truth. So it takes more than anyone of us or more than all of us together to do all His work.

It takes more than literature evangelism, radio evangelism, personal evangelism, mass evangelism — it takes all kinds of evangelism and more — to tell the evangel to all the world. Doing any one, or doing all well, does not make the other unnecessary. It takes more than one gift, more than the nine, yes more than nine hundred gifts

Nelson E. Kauffman is pastor of the Peace Mennonite Church, Clear-

342

of the Spirit to do all there is to be done for Christ. My brother exercising his gift or gifts to perfection, if he could do so, does not make my gift unnecessary or unimportant in the work of God. All are necessary. Snowbanks do not fall from heaven, only single snowflakes do!

God did not need to rob roses of some of their beauty to have enough to make orchids. He did not need to take some thing away from sweet peas to make pansies gorgeous. He did not need to downgrade corn to make wheat taste good. Nor just because He made oats was rice unnecessary. He did not make cows obsolete by making horses. He did not stop making other fish just because he made trout.

Thank God for variety in flowers, fruits, cereals, fish, animals, and above all for variety in human beings, for variety in my own brothers and sisters. God help me to appreciate them rather than to ape them or to envy them. God help me to be happy to let You use them as You see fit. God really doesn't need to consult me when He gives gifts to them, does He? I praise Him for the young men He has chosen to serve in areas where I once was called to serve.

I remember J. D. Graber once saying, "Flowers give off fragrance when they begin to die, and after having reached their full beauty." Paul said, "I live for God as the fragrance of Christ" (2 Cor. 2:15), but it takes more than one person, or many persons, to express all that glorious fragrance.

I don't need to be jealous of Paul's fragrant life, or the fragrant life of anyone else, for there's fragrance enough in Christ for all of us, and still more! I want to share with you in spreading that fragrance today by urging that each do his own work with his own gift for the beneft of all and for God's glory.

Gospel Herald -

Happy with My Own Gift Nelson E. Kauffman	341
A Novel Suggestion Paul Brunner	343
The Family: The Original Fellowship Group	344

Daniel Hertzler, Editor
Volume 68

David E. Hostetler, News Editor
Number 18

The Goppel Herald was enablished in 1980 as ancecaser to Goppel Witness (1985) and Herald of Truth (1984). The Goppel Herald is a citylician periodical polician periodical perio

Gospel Herald

A Novel Suggestion

by Paul Brunner

As reports are shared from the various Education Thrust Weekends experienced throughout the church on the subject of Christian education, there is no doubt that Mennites believe in providing a unique type of education. But not all agree as to the best setting for it to happen. I feel we are agreed that the home is really a primary place for



Christian education to happen — the place where Christian values and principles are incorporated into the fabric of a child's life and personality, and where role models ought to be provided to help establish the concept of Christian male/female sexuality.

But here agreement appears to end concerning the process of Christian education. It is felt that though the home continues to play a role, it is really one of diminishing proportion and importance. I want to suggest that this may occur primarily because parents give the responsibility of instruction over to the Sunday school and/or church schools.

The church should supplement the home in Christian education, not supplant it. This supplement ought to be of the highest quality attainable. Though most of our children do go to Sunday school, a far smaller percentage of our children never experience a church operated grade school, high school, or college. This fact became the basis for some brainstorming which occurred in the Oregon Thrust on November 9, 1974.

Concern was expressed for the large sums of money and talent that are spent at our church high schools (in our case, Western Mennonite School) but which actually affect a small number of our children's lives. The question was raised: How might these resources be used so as to better meet the needs of our total brotherhood?

A novel suggestion was offered that the money and talent might be used more effectively were they directed at strengthening the educational process happening at the local congregational level where all children would be intimately touched. It was suggested that the \$200,000 it costs to operate Western should be divided among the twenty or so congregations in the Pacific Coast Confer-

ence, making one full-time person available in each congregation to develop a program of education to aid the home and to bring the Christian dimension to the educational experience of those in local schools.

Conference-wide staff meetings might be held periodically to support the congregational staff persons in their work. Different gifts could be shared at different times throughout the congregational programs. In this way, the investment of the conference in Christian education would actually become the educational experience of the whole brotherhood, eliminating some of the currently existing problems of financial discrimination as well as difficulties between those youth who go to a church school and those who do not.

There are surely problems related to this model. However, it is one effort to seek a viable alternative to what is now a less-than-perfect situation in our brotherhood. In fact, throughout the entire brotherhood in the Thrust, the second most suggested idea was that "church schools" resources ought to be more available to all in the church."

I support the idea of strengthening the congregation in all areas of life and program, whether or not that means the dissolution of educational institutions on the grade school and high school level.

Villanelle for 1525

by Jay B. Landis

Our children kneel before the pitcher live. Georg Blaurock's bold request we celebrate That winter wheat of Zurich will survive.

Tonight at Manz's house the men arrive, The Christ-obeying act to consummate. Our children kneel before the pitcher live.

Call out the executioner, connive Arrests. What sword or fire can bind their fate? That winter wheat of Zurich will survive.

What passion takes this hour! What sufferings drive The hunted radicals! On death they wait. Our children kneel before the pitcher live.

Confessing pilgrim faith, in joy they strive.
O Ausbund dungeon hymns elaborate
That winter wheat of Zurich will survive!

The loaf from Zurich's bin we break and thrive, The Limmat Jordan's Lord makes animate. Our children kneel before the picture live That winter wheat of Zurich will survive.

Paul Brunner is pastor of the Zion Mennonite Church, Hubbard, Oregon.

The Family: **The Original Fellowship Group**

by I. Howard Kauffman



When we use the word family, we normally think of the "nuclear" family composed of husband, wife, and any children. However, my concern here is with the family in a broader sense - the family as a kinship group. This would include that larger circle of kinsmen whom we call aunts. uncles, cousins, grandparents, grandchildren,

We often speak of the family as a primary group. This is because it is the first and the foremost influence in the development of the human personality. Family relationships are the most intense and enduring of all. When God created man and woman. He arranged for them and their offspring to live in families so that they could experience the most intimate of human relationships.

The function of the family is to meet the basic needs of the family members, from the youngest to the oldest. Among these are the need for security - physical security, economic security, emotional security. There is also the need for affection - for the protecting warmth of love and concern. There is the need of being wanted and cherished. We need to be recognized for what we are, to have a feeling of being worth something, to be encouraged, rewarded, and even criticized. We also have spiritual needs, and from our families we get our basic faith, our values, and our sense of right and wrong. In view of these all-pervasive functions of the family, nothing can be worse for a person than to be cut off and isolated from his most intimate associates. Isolation is probably the worst of punishments.

At the same time, however, we have an opposing need - a need for independence. These conflicting needs precipitate a paradox or dilemma of major proportions. We seek independence, yet we are constantly dependent on others to satisfy our needs. We are dependent, but we want to be independent. Herein lies some of the major stresses and strains of family life as we know it.

The Dilemma: Family Versus the Individual. This dilemma of dependence verses independence is especially pronounced in our day and age. In recent times in Western society we have developed a strong emphasis on freedom and liberty. A philosophy of personal freedom permeates our social structures at all levels from the family to the nation. At the level of the family, we speak of the process of growing up as a process of gradually freeing the young from the controls and limitations imposed by parents and

But what is freedom? We often use the word to suggest freedom from duties and responsibilities. Yet to live in a society where everyone is free - where no one is responsible for anyone - would be utterly impossible. It would be chaotic and extremely hazardous for everyone. Imagine driving on the highway if everyone on the road were free from responsibilities. Freedom is to be bound by the needs of the group members; it means feeling responsible for the welfare of other members of the group. It means sometimes sacrificing one's own desires and wishes for the welfare of the others in the group. True freedom is experienced when one finds joy in serving others, for then responsibility is transformed into opportunity.

Today in America families are breaking up at record rates. In 1973 there were over 900,000 divorcees. This is at the rate of two divorces for every five marriages, double the rate of thirty years ago and 50 percent higher than five years ago. Why?

Perhaps a part of the trouble is because Americans are increasingly putting personal interests above family needs. A marriage is likely to fail if the spouse is in it mainly for what he can get out of it for himself.

Success in marriage must be based on a sense of duty and obligation in a lifelong commitment of responsibility to and for the spouse. We must not come to think of it as an experiment - something to get out of if things do not

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go well. To paraphrase a famous quotation, ask not what marriage can do for you; ask what you can do for you marriage. The American family system will be weak as long as individual interests take precedence over family interests.

Family and Kinship in the Old Testament. Is there a word from God that will help us in dealing with this modern dilemma? If we look at the Hebrew families of the Old Testament, we get a view of kinship that is radically different from our modern system. The Mosaic law set forth a number of specific requirements regarding family and kinship relations:

"Honor your father and your mother" says the fifth commandment (Ex. 20:12). "Every one who curses his father or his mother shall be put to death" (Lev. 20:9). "You shall not hate your brother in your heart" (Lev. 19:17). "If your brother becomes poor . . you shall maintain him" (Lev. 25:35). "You shall not make [your brother] serve as a slave (Lev. 25:39). "To your brother you shall not lend upon interest" (Deut. 23:20).

From the pages of the Old Testament there emerges a picture of a family system which assumes primacy over the individual in many ways: 1. A man could acquire land only through his clan and kinsmen. 2. The kinsmen lived near each other in villages. 3. A man or woman depended on his or her kinsmen to obtain a spouse. 4. Wealth was acquired and inherited mainly through kinsmen. 5. The Year of Jubilee was designed to redistribute the wealth that had become unequally distributed among the families. 6. There was an emphasis on the maintenance of the paternal lineage by bearing children to continue the family line.

In Africa today one finds a family system in many ways strikingly similar to the kinship system of the ancient Hebrews. Our African brethren see our North American family system as weak and disintegrating. They fear the



Nelson Springer and children, Goshen, Indiana, in 1963.

consequences of the modernization and westernization of their societies.

Thus far Africans have successfully taught that the family comes first and the individual second. The individual's earnings belong to all the family members. The family plays a major role in decisions on the son's choice of occupation, his schooling, his spouse, and his place of residence.

With our Western heritage, we probably would have considerable difficulty in accepting the restraints and conritols of such a family system. But this is the meaning of strong kinship bonds. This is the meaning of any strong fellowship group. The individual submits his life and his will to the counsel and authority of the group.

Kinship in the New Testament. If the Old Testament pattern does not seem to fit our situation today, what guidance can we get from the New Testament? Is there a different word from the Lord?

Jesus had some things to say about responsibilities to one's kinsmen. On the surface it might seem that Jesus took rather lightly His relationships and obligations to His family and kinsmen. In Matthew's Gospel we have these words of Jesus, "Do not think that 1 have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household. He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me ("Mt. 10.34-37).

On another occasion a disciple said to Jesus, "'Lord, let me first go and bury my father.' But Jesus said to him, 'Follow me, and leave the dead to bury their own dead." (Mt. 8:21, 22).

On still another occasion a man informed Jesus that His mother and brothers were outside the house waiting to see Him. Jesus replied, "'Who is my mother, and who are my brothers? And stretching out his hand toward his disciples, he said, 'Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother, and sister, and mother' '(Mt. 12:48-50).

Shall we conclude from these passages that Jesus had little regard for the interest in His relatives? No, not at all. As a 12-year-old Jesus caused His parents some moments of anxiety by getting lost from them in the temple. When His parents criticized Him, Jesus replied, "Did you not know that 1 must be in my Father's house?" But Luke reminds us that Jesus went home with His parents "and was obedient to them" (Lk. 2-49).

Jesus rebuked the Pharisees for their law that enabled them to dodge their responsibilities to mother and father (Mk. 7:10-13). In His agony on the cross, Jesus expressed His love and concern for His mother by making last-minute arrangements for John to care for her.

To understand Jesus, we must take into account three levels of interests: personal interests, family interests, and

kingdom interests. Jesus was trying to get His disciples to understand that, in the scale of loyalties, loyalty to the kingdom of God must come first. Jesus was not talking about a choice between personal interests and family interests; He was dealing with the clash between family and kingdom interests. He was not elevating personal interests above family loyalties; He was putting kingdom loyalties above both family and personal interests. He was not demoting the family; He was promotting the kingdom.

Nothing that Jesus said gives us any license to put personal interests above the welfare of our kinsmen. Nor do the writers of the epistles give such license. The spirit of Christian family relationships is expressed in such words as love, respect, obedience, submission. This is not the language of self-interest and self-determination. It is the language of putting father's and mother's and brother's and sister's needs above our personal interests. It is the language of submitting our own wills to the will of the group.

Family and Kinship Values for Our Day. What family and kinship values are appropriate for our day? The Old Testament model would certainly be difficult to apply in our times. Indeed we may ask whether some other model may be better — more valid, more moral — for our modern situation.

One problem with the Old Testament model is that it so easily degenerated into family tyranny. If the family members were to be submissive and obedient, to whom were they to submit? Normally it was to the oldest living patriarch. Power and leadership was normally centered in a man—the family head. If he was a good man, and filled with the Spirit of God, he carried his leadership and authority with humility and mercy. He would see to it that all under his authority were well taken care of.

If he was not a good man, he cherished his authority and gathered power unto himself. He gathered unto himself houses, and lands, and cattle, and wives, and many children so that all could see his wealth and his greatness. In this situation, the welfare of the wife (or wives) and the children, even of the household servants and the kinsmen, were often secondary to the aggrandizement of the patriarch.

For building Christian families today we seek another model. The strength of the family must rely not so much on a commitment to the power of a patriarch, but on a commitment to the power of the Holy Spirit, from which comes the love and joy and peace with which happy relationships are blessed. "Not by might, nor by power, but by my Spirit, says the Lord of hosts' (Zech. 4:6).

In the Christian model of the family today, one does not seek to center power in one individual. Our notions of equality and democracy lead us to diffuse power, to share it, and to spread it among the members of a group. This is good, but it can only work if there is first of all a basic commitment to make it work. It requires trust, cooperation, and communication. It requires listening even more than



Alice and J. Paul Sauder, Landis Homes, Lititz, Pennsylvania.

speaking. It requires giving more than taking. It requires dependence on the wisdom and love that comes from God, and which He gladly shares with us if we ask Him.

Yes, in our society the pendulum appears to be swinging to the extreme of individualism and self-centeredness. Relating this to be the spirit of our age, we must be on our guard against it. We need to strengthen our kinship groups where they are weak. We need to be creative in building and maintaining communication and interaction with those from whom we are separated by great distance.

Middle-aged people need to maintain strong ties with their aging parents. Middle-aged people are often very busy, but their parents' lives are sometimes lonely. An extra letter, a phone call, and visits are significant ways of expressing love and concern. As long as our parents live, we do well to seek their counsel and offer them ours.

Young people need to respect and obey their parents, seeking their counsel, and filling a helping role as much as possible. Young people who reject the counsel of their Christian parents do so at great risk to themselves. Disobelience is no less a sin today than it was long ago. Like the prodigal son, some youth, wanting to "learn for themselves," have paid a costly price for their demanded freedom from family restraints.

We need to share our resources as much as possible with our kinsmen. Extremes of wealth and poverty within a kin group millitate against communicating, visiting, and sharing life's experiences together. Socioeconomic class differences are not easy to bridge.

Above all we need to share our inner lives— our joys and sorrows, our decisions, our crises, our hopes, and our failures. We need particularly to share across the generations so that our vision and interests will not be narrowly limited to that of our own peer groups. Family festivals and reunions need to be promoted. Children and youth should not be denied the meaningful relationships that can be developed with grandparents, aunts, uncles, and cousins.

Dear Mission Board,

I invested my \$.50
in 2 settings of Rhode
Island eggs. One setting was rianed by the
hen and the other hatched
13 chicks of which to were
raised. My earnings were
\$2.10. Am keeping \$7.00 for
feed. I hoped to do more
for the Lord, but price
is so low.
Yours in love

Viola Yoder, Limon, Cola

Did children's mission education go out with the quarter investment projects of yesterday?
Not for the CARING BOX crowd!

"The Caring Box is a lot like Mom's and Dad's mite boxes and world missionary banks," says Ernest Sam. "It is one way for people who love Jesus to tell others about him and to share their blessings with each other. And that's where I come in. I'm what you might call a special channeling agent for the mission board. It savel all over the world collecting money from people who have it to give to people who need it. If you care, then share!"

Join the Caring Box Crowd. Write Ernest Sam, Box 370, Elkhart, IN 46514.





BECAUSE MENNONITE BOARD OF MISSIONS

General Board Hears Complaints, Studies Budgets

As outlined in the Bylaws of the Mennonite Church, the 14-member Mennonite Church Ceneral Board has responsibilities which include expressions such as "review the work." appoint members," "provide leadership," exercise final responsibility." It is thus a kind of council of the elders for the church.

The Board held its spring meeting Apr. 21-23 at Lombard, Ill., and exer-

cised nearly the full range of its responsibilities. Its agenda covered 22 items, some with as many as 5 sub-points, a to-

tal of 46 different activities.

It was the first meeting of the Board at its new headquarters in Lombard, Ill., 20 miles from downtown Chicago. The new office is on land owned by the Lombard Mennonite congregation and is next to the new Lombard meetinghouse. Members of the congregation provided lodging for the Board and visitors and carried food for the evening meals. They also took charge of two evening programs which enabled the two groups to become better acquainted.

Of the 46 items, which absorbed the largest amount of attention? On reflection, it seems more time and thought were given to responses to criticism of church programs and to budget problems and review than any other items. Concerns about church program did not involve the Board itself since the Ceneral Board has no program of its own. Yet it carries ultimate responsibility to "carry out the policies and programs established by the General Assembly."

One of the ways the Ceneral Board has carried out this responsibility was to have the Ceneral Secretary Paul Kraybill conduct consultations with leaders of district conferences. The secretary reported on this year's consultations and the Board considered the report at length. (For a condensed report on these consultations see "What Did We Hear?" by Paul Kraybill in Gospel Herald next week.)

Representatives of the five program boards had participated in the consultations and they were present to report their reactions to the Board.

Roy Hartzler of Mennonite Board of Education noted the strong commitment to faithfulness in the conferences. What appeared in responses as distrust of the churchwide organization was really the desire to be faithful and to press the church boards to be faithful.

Associate general Secretary, Jose' Ortiz wondered why church leaders are so seemingly "cool." Why don't they get on the bandwagon for Christ and the church?

Harold Bauman of the Board of Congregational Ministries saw that the boards have not yet been able to fulfill their calling to help congregations where the action is

Discussion turned then to the question of leadership and what boards should be expected to do. "People don't want to be told what to think," said Bauman. "but at the same time they want prophetic leadership. So the boards need to be in a stance of brotherly-sisterly address to both and hear and help. . . In a believers' church the answer [to the question of power] is in westling through to power. It is not in being able to tell someone else what to do."

Board Vice-Chairman Paul Landis of Lancaster Conference reminded the group of the danger of planning programs for large congregations with full-time pastors when the average congregation in Lancaster Conference has 77 members. The help that is given needs to make sense to the congregation whose leaders of not have time or skills for complicated programs.

Discussion of finances came in principally at two points. First there was consideration of the Board's own money problems. Many district conferences have not met the modest assessments asked by the Board. Although two regions are over the quota, one was found to be 59 percent below in its payments for the current year. "The nature and function of the General Board are not clear to the congregations," observed Paul Kraybill. One result has been deficit financing from the beginning of the Board's existence.

Even the Lombard congregation right next to headquarters was not entirely clear about the significance of the Board. "Why should the people of God have boards and organizations?" asked one panelist on an evening program. Another wondered, "What voice does an individual have in the decision making of the church organization?"

Later in the meeting the Board reviewed proposals for all the boards and organizations which solicit funds. Amounts proposed for 1976 ranged from 25¢ per member for Board of Education administration (a new asking) to \$45 per member for Mennonite Board of Missions. The total of next year's asking will be about \$70 per member for churchwide activity.

Special attention was given to the needs of the colleges which has commissioned J. Lawrence Burkholder to represent their problem. Like other higher education institutions, Mennonite colleges are faced with the possibility of massive deficits. The question now, said Lawrence, is the survival of the ouality of education.

The Board affirmed its interest in the colleges and its concern that they should not be taken over by outside influences. The increase of the college "asking" from \$10 per member to \$13 per member was approved. But the General Board which is chronically short of funds, has no surplus for the colleges.

Indeed, the Board is not sure how to solve the dilemma of Mennonite fund raising: how to determine a fair share for each member and collect it. And if the quota is raised, does this simply hit harder those who are already giving while still not touching those who give nothing at all?

Though it is a long way from Lombard to Lansdale, Pa, and Hubbard, Ore, the jet age has made it quite easy for Board members to come together. Can they bring their churches with them in spirit and so provide a unifying element for the congregations of the Mennonite Church and direct them in finding a common destiny? This is the question facing the General Board.—Daniel Hertzler.

What Did You Say, Mr. Blaurock?

"When will you Christians stop presenting the gospel as though you can believe in Christ without being like Him in your life?" pleaded Georg Blaurock.

"Yes, when the really hard situations come up . . . sometimes the way of discipleship is bitter," added Felix Manz. Conrad Grebel joined the conversation:

Conrad Grebel joined the conversation:
"You would think that our spiritual descendants would have learned that lesson
from our experiences. But now they're
greatly tempted to be popular—accepted
by their society—rather than obedient
to Christ, who sometimes brings not peace

Although it is 1975, the "spirits" of Blaurock, Grebel, and Manz, three early



Left: Ray Hurst, Center: Del Glick, Right: Glenn Weber.

Anabaptist leaders, are alive, revisiting their descendants in Lancaster County area churches. Four teams of three men (portraying Blaurock, Grebel, and Manz) were commissioned by the Mennonite Historical Associates in Lancaster to travel among congregations for Sunday services.

Using the dramatic reading "Look to the Rock" written for this purpose by MHA member and historian John L. Ruth of Harleysville, Pa., these sixteenth-century Anabaptists come into the twentieth-century to share their testimonies and timely observations about today's church as they "see it."

Following their twenty-minute dialogue, Georg, Conrad, and Felix turn to the audience for discussion and questions. "This chance to crack open some issues in our church which haven't been discussed for a while is the most valuable result of our visits," claimed Ken Reed from Paradise, Pa., the "Felix Manz" on his three-member team. "People need to come out with their feelings, to understand better themselves and their tradition."

Discussions have varied from church to church, but many pastors affirm the teams efforts and report positive impressions from their members. "Some people are concerned about overdoing this Anabaptist emphasis, but I feel we need to be reminded of the past," noted Harold Book, minister of the Paradise Mennonite Church. "We had a lengthy discussion in our service, but it was worthwhile."

Copies of the script are available from MHA headquarters, 2215 Mill Stream Road, Lancaster, PA 17602. Write for price and orders.

Education Helps Indian Women Keep Pace

An education program for Indian women in the Chaco of Paraguay has been started to help them keep pace with their rapidly changing sociocultural roles.



Chulupi mother and child at a short course for teachers' wives.

As the Indians move from their former nomadic way of life to a working or farming lifestyle, the women need help to reorganize the new shape of their role as wives, mothers, family educators, and members of society, noted the Indian Set them Board and Light to the Indians, two Paraguayan Mennonities outreaches to the Indians, in their proposal for the program.

Much work with the Indians has concentrated on guiding the men toward a enew way of life. But in Indian cultrure the woman is actually the head of the family. She too needs preparation to take leadership responsibility in the new situations into which her family is moving.

"Colonization has changed the role and responsibility of Indian women," explained Ann Klassen of Winnipeg, Man, who directs the women's education program. "They are now responsible for sending their children to school and keeping the family clothes in order. The traditional way of child training has changed."

To help the Indian women adjust, the Indian Settlement Board and Light to the Indians proposed the current education program which they, along with Mennonite women's groups in the Paraguayan Mennonite colonies, are financing.

Besides basic elementary education, the Chulupi and Lengua women are taught health and hygiene, nutrition, child care, family planning, housekeeping, sewing, Bible and recreation.

Becoming sedentary also involves a

Council Reviews Home Ministries Efforts

Home ministries administrators from North America Mennonite and Brethren in Christ agencies including Mennonite Central Committee sat down to talk about their work recently in Chicago, Ill.

Known as the Inter-Mennonite Home Ministries Council, the group includes administrators of programs in Voluntary Service, church planting, relief and disaster service, offender ministries, and minority ministries. The Council serves as coordinating function, said Secretary John Eby, Elkhart, Ind., with the basic purpose of fellowship, information sharing, and consultation on common interests in home ministries of our various agencies. Palmer Becker, Newton, Kan., is chairman.

The Council heard a report of the community ministries seminar it sponsored last fall in Wichita, Kan. Participants at the seminar said they felt some distance between themselves and the larger church which "owns" the programs, but for which it provides too few resources and direct involvement with ministry workers. The Department of United States Ministries of MCC will spearhead the Council's efforts to provide resources to community ministries persons.

In a major section of the meeting, each participant talked about his office's current or developing efforts in home missions and service.

New Haven Church Dedicated

The Bible Fellowship Church in New Haven, Conn., was dedicated at a special service held on Apr. 20. One hundred and fifty persons were present.

Purchased last September in a predominately black section of the city, the building was renovated to be suitable for worship and serve as a church center. The pastor, Adam Esbenshade, and his wife, Alta, live in an upstairs apartment.

Volunteers from several Lancaster, Pa, area churches contributed labor for the renovation. Much of the electrical work, plumbing, masonry, and carpentry was done by volunteers. Building materials were also contributed. At the dedication recognition was given to those who contributed labor and funds.

The New Haven congregation, currently with II members, has undertaken to pay half of the \$42,000 mortgage over a 14-year period.

During the past six years the New Haven ministry has been carried on in a leased building which served mainly as a youth center. change in diet for the Indians, requiring nutrition education for an Indian woman. "She needs to know which foods will help to grow strong bodies. Education in the area of nutrition and health is very important," Klassen said.

Faculties Respond to Education Thrust Issues

On Apr. 14, the Thrust Planning Task Force, a group of Mennonite school representatives who have been responsible for overall planning of the Education Thrust, met in Chicago for their ninth and final meeting. They convened for the purpose of (1) looking at their schools' responses in the seminars on campus, (2) laying groundwork for faculty involvement at Assembly 75, and (3) assessing the strengths and weaknesses of the Churchwide Thrust on Education. Currently the six members are formulating responses to the Thrust process, including recommendations to the Mennonite Board of Education.

During the past few months the three Mennonite colleges, two seminaries, and about half the high schools have held "seminars on campus" for the purpose of looking at and responding to—as church school faculties—feedback that's been coming in from congregational people concerning the educational tasks of the Mennonite Church.

The seminars on campus are an important element of the Churchwide Thrust on Education, a special emphasis in the Mennonite Church in the 1973-75 biennium designed to refocus the church's educational task. Coordinating the Thrust is the Mennonite Board of Education.

Early in the Chicago meeting Roy Hartzler gave a report on the seminars on campus which had taken place the preceding 2 1/2 months. The school representatives on the Planning Task Force confirmed his report, a summary of which follows

Eastern Mennonite High School, Harrisonburg, Va.; Christopher Dock Mennonite High School, Lansdale, Pa.; and lowa Mennonite School, Kalona, Iowa; engaged in similar processes in their all-day seminars. After hearing what the church is saying about Mennonite education, each school had discussion which resulted in several concrete proposals.

EMIS (Jan. 90) — Agreed on three questions, with 14 specific suggestions for dealing with the issues: (1) "How can we better help students to find and affirm genuinely Christian values and beliefs?" (2) "How can we help EMHSers better relate to and become an asset to their home MYEs and congregations?" and (3) "How can we make Christian education available to our entire brotherhood and avoid becoming a school only for the upper-class and college-bound students?"

CD (Feb. 17) — Identified two overarching concerns in response to Thrust feedback: (1) The CD faculty needs to make a clear statement of the school's educational and spiritual values and objectives; and (2) CD should work with Franconia Mennonite Conference in developing a "master plan" for the total educational needs of the conference, from elementary age through senior adults.

IMS (Feb. 22) — Focused on three issues:
(1) Conduct and discipline of students,
(2) teacher turnover, and (3) spiritual
life of the faculty. In a follow-up meeting
the IMS faculty dealt with practical
implications of thee issues.

Bethany Christian High School and Belleville Mennonite School had more

limited versions.

The three Mennonite colleges also held seminars on campus. Eastern Mennonite College and Seminary (Feb. 11) and Goshen College (Feb. 27) met in afternoon faculty meetings. No plans for specific action resulted from these semi-

nars.

Hesston College (Feb. 17) prepared for their all-day seminar by meeting on Dec. 10 and 19, 1974, in small groups, outlining Hesston's objectives and purposes in six primary areas. On Feb. 17 a dozen overall goals were pinpointed, along with a decision to (1) dearly communicate those 12 objectives to the church and (2) call together representatives from six western district conferences for counsel as to how Hesston can help meet "continuing education" needs in conference and concretational settines.

In an all-day (Feb. 26) meeting entitled "Seminary Education: Privilege or Priority?" students and faculty of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., looked at the church's expectations and possible implications for



The Thrust Planning Task Force meeting in Chicago, clockwise from left: Daniel Yutzy, Joe Hertzler, John Lapp, and Bill Mason.

change at the seminary. After much discussion, three areas were stressed as needing particular attention: (1) closer relationships to congregations—"back home" and in the Elkhart-Goshen area, (2) communication skills should be emphasized more, and (3) how can the seminary better help meet minority congregations leadership needs? Follow-up is in the hands of a senior seminar group.

The church school faculties' work in the seminars on campus becomes part of the Thrust momentum toward Assembly 75 August 5-10 in Eureka III.,—a time when Mennonite schools will respond to the church concerning Thrust issues. The Mennonite Board of Education anticipates much faculty involvement at Assembly 75, an opportunity again to interact with congregational people concerning crucial educational issues confronting the Mennonite Church.

Complete reports from each of the 11 major Thrust Weekends, held throughout the fall and winter, are now available from the Mennonite Board of Education, 1700 S. Main Street, Goshen, IN 46526. Cost: one dollar for all eleven, or 25 cents per single report.

mennoscope

O. N. Johns, of Louisville, Ohio, died on Apr. 23. He was known in the church as a bishop in the Ohio and Eastern Conference. He also served as a member of the Publication Board.

Eastern Mennonite Seminary Chorus from Harrisonburg, Va., will present a concert on May 11 at 7:30 p.m. in the new 2,000-seat Laneaster Mennonite High School auditorium-gymnasium. The chorus, under the direction of Roy D. Roth, will sing spirituals, special arrangements of familiar hymns, and a variety of choral works from Reformation times to the pres-

ent. The group will also present The Trial of Michael Sattler, a 15-minute drama. The seminary group's weekend schedule includes appearances in the Philadelphia area, at an LMH chapel service, and at Manheim Mennonite Church.

Ernst and Ruth Harder, General Conference Mennonite missionaries in Montevideo, Uruguay, for seventeen years, have terminated their appointment under the Commission on Overseas Mission. Harder headed the seminary for a number of years. Since Apr. 1, they have been living in North Newton, Kan. Ernst has been

accepted into the clinical-pastoral education program at Prairie View Mental Health Center, Newton, from June 2 to

Aug. 8

Half an inch of rain failed to dampen the spirits of buyers and onlookers at the 8th annual West Coast Mennonite Relief Auction and Sale on Saturday, Apr. 5, near Reedley, Calif. Preliminary figures show that \$56,000 was taken in through the auction and sale of antiques, quilts, baked goods, rummage, needleeraft, used furniture, etc., according to Alvin Fast, sale treasurer.

Word has now been received that equipment for the 10,000-watt radio station, Radio-La Coz Del Chaco, arrived in Asuncion, Paraguay, on Apr. 8. As soon as road conditions permit, the shipment will be transported via truck to the site in the Chaco. Jack Hoeppner, Radio Southern Manitoba engineer, will supervise the installation. Hoeppner expects to have the station on the air by July 15. At a meeting which was held last fall in the Chaco the three colonies of Menno, Fernheim, and Neuland, and the Evangelical Mennonite Conference (EMC) Board of Missions with headquarters at Steinbach, Man., agreed to jointly build and operate the new station. The colonies in the Chaco have donated the land for the studio and transmitter sites. They are also re-

\$125,000.

Eastern Mennonite College has awarded 1975 faculty research grants to English
department chairman Omar Eby, music
instructor Carol Ann Weaver, and history
professor Samuel L. Horst. The grants
are awarded annually on a competitive
basis by the faculty research committee
which seeks to encourage creative activity
by faculty in their particular felds.

sponsible for the importation of the

equipment. The EMC Mission Auxiliary

has taken responsibility for the construc-

tion costs which are projected to come to

The Mennonite Historical Society of Alberta and Saskatchewan ratified a new constitution at its annual meeting in March in Calgarry, Alta. The society, formerly known as the Western Canada Mennonite Historical Association, also agreed to approach Rosthern Junior College about using some of its facilities for archives. It was announced that Mennonite Life has agreed to have one of its four issues per year produced by the Mennonite Historical Society of Canada, of which MHSAS is a part. This agreement covers three years, beginning in 1976.

A new academic credit system will go into effect at the beginning of Eastern Mennonite College's 1975-76 academic year this fall. Registrar Paul T. Guengerich said that the current "course unit" setup will be replaced by a new "credit hour" system which will conform more

closely with most colleges' semester hours.

A pilot Bible eamp for high school youth has been planned for July 27-Aug. 2 at Rocky Mountain Mennonite Camp in Colorado. The eamp, sponsored annually by district conferences of the Mennonite Church and General Conference Mennonite Church, will receive additional assistance this year from the General Conference's Commission on Education. Special resource person for the camp will be Vernard Eller, author of The Most Revealing Book in the Bible, The Simple Life, and The Mad Morality.

Some 350 high school students and youth group sponsors from various denominations assembled at Eastern Mennonite College Apr. 4-6 to grapple with the meaning of Christian discipleship. Wayne C. Augustine, a public school teacher and youth counselor from East Spring-field, Pa., spoke four times on the theme, "Walk the Talk — in Faith, Obedience, and Love." Music, dramatic skits, special interest workshops, interaction groups, and testimony periods were integral to the weekend.

Raymond Bender was ordained a deacon to serve in the Cherry Glade congregation on Apr. 13. Ivan J. Miller, Alvin Swartz, and Elmer H. Maust were in charge of the service. Bender's address is R. 2, Accident, MD 21520. Tel. (301) 826-8249.

A Civilian Public Service (CPS) reunion will be held at Belton, Montana, in July. A chartered bus will be available for those interested in attending. For full details, write Claude Maust, Springs, PA

Craigwood, a children's mental health center, is looking for an executive director. Write MCC Ontario, 50 Kent Ave., Kitchener, ON N2G 3R1, for further information

Jack Singletary, of Plains, Ga., a member of the Society of Friends, donated 27 head of cattle yielding 7,800 pounds of boned beef for the feeding of the poor through Sam Gehman of Colquitt, Ga., and Mennonite Ceutral Committee. The meat was processed by volunteers and interested friends.

Youth groups looking for weekend and one-to-two-week service opportunities this summer contact Linda (Alderfer) Welty, Mennonite Board of Missions, Box 370, Elkhart, IN 46514. Linda is compiling a list of projects which includes church painting, cleaning up wheelchairs, and home repair. Service project lists provide data concerning types of assignments and locations which range from Calling Lake, Alta, to Carlsbad, N.M.

The Sao Carlos (Brazil) Mennonite Church invited missionary Cecil Ashley and son Marcos from Sao Paulo for three special services on Mar. 22 and 23. Along with Cecil's preaching, the two provided several guitar and mouth organ duets. Margaret Ashley now teaches public health and first aid two nights weekly at the school where Marcos is a student. "Even though it adds to the work load we believe the Lord opened this door of contact with some 200 community youth," wrote Ashleys, who have served in Brazil since 1960 with Mennonite Board of Missions.



Beatrice and Paul Roth

Paul Roth, a counseling pastor and Home Bible Studies director for Mennonite Broadcasts, Harrisonburg, Va., and his wife, Beatrice, left for Trinidad on Apr. 22 to fill in during Paul Kratzes' furlough May through August. The Kratzes direct the Way to Life follow-up work in Trinidad with Virginia Mennonite Board of Missions and Charities. The Board had hoped to find a national to fill in during Kratzes' absence. Aaron King, former missionary to Cuba and Mexico, will handle the counseling for Mennonite Broadcasts during Roth's absence. Roth also is assistant pastor of Ridgeway Mennonite Church in Harrisonburg.

Ruby and Mervin Sutter of Sarasota, Fla., are donating 12,000 hens, which is most of their flock, to be processed, canned, and sent to India through Mennonite Central Committee. The men of their church came during the night of Apr. 28 to load them on two semitrailers and the local churches are underwriting to pay for the canning. The cans will contain whole chickens and broth. The canning will be done in Georgia, Paving for this service was the idea of the local brotherhoods.

The three-act play, John Kline, A Brother in Reality, will be presented in the Colon, Mich., elementary gymnasium on May 11 at 7-00 EDST. The presentation, a part of the 450th anniversary observance of the Anabaptist movement, is being sponsored by the Southern Michigan Mennonite churches. The cast is comprised of members of Shore Church.

In only seven months, mission investment loans to Mennonite Board of Missions for Greencroft Center renovation have exceeded the goal of \$750,000, reported David C. Leatherman, treasurer. "We wouldn't have expected to reach it this soon," he said. To Apr. 21, the Board had received \$777.644 for the Greencroft project. According to Greencroft Administrator Gene Yoder, expenses for renovation are in line with original projections, although costs have been added for additional renovation, including installation of a sprinkling system, restaurant, equipment, and more extensive remodeling of retirement living apartments. Income from resident office rentals and restaurant operation will be used to repay the loans within 10 to 15 years.

Two hundred and sixty-two degree candidates participated in the 77th annual Goshen College commencement on Apr. 20 in the Goshen College Union Auditorium, with 46 receiving Bachelor of Science in Nursing, 47 Bachelor of Science in Education, and 169 Bachelor of Arts degrees. In his commencement address Harold J Schultz, president of Bethel College, told graduates to look for the third dimension in life of insight and depth and to add that to the dimensions of time and space as they continue through life.

"A Woman and Her Family Relation-

ships" will be the theme of a Heart to Heart Fellowship retreat scheduled July 17-19 at Harrisonburg, Va. The Heart to Heart staff of Mennonite Broadcasts will participate in the celebration which will include: an informal tea, a tour of Heart to Heart headquarters, inspiration, and fellowship. The retreat will bring together fellowship groups and their leaders, but other homemakers are welcome. For details write to Box 472, Harrisonburg, VA 22801.

A top-of-the-list Voluntary Service opening in Blue Diamond, Kv., calls for a program director couple, young or old. It needs to be a two-year commitment and the volunteers must want VS and they must want Appalachia." Interested persons may contact John Lehman, Mennonite Board of Missions, Box 370, Elkhart. IN 46514.

Lisa Anita was born to Ruth and Jon Beachy on Apr. 3. The Beachys serve as overseas associates with Mennonite Board of Missions in Paraguay.

New members by baptism: two at Clarence Center, Akron, N.Y.; eleven at Waterford, Goshen, Ind.; and eight at Yoder, Kan.

Change of address: Robert Hartzler, 1406 N. 4th Avenue, Washington, IA 52353 (after June 15).

hirths

'Children are an heritage of the Lord" (Psalm 127:3)

Beidler, Donald M. and Anita J. (Freed), Ephrata, Pa., third child, second son, Lyle Kent, Apr. 16, 1975

Birky, Dale and Connie (Maynard), Columbia Falls, Mont., fourth child, first daughter, Jodi Rhea, Feb. 4, 1975.

Brenneman, Robert and Rachel (Cross), Belleville, Pa., third son, Robert Eugene II, Mar. Derstine, Larry and Althea (Moyer), Bridge-water Corners, Vt., third child, second son,

Apr. 1, 1975. Eckert, Paul H. and Karen (Ebersole), Akron, Pa., third daughter, Katie Marie, Feb. 25, 1975. Graber, David and Patti (Bechtold), Tremont,

Ill., second child, first son, T.J., Apr. 1, 1975. Hershberger, Royce and Lynn (Miers), Mil-ford, Neb., second child, first son, Jeremy, Apr.

High, Jesse R. and Brenda, Ephrata, Pa., first child, Roger Lee, Apr. 11, 1975. Larrew, Frank and Roxie (Kauffman), Aurora,

Larrew, Frank and Roxie (Kaumman), Aurora, Ore, first child, Ryan James, Apr. 9, 1975. Lehman, Daryl R. and Rhoda (Sollenberger), Alta Verapaz, Guatemala, first child, Marta Joy, born on June 30, 1973; adopted on Jan. 31, 1975

Lovett, Robert and Diana (Mullen), Medway, Ohio, first child, Rebekah Anne, Mar. 27, 1975. Martin, Willard and Mary Ellen (Kauffman) State College, Pa., second son, Derek Chad, Apr. 6, 1975.

Miller, Ron and Angie (Wallace), Chillicothe, Ill., second son, Blake Brian, Mar. 25, 1975. Nolt, Ronald B. and Helen (Hess), Ellicott City, Md., second daughter, Dana Jeanine, Apr. 9, 1975.



Small Business Management Seminar

Strategy and Technique

June 6-7, 1975 Goshen College Goshen, Indiana

Seminar Chairman: Rudolf Dyck, assistant professor of business and instructor of Seminar in Small Business Problems

Keynote Address

"The Entrepreneur in Society" Art Decio, chairman of the board, Skyline Corporation, Elkhart, IN

Other Topics "Management by Objective for the Small

Prof. Terry Hercus, faculty of administrative studies, University of Manitoba, Winnipeg, MB

"Cash Flow Projections: A Decision Tool" Michael A. Lang, C.P.A., Arthur Andersen & Company, Chicago, IL

"Marketing Strategies for Small Business" Dr. Peter S. Carusone, chairman of department of marketing, College of Business Administration, Wright State University, Dayton, OH, Co-author of Small Business Management (McGraw-Hill, 1972).

"Financial Sources and Strategies" Robert I. Gastineau, assistant district director for management assistance, Small Business Administration, Indianapolis, IN

General Information

To Register: Early registration is recommended.

Schedule: Seminar hours will be from 12:00 noon to 5:00 p.m. on Friday, June 6, and from 9:00 a.m. to 4:00 p.m. on Saturday, June 7, Luncheon will be at 12:00 noon both days. Coffee will be served midway during each session.

Cost: \$20 per person includes two luncheons and coffee service. Spouses are wel-

The purpose of the Small Business Management Seminar is to acquaint participants with management concepts specifically useful for smaller businesses. It is designed for all persons with an interest in small business management including ownermanagers and prospective entrepreneurs.



For more information about the Seminar and the 3 1/2-week college-level course, Seminar in Small Business Problems, which is open to interested persons, write to:

Rudolf Dyck Department of Business and Economics Goshen College Goshen, Indiana 46526

Gospel Herald

Powell, Lester and Shirley, Amboy, Ind., third child, second son, Jeremy Lee, Mar. 29, 1975

Stutzman, Jerry and Judy (Yoder), Washington, Iowa, first child, Carisa Jelene, Apr. 14, 1975.

Stutzman, Tim and Naomi (Munter), Kalispell, Mont., first child, Landis Edward, Jan. 14, 1975. Weinert, Dan and JoAnn (Strunk), New Carlisle, Ohio, first child, Mary Elizabeth, Apr. 15, 1975.

Yoder, James and Mary Jo (Klonowski), Hartville. Ohio, second child, first son, James Eric, Apr. 14, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Adair — Kauffman. — Robert Adair and Patricia Kauffman, both from First Dayton Mennonite cong., Dayton, Ohio, by Vincent Frey, Mar. 22, 1975.

Brown — Stevens. — Charles P. Brown, Grants Pass cong., Grants Pass, Ore., and Janet Stevens, Baptist Church, Grants Pass, Ore., by Stanley Brown, Mar. 14, 1975.

Fox — Smoker. — Amos W. Fox, New Holland. Pa., and Darlene Smoker, Morgantown, Pa., Conestoga cong., by Harvey Z. Stoltzfus, Apr. 5, 1975.

Kolb — Nafziger. — Matthew Kolb, Jr., Royersford, Pa., and Kathy Nafziger, Spring City, Pa., both from Vincent cong., by Matthew Kolb, Sr., Apr. 5, 1975.

Kob, Sr., Apr. 5, 1975.

Musser — Burkhart. — James M. Musser, Reinholds, Pa., Gehman cong., and Susan Kay Burkhart. Denver, Pa., Bowmansville cong., by Luke L. Horst, Apr. 12, 1975.

Ringler — Horst. — Edwin O. Ringler and Darlene F. Horst, both from East Earl, Pa., Bowmansville cong., by Luke L. Horst, Mar. 8, 1975. Whicker — Bennett. — Charles Whicker and

Joan Bennett both from Prairie Street cong., Elkhart, Ind., by Russell Krabill, Mar. 29, 1975. Witmer — Bair. — Leon H. Witmer, East Earl, Pa. Monterey cong., and Anna Bair, New Holland, Pa., United Methodist Church, by Fred Lowery and Cordon Zode, Apr. 19, 1976.

Lowery and Gordon Zook, Apr. 12, 1975.
Zimmerman – Sollenberger. — Roy Zimmerman, Stevens, Pa. Ephrata cong., and Esther Sollenberger. Holtwood, Pa., New Providence cong., by Wilbert Lind and Clyde Hostetter, Apr. 12, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Ebersole, Walter W., son of Amos R. and Clara (Whisely Ebersole, was born at West Done-gal Tup. Pa. Aug. 13, 1901; died of cancer at July 10, 1902; died of cancer at July 16, 1923, he yr. 8, 1925, seef 74; vo. 1949; fo. 1923, seef 74; vo. 1949; fo. 1923, seef 74; vo. 1949; fo. 1924; died of cancer at July 16, 1924; died of Learner at July 1924; died of

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Church, where funeral services were held on Apr. 12, in charge of Jay Bechtold and Russell J. Baer; interment in Good Cemetery.

Eby, Warren Leaman, son of Sem and Minnie (Leaman) Eby, was born in Gordonville, Pa., Nov. 4, 1907; died of a heart attack at the home of his son on Mar. 13, 1975; aged 67 y. On Oct. 18, 1928, he was married to Kathryn H. Shearer, who survives. Also surviving is one son (Donald S.), one daughter (Thelma K. — Mrs. Milton Landis), 6 grandchildren, one brother (John W.), one sister (Verna - Mrs. Elmer H. Kreider), one stepbrother (Ira I. Buckwalter), and one stepsister (Mae - Mrs. D. Lester Hoover). He was a member of the Paradise Mennonite Church, where funeral services were held on Mar. 15, in charge of Harold Book and Clair Eby: interment in Paradise Mennonite Ceme-

Erb. Allen H., son of Tillman and Lizzie (Hess) Erb, was born near Newton, Kan., Dec. 9, 1888; died at Bethel Hospital, Newton, Kan., Apr. 3, 1975; aged 86 y. In 1912 he was married to Stella Cooprider, who preceded him in death in 1959. In 1964 he was married to Malinda Liechty, who survives. Also surviving are 2 foster daughters (Mildred and Margaret Mahoney) and 7 brothers and sisters (Mabel Kauffman, Paul, Ruth — Mrs. Clarence Ebersole, Jacob, Amy — Mrs. Nicholas Yoder, Tillman, and Leah Amy — Mrs. Nicholas Toder, Hilman, and Lean — Mrs. Alvin Yordy). He was preceded in death by one foster son (Albert Tevis) and one sister (Anna King). He was ordained to the ministry in 1912 and to the office of bishop in 1939. He served pastorates in Kansas, Colorado, Oregon, Montana, and Nebraska. He was a member of the Whitestone Mennonite Church, where funeral services were held on Apr. 6, in charge of Jerry Weaver, assisted by James Hershberger and Earl Buckwalter; interment in West

Liberty Cemetery Frey, Fannie B., daughter of John and Amanda (Horst) Martin, was born in Washington Co., Md., July 15, 1893; died of heart failure at Menno Haven Rest Home, Chambersburg, Pa., Apr. 2, 1975; aged 81 y. On Dec. 19, 1916, she was married to David B. Frey, who survives. Also surviving are 3 sons (Irvin M., Adin L., and Preston M.), 5 daughters (Lista - Mrs. Paul J. Martin, Catherine - Mrs. Harold E. Martin, Miriam - Mrs. Melvin H. Horst, Beulah - Mrs. Marlin Shank, and Lois - Mrs. Ira M. Martin), and 2 sisters (Mrs. Mary H. Martin and Mrs. Esther Martin). She was a member of the Chambersburg Mennonite Church, where funeral services were held on Apr. 5, in charge of Omar R. Martin, Amos Martin, and Harold Hunsecker; interment in Chambersburg Mennonite Church Cemetery.

Hartzler, Sadie, daughter of Mr. and Mrs. Amos Culp, was born near Nappanee, Ind., Sept. 13, 1890; died at Memorial Hospital, South Bend, Ind., Apr. 8, 1975; aged 84 y. On Sept. 1, 1912, she was married to Earl Hartz-ler, who preceded her in death on Sept. 26, 1969. Surviving are one daughter (Eunice— Mrs. J. C. York), one son (Floyd), 6 grandchil-dren, and one sister (Mrs. Lucy Ringo). She was a member of the North Goshen Mennonite Church, where funeral services were held on Apr. 11, in charge of T. H. Brenneman, Don Brenneman, and Jack Oxenrider; interment in

Miller Cemetery. Hershberger, Venus, son of Emanuel and Lucinda (Stutzman) Hershberger, was born in Holmes Co., Ohio, May 7, 1886; died at Wal-nut Hills Nursing Home, Walnut Creek, Ohio, Mar. 20, 1975; aged 88 y. He was married to Ella Miller, who preceded him in death in 1949. Surviving are 5 children (Miller, Titus, Clair, Oneta - Mrs. Glenn Immel, and Evelyn - Mrs. Roy Schlabach), 28 grandchildren, 16 great-grandchildren, and 2 sisters (Alma and Ada — Mrs. Clarence Zuercher). He was a member of the Walnut Creek Mennonite Church, where funeral services were held on Mar. 23, in charge of Ery Schlabach and Homer Kandel: interment

in the church cemetery. Lehman, Paul F., son of Joseph E. and Eleonora (Frey) Lehman, was born in Greene Twp., Pa., May 22, 1907; died of a heart attack at his home in Chambersburg, Pa., Apr. 8, 1975; aged 67 y. On May 3, 1939, he was married to Margaret Paxton, who survives. Also surviving are 3 sons (Marlin L., D. Ralph, and Joseph E.), one daughter (Marie — Mrs. J. Eldon Eby), 2 brothers (Amos F. and Howard F.), and one sister (Rhoda - Mrs. Harold M. Herr) He was a member of Chambersburg Mennonite Church, where funeral services were held on Apr. 11, in charge of Omar R. Martin and Preston Frey; interment in the Chambersburg Mennonite Church Cemetery.

Lichty, Mary, daughter of Simon J. and Sarah (Beachy) Lichty, was born near St. Paul, Pa., Nov. 21, 1888; died at her home in Oakland, Md., Feb. 9, 1975; aged 86 y. Surviving are 2 sisters (Fannie — Mrs. John Stutzman and Lizzie — Mrs. J. D. Swartzentruber) and one brother (Ross). She was preceded in death by 4 brothers (Jonas, Noah, Daniel, and Roy) and one sister (Dora - Mrs. D. L. Swartzentruber). She was a member of the Mennonite Church. Funeral services were held at the Gortner Union Church in charge of Paul Bender and Melvin Nussbaum; interment in Gortner Church Cemetery.

Schrock, Bena, daughter of Daniel and Susan (Brunk) Roth, was born at Albany, Ore., Sept. 20, 1900; died of cancer at Corvallis, Ore., Nov. 18, 1974; aged 74 y. On Sept. 7, 1919, she was married to David Schrock, who survives. Also surviving are 3 sons (Vernon, Earl, and Dale) 3 daughters (Irene - Mrs. Loren Herbert, Pear Kotyo, and Opal - Mrs. Kenneth Kuhns), 30 grandchildren, 24 great-grandchildren, one brothgrantemateri, 29 great-grainemateri, one of other or (Daniel B.), and one sister (Anna — Mrs. William Whitaker). She was a member of the Fairview Mennonite Church, where funeral services were held on Nov. 20, in charge of Roy Hostetler and Verl E. Nofziger; interment in Willamette Memorial Park.

Whitamette Memorial rark.

Shoemaker, John W., son of Martin V. and
Mary Ann (Yeager) Shoemaker, was born in
Letterkenny Twp., Pa., Oct. 9, 1884; died of
heart failure at the Chambersburg Hospital, Chambersburg, Pa., Apr. 16, 1975; aged 90 y. On Mar. 28, 1915, he was married to Emma H. Horst, who survives. Also surviving are 2 sons (Norman H. and John J.) and 2 brothers (Samuel and Alfred). He was a member of Chambersburg Mennonite Church, where funeral services were held on Apr. 18, in charge of Omar R. Martin and Herbert G. Lindewurth; inter-ment in Chambersburg Mennonite Church Cemetery

Stauffer, Christian G., son of Jacob and Phoebe (Guth) Stauffer, was born in Milford, Neb., May 6, 1883; died at Seward Memorial Hospital, Seward, Neb., Feb. 4, 1975, aged 91 y. On Mar. 14, 1910, he was married to Anna M. Rediger, who preceded him in death. Surviving are 4 sons (Harry, Sterling, Ezra, and Edward), 2 daughters (Kathryn and Phoebe — Mrs. Warren Burkey), 17 grandchildren, and 19 greatgrandchildren. He was preceded in death by 9 brothers and sisters and 3 grandchildren. He was a member of East Fairview Mennonite Church where funeral services were held on Feb. 7, in charge of Oliver Roth and Norman Beckler; interment in the church cemeter

Steinman, Daniel G., son of Daniel H. and Steinman, Daniel G., Son of Daniel H. and Barbara (Gascho) Steinman, was born in Wilmont Twp., Ont., Aug. 12, 1893; died in Wilmont Twp., Apr. 14, 1975; aged 82 y. On Jan. 4, 1921, he was married to Catherine Erb, who preceded him in death on Mar. 4, 1859. Surviving are 8 children (Olin, Mahlon, Wallace, Alvin, Orval, LaVerne, Violet — Mrs. Robert

McCormick, and Loretta - Mrs. Elroy Lichti). 21 grandchildren, one great-grandchild, one brother (David Steinman), and one sister (Barbara Steinman). He was a member of Steinman Mennonite Church, where funeral services were held on Apr. 17, in charge of Elmer Schwartzen-truber and Vernon B. Zehr; interment in the church cemetery.

Yoder, Hannah L., daughter of Jacob J. and Sarah (Lederman) Yoder, was born in Daviess Co., Ind., Apr. 4, 1899; died Apr. 1, 1975; aged 75 y. Surviving are 2 brothers (John L. and Henry L.) and 3 sisters (Mrs. Fannie Raber, Sarah, and Rose Yoder). Three brothers and 4 sisters preceded her in death. She was a member of the Providence Mennonite Church, where funeral services were held in charge of Tobias Slaubaugh; interment in the church cemetery.

Yoder, Sanford Calvin, son of Christian and Anna Yoder, was born near Iowa City, Iowa, Dec. 5, 1879; died at Goshen, Ind., Feb. 23, 1975; aged 95 y. On Sept. 23, 1903, he was married to Emma Stutzman, who preceded him in death on Nov. 7, 1972. Surviving are one daughter (LaVerne — Mrs. Carl Hostetler), 9 grandchildren, 3 great-grandchildren, and 4 sisters (Emma, Bess, Cora, and Sade). He was preceded in death by one daughter (Margarite — Mrs. David Zimmerly) and one son (Myron). He was ordained to the ministry on June 8, 1911, and to the office of bishop on Sept. 21, 1913. He served the congregations at Chappell, Neb.; East Union, Iowa; and the College Church at Goshen, Ind. He also served as college president and seminary teacher. He was a member of the College Mennonite Church, where funeral services were held on Feb. 26, in charge of Levi C. Hartzler, J. Lawrence Burkholder, and John H. Mosemann; interment in Violette Cemetery

Zook, Ellis R., son of Horace and Sally (Zook) Zook, was born in Topeka, Ind., Jan. 22 1899; died at Goshen, Ind., Dec. 4, 1974; aged 75 y. On Aug. 14, 1927, he was married to Mary Graber, who preceded him in death on Aug. 23, 1952. On June 26, 1955, he was married to Kathryn Miller, who survives. Also surviving are 2 daughters (Erma — Mrs. Charles Calhoun and Eunice — Mrs. James Little), one son (Mervin), 10 grandchildren, and one brother (Walter), and one sister (Ruth - Mrs. J. H. Woodward). He was a member of College Mennonite Church, where funeral services were held on Dec. 7, in charge of J. D. Graber and J. Robert Detweiler; interment in Violette Ceme-

Cover picture by Wallowitch; p. 346 by Burton Buller; p. 349 (right) by Ann Klassen; p. 350 by Dan Shenk

calendar

57th annual commencement, Eastern Mennonite College,

57th annual commencement, Eastern Mennonite College, Harrisonburg, Va., 4:00 p.m., May 25. World Missions Institute, Eastern Mennonite College campus, Harrisonburg, Va., June 13-21. Annual sessions of the Northwest Conference of the Mennonite Church, Tofield, Alta., July 4-6. South Central Conference, Pryor, Okla., July 18-20.

Virginia Conference Assembly, July 24-26. Indiana-Michigan Mennonite Conference public high school in Washington, Ind., July 24-27 Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10 Cross-Cultural Youth Convention, Missouri V

College, Marshall, Mo., Aug. 10-15. Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.

items and comments

Fragmentation Major Problem of Orthodoxy

Fragmentation into national groups is the major problem facing Eastern Orthodoxy in the U.S., a Carpatho-Russian leader said in Harrisburg, Pa. The nation's Orthodox churches are "unified in doctrine" but fragmented in administration because of ties with patriarchal seats in the old world, said Bishop John Martin, coadjuter of the American Carpatho-Russian Orthodox Greek Catholic Church.

"In order to have more organic growth of the church in America," he added, "this nationalism has to be dissolved. Otherwise there are duplications of buildings, personnel, and facilities, Somewhere in the next 20 to 50 years there has to be organic unity."

Public Morality and Private Morality

Despite evidence disclosed in the Watergate scandals, some "public morality" in the United States may actually be higher than the average in the so-called "private domain," according to a University of Minnesota political scientist and philosopher.

"We can frequently delude ourselves into believing that our private motivations and conduct are better than those of public figures whose weaknesses have been exposed," said Dr. Mulford Q. Sibley in addressing a public forum at Augsburg College on "Private Faith and Pub-

Dr. Sibley said Americans, in judging statesmen and political leaders, emphasize relatively minor infractions and neglect what ought to be more serious offenses." He said Franklin Roosevelt's ordering the deportation of 100,000 Americans and Japanese Americans to desert camps without trial and solely because of race was "far, far more heinous from a moral point of view" than former Vice-President Agnew's accepting rake-offs in matters involving public contracts. And yet, he observed, "Agnew probably will go down in history as a disgraced public official while Roosevelt will remain something of an untarnished hero."

Troubled Church Colleges: Most "Uncommitted"

Church-related colleges in financial trouble generally are those that are the most uncommitted, morally and spiritually, a leading Christian educator said in Los Angeles at the National Association of Evangelicals' 33rd annual convention. Philosopher-author Elton Trueblood of Earlham College, Richmond, Ind., said that on the other hand "Christian colleges that resist pressure toward pagan conformity on the whole are doing better financially

You are called to the heritage of nonconformity. . . . This will not be easy,' Mr. Trueblood told the audience, composed largely of administrators of small evangelical colleges. "Be the means of the renewal of our culture

Dr. Trueblood concluded: "I don't see any great hope for our civilization unless we can build up a great community of Christian intellectuals.

A special non-dinner banquet of fasting and prayer at the convention dramatized the stark needs of the world's hungry. Delegates were given small packets of millet - usually used as birdseed in America - instead of customary food. The five-ounce packets represented the average daily allotment of millions of persons in major food-deprived areas.

Rise in Vandalism Theft Worries Jamaican Churches

Churches in Jamaica are closing and barring their doors when caretaker security is not available because of the increases in vandalism and thefts. Caleb Cousins of a Methodist congregation attributed the losses to an "increase in the lack of reverence and concern for the spiritual."

Azariah McKenzie, general secretary of the Jamaica Baptist Union, said he believed the crimes were not "anticlerical" but the result of a "demoralized people who have lost their sense of value."

Urges Church Papers to Do Investigative Reporting

Syndicated columnist Jack Anderson told some 100 religious public relations people that church publications ought to do more investigative reporting. "I think it would be very useful for your publication to hire investigative reporters to dig out the facts," he said in a luncheon talk before the 46th annual convention of the Religious Public Relations Council in Washington, D.C.

Interviewed after his speech, Mr. Anderson was asked to expand on his comment about investigative reporting in the church press.

"If I were to urge any change at all," he said, "It would be to urge them (church publications) to be more crusading. They ought to have investigative reporters. Our churches ought to be the leaders in seeking out the truth. You don't get the truth from handouts, press releases, or press conferences

IRS Would Ask Private Schools' Proof They Don't Discriminate

Private schools (the large majority being religiously-operated) would be required to submit annual proof of racial nondiscrimination to qualify for federal income tax exemptions under an Internal Revenue Service proposal under consideration

The Council for American Private Education notes that while the proposed procedures concentrate on admissions and treatment of students, "they also could affect the racial composition of faculty and staff of private elementary and secondary schools."

IRS rules would mandate an annual public statement by each private (including parochial) school desiring to obtain or keep its tax exemption concerning its open admissions policy. Annual reports and three-year retention of all applications, scholarships, and employment files, with notations about the actions taken and reasons for each rejection would be required of each school.

Opposes Claim Mobutu Is Christian Threat

The head of Zaire's Protestant Church has challenged claims that President Mobutu Sese Seko is a threat to Christianity. In an interview published in Geneva, Switzerland, Dr. Itofo Bokambanza Bokeleale said that "Mobutism" — the Zairian president's policy of African "authenticity" — is not contrary to church interests.

Many of the Roman Catholic hierarchy have taken a more skentical view of "Mobutism," especially indications that the president sees himself as a messiah-figure.

A Delaware Lottery Flops

Sagging sales have prompted Delaware Gov. Sherman W. Tribbitt to halt the Loto Superfecta, a state lottery based on horse races, after only a month of operation. After a first-week high of 172,000 tickets sold at 50 cents each, sales plunged to less than 50,000 in the fourth week.

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How Vital Is Your Congregation?

Friday night, Teresa Dal Molin, then of Scottdale, Pa, writhed on the floor of her house with pain in her back. Suffering constantly from her back problem, she no longer knew what to do. Saturday, during a baptismal instruction class, their pastor suggested to Teresa and her husband, Luiz, she might want to be anointed in church the next day.

Sunday morning, there was a solemn quietness in the auditorium as Teresa knelt for anointing. Still pale from the pain, she arose with a mixture of hope and confidence in her eyes. The congregation was also moved with expectation.

A week later, Teresa was baptized. Shortly after that, she left for Brazil, her native land, where she would await her husband who was also baptized and who stayed to terminate his business. As she walked to the plane with two heavy handbags, her back was straight and she felt no pain. Several members of the congregation have visited the Dal Molins in their new Brazilian home, and Teresa's back continues strong.

Since that Sunday, last December, the congregation where the anointing took place has been witnessing the unfolding drama of Cod at work in other lives through more anointings, baptisms, and the sharing of burdens. Attendance is increasing and many church members come to the services expecting the unexpected.

Four years ago, when the new denominational structure was approved in Kitchener, Ont., word went out that the congregation would become the focus of attention and that everything would be done to enhance and strengthen the life of the local church.

Questions have since been raised about how effectively this is being done. Some feel too much attention has been given to peace and social concerns and not enough to evangelization. The Board of Congregational Ministries concerns itself most closely with congregational health, evangelization, and peace and social concerns. Balance is sought.

Unfortunately, this board has been hampered by a lack of funds to get on with its work. The staff has nevertheless struggled heroically to fulfill its assignment.

Now anyone knows churches cannot sit around and wait for denominational boards and committees to come in and bring new life. Somehow, there has to be a blending of the Holy Spirit, leadership, and church members to arrive at the vital congregation. Caring brotherhood must also develop before effective evangelization can come to pass.

But what about the congregations that lack size, leadership, or the spirit of brotherhood? How can they provide vital experiences for their members?

It is at this point that boards and dynamic congregations should get together to bear the burdens of the weak. Two reasons, among others, why this might not occur are: (1) the boards may be so busy struggling for their own existence they have little time or energy left to help those who need help and (2) the congregations showing some sign of vitality quickly become smug and self-satisfied.

It is essential, too, that the weaker groups be able to recognize their needs and know where to call for help.

There is a New Testament expression which indicates the goal of our concern: all should be done for the "edification of the saints."

If a congregation such as the one mentioned above experiences growth and inner renewal, that congregation has a responsibility to share its personal and material resources with others less fortunate, both through personal contact and through support of the boards encumbered with responsibility for congregational development.

Allegheny Conference has a congregational exchange program. During the month of April, the Scottdale congregation exchanged programs with Blough, near Johnstown, Pa., and both were enriched.

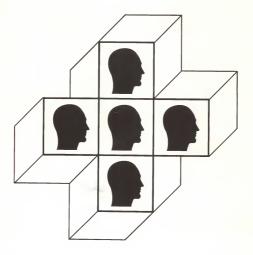
Perhaps from such an arrangement, congregations and the total church can be strengthened. Hopefully, by many means, the church can experience its fullest potential.

This year's General Assembly theme, "Citizens of Christ's Kingdom," should also contribute to our understanding of what it means to be an outpost of that kingdom.

Certainly, we as a church cannot afford to neglect the importance of every congregation. We will do so at our own peril. — David E. Hostetler

Gospel Herald

anabaptists four centuries later



A Meetinghouse issue featuring reports on the Church Member Profile, a study of five Mennonite and Brethren in Christ denominations.



Measuring a Vision

by Katie Funk Wiebe

Have you ever wondered -

- To what extent your fellow church members share their faith with others?
- If they are satisfied with the way the church is meeting their spiritual needs?
- How many go to church? to Sunday school? to prayer meetings?
 - If they conduct a family devotional period?
- What they think about stewardship? about cooperation with other denominations? about personal morality?
 - How strongly they value denominational identity?

The committee which sponsored the Church Member Profile, a survey of the nearly 200,000 members of five Mennonite and Brethren in Christ denominations in the United States and Canada, wondered about such questions. They wondered enough to try to find some answers. They decided they had functioned on the basis of opinion too long. Now they wanted facts.

This extensive research project, the results of which are now being published as Anabaptist Four Centuries Later, attempted to uncover new clues to questions frequently asked in a time of waning religious commitment: What can be done to deepen the faith of church members and to strengthen the influence of the church on their lives?

But another question was equally important to the researchers in this first serious attempt to use mass research methods to study the beliefs, attitudes, and activities of Mennonites and Brethren in Christ. According to Leland Harder, one of the directors of the project, the overarching purpose was to test whether these five groups which call themselves Anabaptists still retain the essential ingredients of the faith of their forefathers. Are they still Anabaptists in more than name?

The researchers were inclined to think that the answer

was yes, even while recognizing that church leaders have long debated whether this is still the case and even whether a particular view of Christianity—the Anabaptist view—should be taught.

The Anabaptist vision has long faded, many have claimed. In its place we have Zuieback and Lebkuchen, plain clothes, and dialects of Low German and Pennsylvania Dutch. Mennonite realities today are the kind that can be seen and touched and tasted. And often smelled, particularly on a Saturday afternoon when kitchen counters overflow with cinnamon rolls and rye bread. Mennonites have become an ethnocentric people, they insist. The Anabaptist vision is a luxury of a few elite, but a myth to the majority.

Among those supporting the opposing viewpoint was the late H. S. Bender, who was just as sure that the vision was still sound in twentieth-century society. Faith in a Christ who is Lord of all, burden-bearing, nonconformity, and nonresistance are still present among modern-day Anabaptists, he maintained.

So the question the researchers planned to test as scientifically as possible was whether the Anabaptist vision, if it is still being taught and caught, is reflected in the theology and social ethics of twentieth-century Mennovites.

Is the Anabapitst vision alive? But how do you measure a vision? How can you capture it and hold it down long enough to get its dimensions and description? As easily measure the hope which springs in the heart as dawn breaks or the dream which strays out of the night.

Sociologists of religion are no longer daunted by such large questions. Although they cannot give values to a people or set their goals, they can develop and test hypotheses about such values and goals that apply to a wide variety of individual persons. From the accumulated data, they can produce some hard facts about the group of people tested. And when hard facts move in, the more com-

Katie Funk Wiebe is a staff member at Tabor College, Hillsboro, Kansas, and writes a column which is syndicated to a number of Mennonite publica-

mon "common-sense" observations must move out.

Though this type of sociological research is fairly new to the Mennonites (a Mennonite Youth Research was conducted somewhat earlier), in 1969 the Curriculum Development Department of Mennonite Publishing House, Scottdale, Pennsylvania, was convinced it could help guide them in preparing curriculum materials for adults.

Its members felt a need to know more about these adults for whom they were preparing study materials. What did they believe about the church? about ethics? about prayer and witnessing? Without definite facts, they were limited to impressions, guesses, and casual observations. When working with large groups of people, this basis for writing curriculum materials becomes risky.

At the same time, a similar need was expressed by the Mennonite Board of Missions, Elkhart, to plan for more effective educational and promotional efforts in the congregations regarding missions.

The Fraternal Activities Committee of Mennonite Mutual Aid Association to whom they applied for funding was

tual Aid Association to whom they applied for funding was enthusiastic about the idea, but suggested the research should not be limited to one group of Mennonites. They appropriated \$2,500 to make a feasibility study.

Representatives of Mennonite bodies in the Mennonite Central Committee constituency were invited to discuss coperation in such a research project. Five groups agreed to work together: the Brethren in Christ Church, the Evangelical Mennonite Church, the General Conference Mennonite Church, the Mennonite Church, and the Mennonite Church.

An administrative committee was established representing the five groups with Paul M. Lederach, Scottdale, Pennsylvania, as chairman, and J. Howard Kauffman, professor of sociology at Goshen College, as director, and Leland D. Harder, professor of practical theology and director

TABLE 1-1 Baptized Members of Church Bodies, 1972

Churches	United States	Canada	Total	Percent of Total
PARTICIPATING CHURCHES:				
Brethren in Christ Church	9,145	1,454	10,599	
Evangelical Mennonite Church	3,136	- 1	3,136	
General Conference Mennonite Church	36,314	20,553	56,867	
Mennonite Brethren Church	14,767	17,982		
Mennonite Church	89,505	8,984	98,489	
SUPTOTAL	152,867	48,973	201,840	70.5
OTHER BODIES:				
Beachy Amish Mennonite Church	3,688	320	4,008	
Bethesda Mennonite Colony Conf.	35	100	135	
Church of God in Christ, Mennonite	6,543	2,183		
Chortitz Mennonites	_	1,800	1,800	
Evangelical Mennonite Brethren Conf.	1,821	1,645	3,466	
Evangelical Mennonite Conf.	=	4,000	4,000	
Evangelical Mennonite Mission Conf.		1,850	1,850	
Hutterian Brethren	6,322	14,100	20,422	
Old Colony Mennonites	_	3,193		
Old Order Amish Mennonite Church	22,375	650	23,025	
Old Order and Wisler Menmonite Church		2,100	8,200	
Reformed Mennonite Church	553	193	746	
Reinland Mennonites	_	800	800	
Sommerfelder Mennonites		4,000		
SUBTOTAL	47,437	36,934	84,371	29.5
GRAND TOTAL	200,304	85,907	286,211	100.09

of field education at Mennonite Biblical Seminary, as associate director. An initial grant of \$39,000 was provided by MMAA, augmented later by an additional \$10,000 contributed equally by the participating groups and MMAA. The project was launched.

The first task of the researchers was to find a way to ask the questions. They chose to use a questionnaire to be answered by selected persons within the 200,000 membership of the five groups. To prepare this questionnaire the study directors consulted some 176 Board and committee officers and staff executives in 18 meetings in the United States and Canada. The directors of a Lutheran research project (Merton Strommen, et al., A Study of Generations) were helpful in allowing certain items to be borrowed from a similar study they had done. Other sources of tiems and ideas to be tested came from other sociological studies (Charles Y. Glock and Rodney Stark, Christian Beliefs and Anti-Semitism) and the earlier Mennonite Youth Research project.

The next step was to select about 200 congregations from the 1,646 congregations in the five groups. Then they needed a random sampling of 25 to 30 members from each of these 200 congregations. The sample was to represent all categories of church members, old and young, male and female, rural and urban. I area and small congregations.

One hundred and seventy-four of the 205 congregations selected participated in the project. Twenty-nine declined to take part. Why? Some Canadian churches insisted that too many of their members were German-speaking and could not complete an English questionnaire. Several parts refused because they were personally not interested or too busy. A few thought their members would be unable to answer the questionnaire because of their non-Mennonite backgrounds.

The field work was conducted March through June 1972 with the assistance of pastors and research visitors.

Who finally answered the lengthy questionnaires needed to compile the data for Anabaptists Four Centuries Later? A total of 3,670 church members, or 70.5 percent of the 5,202 eligible church members originally selected, checked the booklets. Of these, only 79 questionnaires had to be discarded because they had not been adequately completed; 3,591 were used in the study.

The respondents were both active and inactive members, the faithful as well as the less faithful, resident and non-resident. Of this group 23 percent were single, 70 percent married and living with the original spouse, 4 percent widowed, 1.4 percent widowed and remarried, 0.3 percent divorced, 0.8 percent divorced and remarried, and 0.3 percent separated.

Compared to the national populations of the two countries, the respondents were more rural, with about a third living on farms and another third in rural nonfarm places. Their educational achievements was on a par with national populations, and their economic position as measured by income distribution a little above the national levels.

These 3,591 church members to whom Anabaptists Four Centuries Later is dedicated provide readers with a portrait of the nearly 200,000 Americans and Canadians who represent 70 percent of the total membership of Anabaptists in these countries and 37 percent of the worldwide membership of all Mennonite-related bodies. The three largest North American Mennonite bodies are included.

What problems did the committee encounter in conducting the study?

"Outside of the logistics of doing a massive study and the matter of finances, there have really been no problems," said Chairman Lederach in an interview. "There has been unbelievable good cooperation. Few congregations turned the directors of the study down. Pastors cooperated and brought the group together. We were able to enlist a good group of data-gatherers to administer the questionnaire and there was good follow-up of absentees. The project went very smoothly from the first agreement — there was just no difficulty in securing the cooperation of over 3,500 people."

A 400-page book of statistics, charts, historical material, and interpretations. What now? What's in it for the ordinary church member?

Lots.

"It will satisfy his curiosity," said Lederach. And most Mennonites are curious about themselves and fellow Mennonites. Now they can find out how people in their own groups responded to the multitudinous items about their faith, church life, and ethics listed in the questionnaire. The book is good for many hours of just browsing and satisfying the urge to know more.

For other readers it will mean they now have the hard data they have long wanted to help guide church action. "We now know something about the doctrines and beliefs and attitudes of the people in our churches," said Lederach. "So much of our church work boils down to my hunch against your hunch. For once we have something besides hunches to back up our individual positions.

"I hope that for the coming Writers' Orientation for The Foundation Series we will have a major input coming out of this study. It is important that we get a profile of Sunday school teachers, their educational level, their Bible knowledge. Because we now can find the factors which promote a program in church and which undermine it, we now know what to shoot for programmatically," he said

Of great interest to many readers will doubtless be the way the findings set forth in the book test the common stereotypes Mennonites have held of each other for decades. Now someone is suddenly holding up a polished mirror and saying, "This is what you really look like." In some cases, the new image may be disconcerting; in other instances, comforting.

Stereotypes, such as the GC are the most liberal, MCs are the most conservative, the BIC think they have a hot line to heaven, the EMC almost aren't Mennonites, and

the MB are the most pietistic, have long flourished like Kansas wheat in the spring sunshine.

"Even a thin slice of the findings explodes the stereotypes we have of each other as Mennonites," said Lederach. "It makes it impossible to make a sweeping statement with validity that the GCs are in one place and the MCs in another, and the rest are somewhere in between. This research has now put the lie to that notion. It is much harder to generalize with forty variables to consider."

The researchers point out that even comparing the five groups with each other according to some assumption about which has been most faithful and which least faithful to the Anabaptist vision to see where there is a significant difference in scale scores has uncertain results.

For example, MC ranks first on assent to the Anabaptist vision but last on voluntarism (the degree to which a member's circle in joining a church is free and commitment to the work is voluntary). GCMC ranks last on numerous scales but ranks first on support of Mennonite Central Committee and a number of ethical attitude scales. MB placed first in Bible knowledge but last in ethical-social concern. The BIC ranked first in evangelism but fourth in communal attachments (mutual dependency on one another for satisfaction of needs). EMC was tops in doctrinal orthodox but last in Anabaptist vision. Stereotyping becomes difficult when faced with such a variety of facts, and according to the researchers, the influence of the Anabaptist vision upon Mennonites and Brethren in Christ is difficult to determine from this approach.

When they compared all five groups with members of

- Gospel Herald -

Measuring a Vision Katie Funk Wiebe	358
Anabaptists: Then and Now Jim Juhnke	369
So What?	36
The Good Samaritan Updated Cora Askren	367
What Did We Hear? Paul N. Kravbill	368

Daniel Hertzler, Editor David E. Hostetler, News Editor Number 19

The Coppel Herald was established in 1908 as a successor to Goopel Witness (1805) and Herald of Truth (1864). The Coppel Herald is a religious periodical published weekly by the Memonite Publishing House, 60 Walnet Avenue, Scottlack, Sa. ceeps Subscription price (in U.S. oldan). 3875 per year, three years for \$22.75 Fe Every Hone Flans \$7.00 per year mailed to individual addresses. Eighty Percent Ham \$7.75 to Percent Ham \$7.00 per year mailed to individual addresses. Eighty Percent Ham \$7.00 to overeas addresses. Write to Customer Service for current rates, Change of address should be requested its weeks in advance. Send all material for publisheaton to Goopel Perfect, Servicing \$2.1508. Second-kas postage and a Stordale, Pa. 18985. Lithle-

TABLE 3-6 Percentage Distribution of Church Members by Denomination and Household Income

Income Class	MC N=975	GCMC N=531	MBC N=598	BIC N=523	EMC N=352	Weighted Total N=2977
Below \$3,000	6.4	7.9	8.7	4.8	5.4	7.1
\$3,000 = 5,999	12.7	17.3	16.1	13.0	9.9	14.7
6,000 - 8,999	21.2	27.9	23.9	27.0	16.8	23.9
9,000 =11,999	22,2	19.2	21.2	23.1	21.9	21,2
12,000 -14,999	15.2	12.4	14.4	14.1	23.0	14.3
15,000 -19,999	12,0	9.4	8.9	9.6	11.9	10.6
20,000 -24,999	4.8	2.3	3.0	5.0	7.4	3.8
25,000 -49,999	3.9	2.8	3.3	3.3	2,6	3.4
50,000+	1.5	0.8	0.5	0.2	1.1	1.0
Total	99.9	100.0	100.0	100.1	100.0	100.0
Median Income	\$10,311	8,667	9,184	9,675	11,452	9,608

other faiths — Catholic, Protestant, Jewish — insofar as data were available, their findings affirmed their thesis more conclusively that the Anabaptist vision was alive, for the groups scored substantially higher than members other faith systems on questions related to it. Even within the groups 60 to 80 percent of present church members expressed agreement with the basic principle of Anabaptism, although, not in all details. An additional 10 to 20 percent indicated uncertainty on issues such as church and state separation, nonresistance, opposition to military service, voluntary church membership symbolized by adult baptism, church discipline, and personal morality. Ten to 20 percent disagreed with the Anabaptist position.

Yet even this evidence of high-level faith commitment and ethical response when compared to other groups raised questions: Were these high scores the result of a particular doctrinal commitment or were the five groups behaving like other religious conservatives in America, as some scholars suspect? Could these findings have resulted without being an Anabaptist? Were church members actually being influenced by their historic tradition and heritage?

The researchers regarded as most conclusive that modern-day Mennonites do reflect the Anabaptist vision in theology and lifestyle the evidence available after the computer intercorrelated the more than forty scales dealing with aspects of the faith and life of the respondents. The goal of this process was to identify the scales which are the best predictors of the behavior and attitudes of the church members of the five groups.

They discovered that the ethnic community factor among the Mennonites and BIC was not nearly as great as commonly thought. Shoofly pie and Schinkefleisch are not the key factors to Mennonite reality as some maintain. The socio-religious factors are not the most important in Mennonite identity, although a strong degree of communalism is still present.

Factors known to be influential in shaping the attitudes and behavior of people generally, such as education, income, age, and urbanization, ranked sixth, sixteenth, seventh, and eleventh. Emerging second from the top as the factor most powerful to predict the attitudes and behavior of the Mennonites and Brethren in Christ concerning personal morals, peace, race relations, welfare of the poor, social witness, and so forth was the degree to which the respondents gave intellectual assent to the Anabaptist vision. The researchers had established their thesis.

"It is basically a hopeful finding, a reaffirming finding," said Harder at an Inter-Mennonite Consultation in Chicago in October 1974.

On the basis of this information, the authors of Anabaptists Four Centuries Later stated explicitly: "The leadership of the denominations that participated in this study should more rigorously promote the principles of Anabaptism as an essential part of the larger Christian gospel and witness."

The study is completed and the book is to be available on June 7. The committee hopes that this mass study may help readers see that research can be an important tool in doing the work of the church. Some persons think of it as a waste of money.

One participant wrote at the end of her questionnaire, "I personally think more time should be spent in winning souls instead of studying the members of churches."

But her criticism was offset by others who wrote, "It was very interesting. I had never as much as thought about a lot of these questions before," or, "It made one examine himself and his relationship with God and the church."

The study directors admit that one of the difficult problems in testing reality is the definition of terms and the validity of scales used in the instruments. Some readers may ask, "How can you be sure? You didn't have enough samples. The wording of the questionnaire items was ambiguous." To such questions the directors reply that the reader will have to judge for himself after careful reading.

"There is something in the study for all five groups," said Harder at the Chicago Inter-Mennonite Consultation." We have something to say to each other, a witness to give to each other at the point of our strengths and perhaps also at the point of our weaknesses. We have much more in common with each other than the things that divide us."

The book is a significant step in the history of the Mennonites and BIC. Yet, as sociologists agree, the research is not an end in itself. The confidence of the five groups cannot now remain in statistics, tables, and charts. They are not the reality of the Mennonites, even as clothes and food and customs are not the reality of the Anabaptist vision. They are all illusory substitutes for the greater realities of faith, hope, love, and peace. And judgment and mercy. These are not captured by figures. The goal still lies ahead.



Anabaptists: Then and Now

by Jim Juhnke

Two Mennonite sociologists have taken the pulse of the church. J. Howard Kauffman and Leland Harder have put five Mennonite and Brethren in Christ denominations through the most complete and revealing diagnosis ever undertaken. In their report, Anabaptists Four Centuries Later, we find scientific data on the churches' heartbeat, temperature, blood pressure, cholesterol level—over thirty measures of health or illness. We now know if we are thriving or if we are sick unto death.

What is the measure of a healthy church? How high a standard of living would we expect for people in the God movement in our hungry world? What level of benevolent giving or missionary enterprise would mark a healthy church? What percentage of church members would have suffered persecution for pushing the claims of Christ in an idolatrous world? By what standard do we judge ourselves?

A healthy church, said Kauffman and Harder, is an Anabapitst church. We will be true to Christ when we are true to the Anabapitst vision. The effort is to construct a model of Anabapitst doctrine and behavior, and then to compare Mennonites today to that model. The authors define a model and compute the results of over three thousand interviews. When the model is defined, the mountains of data computed, then they pose the crucial question, "Can present-day Mennonites and Brethren in Christ validly claim the name of Anabaptists?" Their answer is a qualified "Yes." We are indeed Anabaptists four centuries later.

To be sure, there are a few signs of potentially serious disease. Some 10 to 20 percent of these Anabaptist church members claim definite disagreement with the basic principles of Anabaptism such as church-state separation, the principle of nonresistance and nonswearing of oaths, voluntary church membership, and thorough church dis-

Jim Juhnke served with Mennonite Central Committee in southern Africa and now teaches at Bethel College, N. Newton, Kansas.

362

cipline. Even within a picture of overall health, it may be best to focus on some of the areas where Mennonites and Brethren in Christ have departed from the ways of their spiritual forebears.

The Ministry and Congregational Leadership. Every Anabaptist was a minister. Each church member, woman or man, had voluntarily decided to become an active servant of Christ. There was no room in the Anabaptist community for a passive laity; the ministry was shared among all the members. The Kauffman-Harder study found little support for the concept of the shared ministry among latter-day Anabaptists. We have conformed to the conventional North American Protestant pattern of leaving the moral leadership and vision to the ordained ministers and missionaries. "Let the pastor do it; that's what we ordained him for."

Moreover, we have virtually excluded women from the ministry, unlike the sixteenth-century Anabaptists who counted many women among their eloquent missionaries and martyrs. Most of us are quite untroubled by this state of affairs. In one stunning statistic, Kauffman and Harder report that Mennonite men today are more open to women's equality in the church than are Mennonite women!

In our patterns and understandings of church leadership, hen, we have cut ourselves off from the Anabaptist roots which should be our nourishment. Correcting this should be high on the agenda of Mennonite congregations and conferences.

Christian Education and Corporate Discernment. The Kauffman-Harder study contains ample evidence that Mennonites and Brethren in Christ stand well above the average North American Protestant in church attendance, Sunday school involvement, doctrinal orthodoxy, and levels of stewardship. But the quality of discipleship in the common Christian life is more elusive. The Anabaptist congregation was a community that made decisions about issues at the heart of life and death. Is it so today?

Do Mennonites and Brethren in Christ make their decisions regarding vocation, marriage, money, and witness in the close fellowship of the church? Or are the real issues left to the individual and family, while the rituals of church worship follow a typical privatized Protestant style? The Kauffman-Harder study has limited evidence on this point. But they suspect that we Mennonites are far from our roots in the matter of corporate discernment. It is an issue which needs attention.

Fundamentalism. The greatest danger to Anabaptist health in North America, says Kauffman and Harder, arises from the Fundamentalist movement. Modernism, once considered to pose a threat to the church, has had little influence on the thought and behavior of Mennonites and Brethren in Christ interviewed for this study. But Fundamentalist doctrine among Mennonites is quite strong—much stronger than among members of the Luther—an Church or the United Church of Christ. The problem is that belief in the uniquely Fundamentalist doctrines is associated with non-Anabaptist principles.

In the words of the authors, "Our data have empirically demonstrated that Fundamentalist orthodoxy undermines the pacifist commitment, racial tolerance, a focused social witness by Christians, concern for the welfare of the poor, ecumenical openness, shared ministry, and support of MCC."

This conclusion is controversial. Some Mennonites may

TABLE 7-2 Percent Responding "Always Wrong" to Moral Behaviors, by Denomination

		Denomination				
_	Issue	HC.	GCMC	MEC	BIC	EMC
1.	Drinking alcoholic beverages (moderately)*	56	35	51	68	60
2,	Becoming drunken	95	92	98	96	96
3.	Smoking tobacco*	66	50	76	75	63
4.	Smoking marihuana*	87	85	91	91	9
5.	Use of nard drugs (LSD, beroin, etc.)	97	97	99	98	99
6.	Drinking tea or coffee	1	2	1	2	1
7.	Attending movies rated for adults and children	19	10	25	23	1
в.	Attending movies rated for adults only*	54	33	55	60	5
9.	Premarital sexual intercourse*	85	79	92	85	9
10.	Extramarital sexual intercourse	86	86	86	84	8
11.	Homosexual acts*	87	78	91	91	9
12.	Masturbation*	47	39	49	52	5
13.	Gambling (betting, gambling machines)*	80	66	74	82	7
14.	Social dancing*	47	26	57	54	L_{i}
15.	Reckless driving	88	91	90	87	8
16.	Income tax evasion (not reporting all income as required by law)	90	89	94	90	9

^{*}Items used to form the Moral Attitudes Scale

choose to ignore the evidence or to argue with its validity. But for those who accept the goals and the conclusions of the Kauffman-Harder study, some clear implications follow. If we want to foster the Anabaptist vision, we should stop sending students and support to Fundamenta-list-oriented schools such as Wheaton College, Grace Bible Institute, or Prairie Bible Institute. We should turn off our radios or television when the right-wing evange-lists come on the air — Carl McIntire, Perry F. Rockwood, and others. We should engage in congregational education on the reasons why Fundamentalism undermines Anabaptism and what can be done about it.

Resisting the Powers. Walter Klaassen has written recently that crucial to Anabaptism was "a critical stance over against all social and political powers that make claims on human loyalty." The Kauffman-Harder definition of Anabaptism does not emphasize the matter of prophetic witness to worldly powers. But the study does make clear that Mennonites today are fairly comfortable middleclass people who are basically at peace with the world. We are religiously conservative: our witness threatens no one.

Consider the "average" Mennonite church member. She is a white married woman, 42 years old, born and living in the American Midwest. She has completed high school and her family earns an annual income of about \$10,000, somewhat above the North American average. If she and her husband vote in elections, it is for the Republican Party. If she has any ideas that Christian faith involves radical challenge to the idolatries of government and corporation, it is not revealed in this study.

What a contrast to the radical Anabaptists, a group of Christians who suffered vicious persecution because their challenge to religious and political orthodoxies was so unavoidably insistent! Their steadfast insistence that God alone can claim ultimate loyalty earned them bitter hatred and opposition. Governments today are more subtle in their claims to absolute loyalty but the claims are still made. Hundreds of thousands of Mennonite tax dollars went to support the war in Vietnam, but Mennonites were more critical of war protesters than they were of official government lies.

The Kauffman-Harder study should help lead the Mennonite churches to consider what it might mean to be faithful to the Anabaptist pattern of resisting the powers. A bare majority of Mennonites are presently in favor of maintaining the MCC offices in Ottawa and in Washington, D.C. What would it take to empower these offices, as well as the local congregations where they are, to fashion a challenge to prevailing political and economic idolatries which would be as dramatic as the witness of the sixteenth-century Anabaptists?

Mennonite Ecumenism. The study revealed strong popular support for inter-Mennonite cooperation. A full 70 percent of those interviewed declared themselves in

TABLE 9-6 Political Party Preferences, 1972

	Percentage Distribution for:					
Party Preference	HC	GCMC	MBC	BIC	EMC*	TOTA
inada_						
"I take no position at all." Took a political position	43	16	17	40		2
Total	100	100	100	100		10
Number of Respondents	129	160	350	52		69
Took the following positions:						
Conservative	35	4.1	39	71		11
Liberal	49	35	23	29		3
Social Credit	- 5	14	32	~ó		- 5
New Democratic Party	10	10	5	ő		- 1
Independent	1	1	1	ő		
Total	100	101	100	100		10
Number of Respondents	74	135	291	31		53:
ited States:						
"I take no position at all."	47	23	18	25	20	35
Took a political position	53	77	82	75	80	6
Total	100	100	100	100	100	100
Number of Respondents	1,063	441	340	557	432	2,83
Took the following positions:						
Conservative Republican	55	47	63	62	74	5/
Liberal Republican	13	14	16	16	10	1/
Conservative Democrat	6	11	10	5	4	
Liberal Democrat	9	15	4	Ĺ	1	10
American Independent (Wallace)	ź	- 2	ï	2	î	- 1
Communist	ō	õ	ô	o o	i	
Independent	15	12	6	ő	8	12
Total	100	101	100	98	99	100

^{*}There are no EMC churches in Canada

favor of increased cooperation between various Mennonite and Brethren in Christ denominations. Over one sixth actually favored merger of programs and institutions.

Of the five denominations studied, the two largest

(Mennonite Church and General Conference Mennonite Church) are more like each other than they probably realize, whether compared in terms of faith, ethics, or the work of the church. According to Kauffman and Harder, "It appears that the cultural gap between the MC and GCMC is closing fast and that they have more in common with each other than with any other group."

Because the study compares each group side by side, the various groups will read the results with great interest and some anxiety. The MBs can be proud that they rank highest on Bible knowledge, but concerned by their low ranking on ethical-social conversion. The CGs will be happy that they came out best on "social concerns," but disheartened by their poor showing on "steemdship attitudes." The MGs will be heartened by their high "Ana-baptism" ranking, but dismayed by their low commitment to the principle of "voluntarism." And so on. But the games of friendly rivalry Mennonites may play with this fascinating information should not obscure the open door it indicates for mutual cooperation.

Anabaptists and Social Science. The sixteenth-century Anabaptists lived in a pre-scientific age. They had no opportunity to use scientifically collected data to inform their church planning. It remains to be seen whether their twentieth-century descendants can make good use of the data collected and analyzed in the Kauffman-Harder study. It is undoubtedly one of the most important Mennonite volumes in a decade or so. It packs more Mennonite information between two covers than anything since the Mennonite Encyclopedia. The book deserves wide reader-ship, vigorous debate, and careful application.

Distillation

by Bertha B. Bender

America, my motherland, You offer me your heady wine, Extract from richest stores

of freedom for body, mind, and soul,

of harvests more than plentiful, of wealth in scenic beauty,

of peoples come to you from every shore,

of opportunity in myriad forms.

With joy I drain your cup.

But . . . the dregs! They are bitter, bitter: corruption in high places:

Watergate,

frightening questions about leaders,

government in disarray.

unlove at home and abroad, widespread moral decay.

I've been betraved!

But, with bolstered faith I can look up. I see

leaders with integrity refusing compromise,

many roused countrymen, young and old, acting

(O God, give them wisdom!)

God of love, teach each of us who care

How to distill the essence of love — like Yours



So What?

Anabaptists Four Centuries Later by J. Howard Kauffman and Leland Harder will be available June 7 from Herald Press. \$9.95 (cloth); \$6.95 (paper).

Seven leaders from the five groups which participated in the church member profile project were invited for a brief reaction to Anabaptists Four Centuries Later. Here are their replies.

Dismay

To study this profile from the standpoint of a woman is to feel dismay.

If the "average Mennonite" is Mrs. Mennonite of early middle years, why are there so few of her on our congregational and conference boards? Reading that attitudes toward women in church leadership correlate with less social compassion and a prejudice regarding blacks, Catholics, and Jews is disheartening. What will happen as more women become troubled with the church cubbyholes into which they've been put?

The profile, although highly interesting, holds little hint as to how to restore the lost vision in which men and women shared church responsibility until "after the creative period of Anabaptism was past." — Gladys Coering, coordinator for Women in Mission, General Conference Mennonite Church, Newton, Kansas

Cease Self-Depreciation

If the reflection provided by the CMP mirror is accurate, Mennonite Brethren should immediately . . .

(1) Cease from debilitating self-depreciation — since they read their Bibles more regularly, attend worship more often, pray more often at meals, support their church schools more faithfully, and show strongest support for mass communications. (2) Examine an ambitious "Fundamentalism" that makes us more evangelistic, more faithful in devotional life, more faithful in itthing, and more opposed to abortion, yet leaves us most prejudiced against Catholics and Jews, most condoning of capital punishment, least concerned about the poor and oppressed, and with fewer unchurched friends to evangelize.— Marvin Hein, moderator of the General Conference of Mennonite Brethren Churches, Hillsborx Kansas

Four Questions

In the complexities of contemporary life, I find myself more and more reverting to four basic questions about myself and my fellow twentieth-century Mennonites. Are we faithful to the basic commission of our Lord to evange-lize the peoples of this world and to establish them in congregations? Are we faithful in our stewardship of the abundant material goods which happen to be ours in twentieth-century North America, especially in the face of vast areas of poverty and starvation? Are we seriously working against injustice and oppression and for reconciliation and peace, especially when the nations and corporations from which we benefit are so heavily involved in the problems? Where are we in our personal and corporate spiritual/devotional lives, especially in our Bible study and prayer life?

The Kauffman-Harder sociological survey provides a good bit of data which is relevant to these questions—e.g., on the wealth of American Mennonites—but obviously a sociological survey cannot ultimately measure our faithfulness to Christ. At best the study assesses our practices, attitudes, and beliefs in relation to certain interpretations of "Anabaptism." And, to take one example, though historic Anabaptism may have meant noninvolvement in political affairs (at least in part by virtue of special circumstances), does that same characteristic mean faith-

fulness to Christ for those in twentieth-century North America who hold stocks in modern corporations and cooperate with the political process? Nevertheless, I am grateful for the data which Kauffman and Harder as servants of the church have gathered and analyzed. — Elmer Neufeld, president, General Conference Mennonite Church, Bluffton, Ohio

Clarify Identity

One of the things which the church member profile study brigs into clear focus for the Evangelical Mennonite Church (EMC) is its need for clarifying its identity. In view of a central objective of the study — How well do members of these five denominations reflect the Anabaptist vision?— the report shows that the EMC rates significantly lower than the other groups on adherence to the Anabaptist distinctives. The historical profile refers to the various EMC merger consultations, both within the family of Anabaptist denominations as well as outside of it, showing the struggle across the years regarding its relationship to Anabaptist identity. — Andrew M. Rupp, president, Evangelical Mennonite Church, Fort Wavne, Indiana

Three Tasks and a Fourth

A church member profile is not the same as a market potential survey. While both would tell what is, the consensus on what ought to be would be much greater for the market survey than for the member profile.

I predict that it will be this need for consensus with which the Brethren in Christ will need to work.

We will have three tasks and a fourth. We will need

- to discover where the profile savs we are;
- to decide where we ought to be; and
- to determine how to get there from here.

The second of these will be the most difficult. Will we be satisfied to hold the mediating stance between Anabaptism, Pietism, and Wesleyanism? Or will we find in one of these three our true home?

It is this second task which should bring us to the fourth: To turn to our Bibles and our own history in an effort to learn what we have been given—in revelation and heritage—in order that we may determine who we are and the direction we should go.— John Zercher, editor, Evangelical Visitor, Nappanee, Indiana

Shock Treatment

The profile is good shock treatment for Mennonite Brethren.

It is ironical to place the Mennonite Brethren above the slogan "Return to Menno and the Bible" when the study gives strong indication that we do not have a very deep appreciation for our heritage. To be rated first on the faith scale and last on the moral and ethical scales is an indictment against us.

A similar truth comes to light through the fact that we ranked first in Bible knowledge but last in social concerns.

That we have not yet broken the ethnic barrier in spite of our high rate of urbanization, our strong identification with the large evangelical movement, and our overall integration in society has some ramifications that need attention on our part. — Herbert J. Brandt, Richmond, B.C., moderator of the Mennonite Brethere churches

Seeing Ourselves

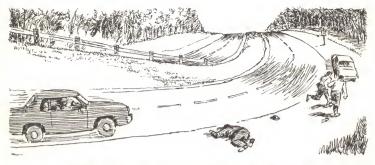
What do the research findings in Anabaptists Four Centuries Later tell us as a Mennonite Church? Will we continue to be "a guardian proper of the tradition of the fathers"? The Anabaptist "believers' church" heritage has not captured every member's imagination. We'll need to consider alternatives to the declining Sunday school interest or find effective means to strengthen its ministry. It behooves us as citizens of the United States and Canada to heed the nationalistic cautions and discover how we can be a brotherhood with integrity and visibility in two countries. The giving level of some other groups in the study is a challenge to our stewardship. Our weakness, as others, in the "priesthood of the laity" is a call to discern the gifts and provide for total involvement of the believers.

The findings may in some instances already be outdated. But the bulk of the materials will have relevance for a long time. Newton L. Gingrich, moderator of the General Assembly of the Mennonite Church, chairperson of MCC (Canada), and pastor of the East Zorra Mennonite Church, Tavistock, Ontario

TABLE 14-1
Per Member Giving for U.S., Canadian, and
Participating Churches 1971

	P	er Member Givi	ng
Denominations	Total Giving	For Cong. Pinances	For Benev olences
42 U.S. Denominations	\$103.94	\$ 83.88	\$ 20,06
21 Canadian Denominations	78.89	60.10	18.79
Mennonite Church (U.S.)	171.79	92.31	79.48
Mennonite Church (Canada)	147.29	50.93	96.36
General Conference Mennonite (U.S. and Canada)	170.78	92.75	78.03
Brethren in Christ (U.S.)	336.07	246.89	89.18
Brethren in Christ (Canada)	309.60	234.79	74.81
Mennonite Brethren (U.S. and Canada)	198.60	111.40	87.20
Evangelical Mennonite Church	255.51	149.85	105.66

Weighted average (mean) for the 5 participating denominations: \$184.81. Source: Yearbook of American and Canadian Churches, 1973, and denominational yearbooks.



The Good Samaritan Updated

by Cora Askren

It came to pass that a man journeyed from New York to Chicago. When he was a few miles on the way he came upon a Cadillae with a black driver, and he said to himself, "These niggers and their Cadillaes are an abomination unto me!" And making a great noise with his horn he passed on by.

After he had journeyed a little farther he saw a young hitchhiker with long hair and strange clothing. "Dirty, disgusting hippies are likewise an abomination unto me," he said to himself, and passed on by.

Going yet a little farther he saw a car with the hood raised, and two young men with their heads under the hood. Now these men had white skin and short haircuts, and wore jackets with white shirts and ties, and the traveler said to himself, "Behold! Two clean-cut, decent, God-fearing American boys." And he stopped his car and said to them, "Can I help you?"

One of the young men answered, "Could you give us a lift to the next service station?" And the two men entered the traveler's car, one in the back seat and the other in the front.

They had journeyed some distance when the traveler felt a hard object at the back of his head, and the man in the front seat said to him, "Just pull over nice and easy, and you won't get hurt."

The traveler stopped his car at the side of the road and the three men got out. After the young men had robbed the traveler of his wallet and watch and other valuable possessions, they began to beat him and kick him. Many people passed on by because they did not want to get involved. And the two young men got into the traveler's car and drove away, leaving him for dead.

Many People Passed. Now many kinds of people passed by that way: ministers, priests and rabbis; lawyers, doctors and businessmen; truck drivers, farmers and factory workers; women's libbers, housewives and secretaries; teachers and students; young people and old; black and white; Americans and foreigners; Protestants, Catholics and lews: Republicans and Democrats: and many more.

In due time the Cadillac with the black driver came that way. He had picked up the long-haired hitchhiker, and seeing the traveler lying by the side of the road, they stopped. The hitchhiker said to the black man, "He's hurt bad, man. We'd better get him to a hospital." And they placed the traveler in the back seat of the Cadillac, and drove to the nearest hospital.

The woman who was the keeper of records said to them, "What is this man's name?"

"We do not know," they answered.

"Does he have insurance?" the woman asked.

Again they replied, "We do not know."

"Who's gonna pay his bill?" the woman demanded.

"I have no bread, but I will be glad to work," answered the hitchhiker.

"Not acceptable," said the woman.

"I have not enough cash, but I can sign a blank check," the black man said, but the woman looked hard at him.

While they talked thus the traveler died. Because the people in the town knew not who he was or if he had Blue Cross/Blue Shield and life insurance, they laid him in a pauer's grave.

Now I ask you: Who was neighbor to him who was robbed and beaten?

Cora Askren is from Elkhart, Ind. She has been involved in trying to combat racial prejudice and the inequities in our society which it generates.

What Did We Hear?

by Paul N. Kraybill

A report on the district conference consultations conducted by the staff of the General Board during the past winter.

We have just completed an unusual experience in listening and sharing. Key leaders from the five churchwide program boards (Missions, Congregational Ministries, Mutual Aid, Publishing, and Education) plus José Ortiz and myself representing the Mennonite General Board, met with representatives of twenty conferences and districts during the past four months.

These consultations were intended to hear concerns and secure counsel from conference leadership regarding churchwide programs with a minimal emphasis on promotion or interpretation.

The meetings were planned carefully to minimize travel. The team on one trip arranged as many as five such meetings. Small groups of conference leaders were involved, usually the conference council or executive committee, although in two cases conference delegates were present.

As a participant in each of the meetings I was overwhelmed by the intensity and vigor of the response to our commitment to listen. There was honesty and openness, broad participation, and unusual freedom to speak frankly and directly to the issues. Yet there was also a genuine warmth of acceptance and fellowship. There were many affirmations of the work of the churchwide agencies and frequent expressions of appreciation for the listening process. The freedom of communication symbolized a wholesome and confident relationship between churchwide and conference leadership.

God Is at Work. As we listened to conference leaders reflect on the life of the congregations, several themes kept recurring. Again and again, there were references to a new vision for outreach and a growing awareness of community needs. Evangelism is happening through small groups, through Bible study fellowship, and through the

witness of vital growing congregations whose life is attracting others. Youth are reaching out through coffee shops and other activities. Women are relating to community persons through Bible study groups

There is personal renewal. House fellowships, small groups, new concern for interaction and relationship among persons, confession, forgiveness, honesty, and openness are common characteristics of our congregations.

There is a new spiritual search expressed in terms of renewed interest in Bible study. There were frequent references to a new movement of the Holy Spirit. There is widespread interest in Anabaptist heritage studies. The hunger for roots, the growing appreciation of the values that come out of our background, and the current historical emphases have stimulated renewed conviction and understanding about our faith.

Congregations are being renewed. Frequent references were made to the fact that congregations are struggling with real-life issues: divorce and remarriage, family life, lifestyle. There is increasing uneasiness with our material success and comfortable affluence. There is evidence of more lay involvement in congregational administration. Many are searching for new approaches to decision-making.

Congregations are growing. Often we were reminded of the fact that many congregations are comprised of members who do not have Swiss-German roots and Mennonite ancestors. There are many racial groups represented, a wide variety of vocations, rich and poor, many highly trained professionals, and some virtually illiterate.

The church has heard the emphasis of the Mennonite Church reorganization process emphasizing decision-making at the congregational level. They have taken it seriously. There is a growing mood throughout the church or effective planning and witness in the local community. This renewed emphasis has released new resources, identified unknown gifts, and stimulated many new kinds of local program activity.

Conferences Are Alive and Well. One remarkable finding of this experience was the new vitality and strength of the district conferences. Many of the conferences have reorganized, bringing together into one conference structure what formerly were separate Christian workers' conferences, mission boards, and conference organizations. Two new districts are emerging (New York State Fellowship and Southeast Convention). The conferences have taken a new stance in providing leadership. fellowship, and resource to the congregation rather than acting as decision-makers for the congregation. Many of the conferences have involved lay persons in roles of leadership. New evidence of loyalty and strong support for the conferences are emerging. The conference minister has emerged as a new style of resource who provides interaction and support.

Send Us an Apostle! In a spontaneous and impressive way James Lapp's article in the December 10, 1974,

Paul N. Kraybill is general secretary of the Mennonite Church General Board.

Gospel Herald, entitled "Send Us an Apostlel" became a kind of keynote for this series of consultations. With startling frequency but without prior awareness, this article was repeatedly cited as a kind of "that's how we feel" statement.

There was strong reaction against short visits, brief-case strategy, and next-plane departure by churchwide leaders. Repeatedly, there was a plea for more "flesh and blood." Personal contacts are desired, less program and mail — more people. The congregations are calling for bible teachers and resource persons who can help stimulate congregational decision-making; there was a desperate eagerness in reaching out for personal contacts and genuine relationships.

We Heard Concerns. Churchwide loyalties and commitments are being eroded by many kinds of distractions. Other groups are penetrating our communities with effective appeals and programs. Persons get involved in local projects in which they have effective involvement opportunities.

Reaction against churchwide curriculum materials, General Assembly issues, social action emphases, and certain theological understandings are widespread. Some see evangelism overshadowed by social issues. Many persons and congregations are seeking other material more suitable to their convictions and understandings. Some leaders feel they are being driven into Fundamentalism by the lack of satisfactory resources from our own denomination.

There are influences in popular, current movements reflecting simplistic answers and authoritarian teachings which have strong appeal and which are accepted by many people.

The evangelistic outreach of our church has brought into our congregations many people who don't have a Mennonite/Anabaptist background. Too often there has not been an adequate teaching program that communicates an understanding of our faith and values in contrast to popular Protestantism. The peace emphasis, for instance, is diluted in congregations where there is a strong relationship to the community and a tenuous, remote relationship to other Mennonite congregations.

A trust gap is evident between congregations and the churchwide agencies. There is a lack of ownership in the churchwide decision-making process. There is suspicion that what happens at the churchwide level does not always grow out of the conviction and planning process of the congregation and the conference. Pastors experience frustration and guilt in their inability to respond adequately to appeals, requests, and mail which they see as competitive and demanding.

For many congregations and individuals there is a serious lack of information and awareness of the churchwide agencies and their program. Many do not understand the need for relating to other congregations farther away. A wholesome involvement in local congregational activity sometimes is not balanced by a vision of the larger churchwide fellowship.

We are not always communicating effectively. Our vocabulary, our style, and choice of issues often ignore and are insensitive to people with differing opinions. The right to lead is comprised by defensiveness regarding our programs. Agency people are often seen as imposing change for which the church is not ready. Writers, administrators, and teachers are working with a vocabulary, philosophy, and decision-making process that is not understood by many.

Have We Heard? We were moved by the warmth of love and fellowship which prompted freedom to communicate. We sensed by this kind of honesty a deep commitment coupled with an intense concern for the health and integrity of the church.

Copious notes were taken during these consultations and a report prepared for submission to the conference leadership who participated. In early April there was an interagency staff meeting held in Archbold, Ohio, which grappled with the implications of this report. In late April the General Board reviewed the report and worked at new directions and models.

A listening experience is invalid unless those who listen hear what is being said. Even to hear and to record properly is not enough if action does not follow. The churchwide agencies are committed to servanthood combined with leadership. These roles require openness, freedom to share, mutual respect, and responsiveness. These consultations were a long step forward. The churchwide agencies are committed to modelling new directions and styles of work in response to what we heard.

We are a fellowship of brothers and sisters who believe in community, in sharing, in obedience to the Word, and in finding God's will as we gather around the Word. Such an experience happened during these consultations. We believe that it will bear fruit and that that fruit will include a new sense of trust and confidence, a new commitment to hear and respond, and above all growing faithfulness to Jesus Christ.

Friends

One grows friendships
as a tree does leaves
Each year a few more
warm and green.
They shelter and surround
soothing in gentle winds
commiserating in storms
Sharing shade and whispered ideas
Becoming in the fall of life
a golden halo.

- Becky Mast

Stauffer Probes Crisis Decision-Making

Most of the Eastern Board of Missions missionaries serving in Vietnam have now transferred out of the country.

As an administrator with responsibility to respond to long-distance telephone calls or cables that reach our office almost daily, I sensed some of the trauma which faced the team of missionaries in Vietnam.

Differing expectations are very real. Some people feel a Board should transfer missionaries rather quickly at signs of potential conflict to assure their safety. But some missionaries feel deeply the desire to stay with their local brothers and sisters through times of suffering — even at the risk to their own lives — for the sake of the gospel. Administrators feel the tug in both directions and are expected to be supportive of concerns on both sides and to ad "resnousibly."

But our concern must reach beyond the interest we have in the welfare of "our missionaries." What does it mean to be disciples of Christ, committed to the ministry of reconciliation for all men in a context of tension, uncertainty, fear, and instability, such as Vietnam is today?

The Mennonite Church has been involved with mission in Vietnam for the past 18 years. During that time a small church has emerged and relationships with Vietnamese persons have developed. The first Mennonite pastor of Vietnam has been visiting the brotherhood in the U.S. during recent weeks.

We care about the presence of a missionary team three who needs to make decisions about staying or leaving. But we also care about the local church and other persons who face similar uncertainties but who do not have the same degree of freedom to choose to leave—Vietnam is their home country and they have no other place to go.

Who will decide when or if missionaries should leave an area of tension? Eastern Board affirms the freedom of each individual to make such decision finally, but hopefully in consultation with the local church and missionary team, while at the same time keeping in close communication with board administrators.

But how does one know whether the local persons have sufficiently accurate information about developments to make the right decisions? Or how does one know whether the information available to administrators outside the country is more accurate or less? Is the local perspective or the more distant perspective most helpful in situations of uncer-

In times of rapid change, no decision or a deferred decision can become a decision by default; postponing a decision may mean that developments occur which close one or several options and narrow the range of choice

How does one keep in proper balance both short- and long-range perspective? An action in the immediate situation might seem unwise when viewed from future perspective, but the decision must be made promptly without the benefit of that future perspective.

Some of the above questions as well as many others become real for local persons who face uncertainties similar to those of the missionaries but who can't choose to leave the situation. — Harold S. Stauffers

Washington Seminar, Fallen Institutions

While 60,000 persons were marching from the national capitol to Kennedy stadium the last Saturday in April crying "Jobs Now," some 40 Mennos in a conference room across the street were listening to William Stringfellow decry the technocratic totalitarianism now immobilizing the human mind and conscience.

The marchers had come together at the call of the AFL-CIO to seek more jobs for America's eight million unemployed. The Mennos had been invited by Mennonite Student Services to explore issues and concerns around the theme Fallen Institutions: Meanings and Effects.

Keynote speaker Stringfellow, Episcopal lay theologian and attorney from New York City, described the fall as "the literal chaos in which all of life exists" a chaos marked by profound distortion, radical confusion as to identity and purpose, grave and solemn hostility.

"If we acquiesce to technocracy—that total dehumanization and absorption into the machine itself—we die for sure," Stringfellow underscored, "yet the possibilities for reversing the tide are not

"The possibilities of being killed if we insist on using our sanity and our consciences are very great. But in resistance one will have lived . . . worthily as a human being." he concluded.

The Apr. 25 and 26 eastern regional seminar—sponsored by Student Services of the Eastern Mennonite and Mennonite Boards of Missions and the General Conference Mennonite Commission on Education—brought together for the first time in the Washington area university students and urban young adults from a variety of academic and occupational set-times.

Registrants included workers from the Civil Aeronautics Board, Epilepsy Foundation of America, For Love of Children Learning Center, Senate Public Works Commission, Federal Home Loans Bank, Agency for International Development, Environmental Protection Agency, and Family Service.

Other participants came from American University School of International Service, Eastern Mennonite Seminary, Mennonite Central Committee Peace Section's Washington Office, Catholic University, Callaudet College, Howard University College of Medicine, and University of Pennsylvania.

Friday evening John Lapp, dean of Goshen (Ind.) College, focused on "The Church and Political Process" as an opening backdrop for seminar discussions. In looking at political questions from the stance of the Christian community, Lapp suggested such questions tend to be disturbing:

— because political viewpoints are so varied, conditioned by such differences as occupation, economic status, family tradition, geography, race, educational con-

because modern life, including religion, is highly politicized with the traditional concepts of morality and action merged in political context;

because traditional Mennonite answers to political questions are no longer adequate; and

— because some Christians have rediscovered that Christianity provides a standard of evaluation for all of life, including the political dimension.

Lapp called for much more self-consciousness among faithful Christians in developing a kingdom stance with kingdom values. Such a stance, Lapp said, should "put people above programs, justice over security, liberation ahead of political power, peace before national prestige."

Delton Franz, director of the Mennonite Central Committee Peace Section's Washington office, and Donald Jacobs, director of Christian Leadership Foundation, Salunga, Pa., also provided input.

One participant, in the final period of feedback and focus, said that the seminar heightened awareness of the demonic and continuing need for those identified with the Lord of history to be engaged together in the resistance movement.

"To find each other in a metropolitan setting and to keep at it in confronting the systems which are pushing us down" was the way one person summarized priorities growing out of the weekend.

"I appreciate the freedom we have in living with the tension of confusing, unresolved questions," another registrant said

Winding up the 24 hours, Mennonite Student Services Secretary Hubert L. Brown explained that the seminar was intended to facilitate getting area young adults together "allowing what happens to happen, believing that out of a wrestling relationship can come community." A number of participants expressed interest in continuing fellowship on perhaps a monthly basis. — Willard E. Roth

Churchwide Staff Reviews Consultation Findings

When some 40 staff persons from the six churchwide boards gathered at Central Mennonite Church, Archbold, Ohio, Apr. 3 and 4, their task was to review the data from twenty conference consultations (see article, page 368) and to consider what directives the conferences were giving for denominational program and individual board programs.

As executive secretary of the Mennonite Church General Board, Paul Kraybill was responsible for coordinating the conference consultations and also for calling the Archbold staff meeting. His 25-page report and evaluation of the consultations was the basic working document for the staff rescious

Since the conference consultation agenda had asked for suggestions and concerns related to churchwide programming, the report included negative aspects. Staff people affirmed numerous times, however, that criticism means a certain level of trust is present —else there would not be this freedom. Board administrators are grateful for church leaders who are interested and concerned enough to offer criticism and suggestion.

In small groups, participants worked at several questions: What are the most important issues and concerns that we have heard? How do we respond to these—by changes in structure, program, ways of working? In light of this input, how can the five churchwide goals be simplified, sharpened, and implemented?



The Good Shepherd Church, Lancaster, Pa

Church Annex Dedicated

The Good Shepherd Mennonite Church in Lancaster, Pa., held a dedication service for a new annex on Apr. 27. Completed at a cost of \$33,000, the annex will provide nine additional classrooms, bringing the total to 16. It will also provide a new pastor's office, making the former office available to the superintendent of the Sunday school.

José Gonzalez, secretary general for the

Council of Spanish Mennonite Churches, delivered the dedication message. A dedicatory prayer was offered in Spanish by Artemio DeJesus, president of the Council, and in English by Chester Wenger, Salunga, Pa. Two hundred people attended.

Jose Santiago, pastor of the church, reported that 17 new members were received by baptism on Mar. 15. Present membership is 99.

In order to work at the implications of the conference consultation feedback for each particular board, each staff caucused by itself for one work session—education, missions, congregational ministries, publishing, mutual aid.

Each of these caucus groups summarized their response in a short report, later reviewed by the Mennonite Church General Board on Apr. 21 and 22 and at the Apr. 18 meeting of board chairman and executive secretaries.

Some of the priorities that emerged in these reports indicate the response to the conference consultations:

 More understanding between staff people of the various churchwide boards concerning each others' work and problems is needed.

— Better coordination within particular agencies is needed as a prior step to increased interboard cooperation (for example, between the educational institutions).

— Church - office - congregation communication needs to be carefully scrutinized with less dependence on printed/ mail communication, and more on person, face-to-face encounter.

 Church program boards must attempt to respond to congregational needs and concerns with great flexibility.

Paul Kraybill, reflecting on the meeting, feels that the word response best characterizes the sessions. "Staff people not only heard, but there was serious searching for ways to respond." — Alice M Both

Churches Research U.S. Spanish Radio Series

Representatives of eight denominations met in New York City on Apr. 21 for consultation on research and development of a radio series for Spanish audiences in the United States.

Included were Lutheran, Reformed, Disciples, Episcopal, United Methodist, United Presbyterian, Presbyterian (U.S.), and Mennonite churches.

The group compiled responses from questionnaires circulated within the Spanish churches of these denominations and identified needs to be spoken to through a radio series.

Themes growing out of the survey, in order of priority, were: Christian living, educational training, appreciation for Spanish and other cultures, importance of marriage and family, leadership development, and effects of vices such as drues, smoking, alcohol.

A survey of U.S. radio stations revealed that some 200 carry five or more hours of Spanish programming each week. To date, the groups have made about \$15,000 available for the series. \$2,000 of which will be provided by the Mennonite Church through an Associates in Missions grant from Mennonite Board of Missions.

Representing Mennonite Church interests in the project are: Armando Hernandez, executive director of JELAM; Lupe De Leon, Jr., associate secretary of Home Missions; John Ventura, member of the Home Missions Committee; and Kenneth J. Weaver, executive director of Mennonite Broadcasts.

Lupe De Leon polled pastors of the Spanish-speaking Mennonite churches in the U.S. Commenting on the importance of the project, he said, "We've had more response from our pastors on this than on any other project."



Dan Smucker and Larry Fisher dismantle a packing case of supplies.

Panelbeating in Serowe, A New Skill

Bodywork tools and a frame machine have arrived in Serowe, Botswana, where Mennonite Central Committee volunteer Dan Smucker has begun a "panelbeaters" workshop. Panelbeating is the African term for automobile bodywork.

When suppliers of Dan's Body Service, the business Smucker left behind in Harrisonburg, Va., heard his job was to teach panelbeating, many of them donated tools and equipment.

"The frame machine, which arrived with the tools, is a first for Botswana and will be useful for wheel alignment and shock absorber replacements in addition to accident repairs," reported project director Larry Fisher. "Trainees will be instructed in the use of the frame machine along with their work in metal refinishing."

Smucker's workshop is part of the brigade system, a type of in-service vocational training unique to Botswana, Fisher said. Smucker's wife, Frances, also works with the brigades, helping with a spinning and knitting machine project. She hopes to help set up a cannery for the brigade sometime in the future.

"The Smuckers are part of an effort

to get more volunteers with age, experience, and specialized skills into the program," Fisher explained. In addition to leaving their business and home of 27 years behind, the Smuckers also obtained a two-year leave of absence from the Ridgeway Mennonite Church where Dan has been pastor since the church began in 1946.

Hymnal to Be Reviewed in Wittenberg Seminar

The largest hymnal compiled in the Amish Mennonite and Mennonite churches, The Christian Hymnary, with 1002 hymns, songs, and chorales, will be reviewed in a seminar on May 3 and 4 at the annual meeting of the Hymn Society of America to be held on the campus of Wittenberg University, Springfeld, Ohio.

The Christian Hymnary is also the most recently published hymnal in Amish and Mennonite circles and has found a wide usage in youth groups and congregations of these denominations. Now in its second printing, the hymnal contains the widest selection of compositions by Amish and Mennonite compositers; the largest collection of hymns and songs introduced from denominational root countries such as Cermany, Switzerland, France, Great Britain, and elsewhere; and finally, the largest collection of translations of hymns from the Ausbund and other ancient source most collection.

Compiler of The Christian Hymnary is John J. Overholt, Uniontown, Ohio, who traveled extensively in this country and abroad doing research for the hymn project, and with his wife worked over twelve years in completion of the private publishing venture.

Chadians Support Leadership Change

Many Chadians, and especially Christians who have been suffering from their refusal to participate in government-required initiation rites, welcome the recent change of leadership in their country, reported Pierre Widmer, a leading French Mennonite pastor and chairman of the French Mennonite Mission Committee. The French Mennonite in cooperation with other European Mennonite mission groups have been involved in the Chad for several decades.

Military forces headed by General Noel Odingar stormed the presidential palace in N'djamena, the capital of Chad, on Apr. 13. In the ensuing battle President Ngarta Tombalbaye, who had ruled the country since its independence from France in



Self-help assistant Ruth Wedel.

1960, was mortally wounded.

Pierre Widmer in an Apr. 14 phone conversation with Peter Dyck of Akron, Pa., reported that Odingar, leader of the new military government, was a member of the Evangelical Church of Chad. Widmer said that Chadian students in Paris unanimously support the change and look for better days ahead.

At least 50 Christians are reported to have died for refusal to participate in pagan initiation rites which former president Tombalbaye introduced in 1973 as part of a broader national movement toward becoming a more authentically African country. At least 30 families migrated to Nigeria so male members would not need to report to the special camps designed to introduce citizens to the program of cultural revolution and which required passage through initiation rites. Several foreign mission personnel recently left the country in protest since they could not comply with the government order not to speak against the rites.

Festival Series Announced

In an effort to acquaint local audiences with creative Mennonites, the Dutch Family Festival, Route 30, east of Lancaster, today announced their 1975 Festival Cultural Series. Six different artists will be featured throughout the summer, representing a variety of fields.

"We as a Mennonite people are experiencing rapid social change in our church and tradition. So we want to listen to our artists to see how they interpret what's happening," said Phyllis Good, chairperson of the Series.

Opening the Series on July 7 is an evening of storytelling and poetry reading with Dan Yutzy, dean of Eastern Menno-

nite College, Harrisonburg, Va., and Paul Erb, writer, teacher, and churchman from Scottdale, Pa

On July 21, Rhoda Oberholtzer, Lititz, Pa., will demonstrate skills related to plantgrowing (an old Mennonite tradition of ecology and beauty) and decorating with flowers especially flower-arranging.

Lawrence Hart, a Mennonite pastor and Cheyenne Indian chief from Clinton, Okla, will describe on Aug. 11 his experience of being a minority within the church and nation. Hart, along with his family, will be prepared to talk about native American life, show some of their arts and crafts, and discuss current Indian affairs

Lowell and Miriam Byler, formerly of Hesston, Kan., now of Eastern Mennonite College's music department, will give an evening of music on Aug. 25. With Miriam accompanying Lowell as soloist, the two will feature a variety of music — from classical to religious to pons.

Vietnamese Grateful for Food Aid

The Provisional Revolutionary Government (PRG) is grateful for the \$200,000 worth of powdered milk and canned meat which they are receiving from the Mennonite Central Committee with assistance from Church World Service, Phan Thanh Nam, a PRG representative in Paris, France, told Atlee Beechy, MCG executive committee member, and Don Sensenig, former Eastern Mennonite Board of Missions worker in Vietnam.

Beechy and Sensenig traveled to Paris to speak with representatives of the PRG and the Democratic Republic Vietnam (DRVN) about possibly visiting Vietnam and about the continuing role which Mennonites could play there.

Nam emphasized the need for emergency assistance and thanked MCC for its interest in the Vietnames people in this time of need. The immediate need for food, medicines, cluth for clothing, and materials for temporary housing continues, he said. Longer-term needs will be for agricultural tools and equipment, machinery for clearing undeveloped land, and equipment for fishing.

Beechy requested permission to visit Vietnam to work out an understanding for future programs there. He pointed out the value of such a visit for educating the North American public about the actual situation in the country.

However, it will be difficult for foreigners to visit the PRG-controlled area of Vietnam in the immediate future because time must be allowed for stabilizing conditions and caring for emergency needs, Nam said. But he promised to cable the PRG government recommending that they carefully consider Beechy's request. Once conditions have stabilized they anticipate that foreigners will be able to visit Vietnam and Vietnamese to visit other countries Nam said

Nam affirmed that foreigners remaining in Vietnam are guaranteed safety and will be allowed to continue their normal work and activities subject to their compliance with PRG laws and regula-

It was not known if MCC will be allowed to increase its Vietnam staff beyond the four which remained behind when the Saigon government changed hands. Those currently in Vietnam are Earl Martin, New Holland, Pa., and Yoshihro Ichlawa. Sapporo, Japan, at Quang Ngai and Max Ediger, Liberal, Kan, and James Klassen, Lebanon, Kan, in Sai-James Klassen, Lebanon, Kan, in Sai-

Mail service will eventually be restored but that is not the first item of priority for the PRG government in its newly acquired areas. Nam said

"I feel we were warmly received and welcomed, our requests looked at seriously, and their needs presented with special emphasis on immediate emergency needs." Sensenig said

Beechy is currently in Bangkok, Thailand, meeting with MCC Vietnam director Luke Martin and waiting word on whether he will be allowed to visit Vietnam. Sensenig has returned to the United States.

Writers to Convene, Study Fiction Writing

The 18th annual St. Davids Christian Writers Conference is scheduled for June 15-20. The conference will convene on the campus of Eastern College in St. Davids, Pa., a suburb of Philadelphia. The conference will include a variety of writing workshops, from beginning poetry to advanced fletion.

A returning resource leader for the conference is M. Charles Rebert, prizewinning poet and high school writing teacher who will lead a workshop entitled "The Beginning Beginner." Also present will be a husband-wife writing team: Harry Edward and Berniece Roer Neal. Harry, who is the author of magazine short stories, articles, and 25 books will lead a consideration of "Fiction Skills." Berniece, who has taught writing and written a book about it will direct "Travel-Recreation-Nature Articles."

Also scheduled are workshops on "Religious Fact, Religious Fiction," "Making History Live," "Writing Poetry," and "The Writer-Illustrator."

Beyond the instruction, the St. Davids conference provides for fellowship and interaction with other writers. For registration information, write or call Mrs. Alvin 1. Mast, Registrar, Route 2, Daleville Rd. Cochranville PA 19330

Selective Service Registration Changed

The Selective Service System is changing the registration process for 18-yearold men from the old method of immediate registration upon the eighteenth birthday to a once-a-year registration.

Assuming the new procedures prove to be viable we will be able to effect the reduction in force of 42 percent of the reduction for the system, said Selective persons of the system of the sys

The Selective Service is attempting to stop the trend toward nonregistration among some 18-year-olds either because they disagree with Selective Service law or because they do not understand the law. Massive public service-type announcements will inform high school students when their day for registration comes.

MCC and other church agencies will try to keep the church informed of changes as they appear from time to time.

REJOICE! Gets New Editors

Orlando Harms and Wally Kroeker have been named coeditors of REJOICE! by the cooperating publishers of the inter-Mennonite family devotional magazine. Until the two take over the editorship on Oct. 1, Abe and Betty Klassen of Fresno, Callf., are serving as interim editors.

Harms is editor of Christian Leader, the magazine of the Mennonite Brethren Church in the U.S., and head of the Mennonite Brethren Publishing House, Hillsboro, Kan. Kroeker, will also be serving as an editor on Christian Leader with Harms.

Kroeker, a native of Winnipeg, will move to Hillsboro this summer from his present position as assistant editor of Moody Monthly in the Chicago area. He is a member of the River East Mennonite Brethren Church in Winnipeg.

REJOICE! is published jointly by the Mennonite Brethren Church, Mennonite Church, and General Conference Mennonite Church. Cornelia Lehn of Newton, Kan, serves as General Conference house editor for the magazine and is used by the above.



Housing Project in El Progreso

Well-Drilling, Plowing, Feeding Continue in Tocoa

A long-term recovery project to rebuild 100 houses in the town of Tocoa in Honduras' Aguan Valley was completed in mid-March, reported Lloyd and Tina Yoder of Fairview, Mich, project directors from the beginning of December until the houses were completed.

The Yoders, with the aid of eight to 12 other volunteers, helped with the construction and distributed clothing to over 1,000 families. "At the peak of distribution we were also distributing food on a weekly basis to 165 to 420 families," the Yoders reported.

The completion of the houses and the end of food and clothing distribution did not mean an end to work in the Tocoa area, the Yoders said. A number of long-term projects are continuing with the aid of Eastern Board of Missions personnel.

A well-drilling machine has given

Tocoa three wells so far. "Before the town had no drinking water so these wells are meeting an urgent need," the Yoders reported. A tractor with plowing and discing implements brought in to help farmers get their fields back in shape for planting is staying in the area for continued use. Seeds, herbicides, and insecticides are also made available to the farmers.

Another long-term project is a child-feeding center that opened in the mid-dle of February. "We found that 42 per-cent of the preschool-age children were undernourished, 72 percent suffered from anemia, and all had parasites," the Yoders said. "We treated the parasites and anemia and tried to improve their diet by giving them one meal a day. We also had educational classes with the parents hoping to help combat some of these problems in the homes."

India Churches Experience Spontaneous Expansion

The Mennonite Church in India is experiencing what Moderator P. J. Malagar calls "spontaneous expansion."

"That we can double the membership of our conference and number of congregations within the next five to ten years seems almost a reality," Malagar wrote in a post-Easter report to Mennonite Board of Missions. Present membership is about 2,000 in 14 fully organized congregations.

New village roads and movements of people into new industrial sites have opened a vast new area, particularly to the west and south of Dhamtari in the central province of Madhya Pradesh.

Southwest between Sankra and Dondi,

for example, where rapid industrial growth has occurred in the past 15 years, three new worshiping groups have emerged: Balod, Kusum Kassa, and Raj-harra.

Palm Sunday was a big day for the small Kusum Kassa congregation, Malagar reported. He and C. K. Jebier participated in the service which included consecration of children, two weddings, and seven baptisms.

The four young women baptized came from varying backgrounds: aborigine, Christian, Hindu, Muslim. "The service was long but the church full of worshipers enjoyed it all." Brother Malagar said.

In the Bastar district immediately south of Dhamtari beyond the city of Kanker,

worshiping communities meet regularly in Keshkal, Kondagaon, and Bailadila.

Brother and Sister S. K. Kunjam, students at the Union Biblical Seminary in Yeotmal, are serving the Bailadila and Kondagaon groups during April and May. He is from the Sankra congregation and a BD student at Yeotmal.

"We have been far too complacent in our total mission strategy during the past 30 years, borne out of a fresh study of our mission and the conference," Brother Malagar said, After 75 years of mission effort, the Mennonite congregations in India are "weak in terms of funds, leadership, and workers," he underscored.

Choice Books Find a Place

Pornographic publications no longer beckon buyers in at least one Portage la Prairie, Man., supermarket because a shopper acted rather than merely deplored.

When Mrs. Laura Lyall walked into the Portage la Prairie Co-op Shopping Center one day, she felt ashamed of the pocketbooks and magazines she saw. Why couldn't we offer a worthwhile alternative? she thought.

Earlier, after experiencing personal spiritual renewal, Mrs. Lyall had begun to order Christian books by direct mail.

"Soon I was excitedly learning many things about God's presence and grace, the work of the Holy Spirit . . ." she said, "and I wanted the whole world to know what I was finding out."

Before long she had the answer to her question about an alternative for the copp. Mrs. Lyall wrote to Winnipeg Bible House from whom she had ordered her own books and asked if they would send a salesman to her local co-op.

A Mrs. Koppleman replied, "A gentleman has just come into our store. He will contact you regarding your desire to place books in the co-op store. He just happened in vesterday."

The gentleman was George Friesen. Soon Mrs. Lyall received a letter from him explaining the Choice Books program and offering to come to Portage if she would set up a meeting.

She got on the telephone and aroused the interest of 22 Christians, including Pentecostals, Baptists, Lutherans, Salvation Army and Mennonites. They met with Mr. Friesen and later formed their own organization.

"It was a great day for me when our co-op manager consented to take a rack of our books and an even greater day when that rack went up," said Mrs. Lyall. She is now sales representative for Choice Books in Manitoba.

Choice Books is sponsored by Mennonite Broadcasts, Harrisonburg, Va., in cooperation with conferences in Canada and the United States. Ron Yoder serves as director of the program.

Ideas Abound for Camping

Forty-five persons representing nine camps from New York to Virginia met Apr. 11-13 for the Eastern Regional Meeting of the Mennonite Camping Association (MCA). Cove Valley Christian Camp, Mercersburg, Pa., nestled against Cove Mountain was the host camp. Aden Diller is the administrator at Cove Valley. A walk around the camp was included in the program for an introduction to the setting, its opportunities program and philosonly.

William Weaver from Camp Hebron and president-elect of MCA was moderator for the weekend. He also chaired the three sharing sessions, two on program ideas and one on worship ideas. Expanding camping ministries include programs for senior citizens, the physically handicapped, the mentally and emotionally handicapped, and many special groups: foreign students, truckers, and persons in the art.

Participants heard how children from Philadelphia's inner city were spellbound and reverently watched the birth of a calf. A farmer had loaned a cow to the camp for the summer.

Feature story in the Hagerstown Newspaper reported on a youngster who initiated a community cleanup in the lowerincome neighborhood where he lived. The lad told the newspaper reporter that the idea came to him in came.

Another story comes from a camp which programmed an event for emotionally disturbed persons under institutional care from Harrisburg. One young woman was so emotionally disturbed as to be almost totally incommunicative. She had to be literally pushed into the saddle for a horseback ride. But after only a thirty-minute ride she jumped from the horse under her own volition and shouted her joy. These and other stories illustrated the effectiveness of camping ministries.

The weekend provided participants with inspiration, fresh ideas, new skills, and resources. Enough interest was generated for administrators to propose getting together next fall to share their summer's experience.

Springers to Organize Weierhof Archives

Nelson P. Springer, curator of the Mennonite Historical Library located at Coshen College, his wife, Betty, and two of their four children, Joe and Tina, will spend a year organizing and overhauling the Weierhof archives and library at the invitation of the Mennonite Historical Society of Germany.

The Springers will also spend one month at the Bienenberg Bible School in Switzerland working on their library.

Springer, who has been curator of the Mennonite Historical Library since 1953, is taking a sabbatical leave from that job to work on the German archives at

the Weierhof.

The Springers live in Goshen, Ind., and attend the College Mennonite Church in Goshen.

The Springers plan to leave for Germany in mid-July. Their year of service is to be financed jointly by the Mennonite Historical Society of Germany and the Mennonite Central Committee.

mennoscope

Luke and Dorothy Beidler returned to the U.S. from Vietnam on Apr. 6 following a four-year term of missionary service. Their address is 573 Harlevsville Pike, Souderton, Pa. The Beidlers are enrolled at the Overseas Ministries Study Center in Ventnor, N.J., during their oneyear furlough. The James Stauffer family who left Vietnam on Apr. 8 arrived in the States for furlough on Apr. 29 after a stopover in the Philippines. Their address is Eastern Mennonite College, Harrisonburg, VA 22801. Mark and Ruth Ann Mininger who had served as mission associates in Vietnam returned to the U.S. on Apr. 10 after a 15-month term. Their address is 1403 West Chester Street. Salisbury, MD 21801

The 165 graduating sophomores constitute Hesston College's largest graduating class to date. Activities for commencement weekend, May 23-25, include the all-school production of the musical Man of La Mancha which will be held on Friday and Saturday evenings in Hess Hall, at 8:00 p.m.

A committee of inter-Mennonite Church members headquartered in Baden. Ont., is planning an "Abundant Life Conference" for July 4-7. Twelved different teaching sessions, including themes such as Family Life, Anabaptist Heritage, Divine Healing, and Discerning the Spirit, will be offered during the day with public sessions scheduled for each evening. All events are to be held at the coliseum in Stratford, Ont. Further information can be obtained by addressing "Abundant Life Conference," Box 130, Baden, Ont. NOB 1CO.

The Oak Grove Mennonite Church near West Liberty, Ohio, will celebrate its 100th anniversary on Sunday June 8. J. C. Wenger will be guest speaker discussing topics of Anabaptist history in the morning and "Looking Ahead" in the evening. A noon carry-in dinner and an informal afternoon of testimony and reminiscence are also planned. Friends and former members are invited to join the worshiping and fellowshiping.

Mennonite Historical Associates of

Lancaster, Pa., are planning a special weekend for May 30 and 31 called an Inter-Mennonite Reunion. The "reunion" will celebrate "God's work among us and will be held at Lancaster Mennonite High School. The "reunion" will be an opportunity for all people to participate in this celebration of Mennonite and Amish-related history, faith, and culture. Myron S. Augsburger, of Harrisonburg, Va., will address the meeting on Friday evening at 7:30 on "The Responsibility of Being an Anabaptist in the Seventies." A major event of the weekend will be the premier showing of The Amish: A People of Preservation, a 52-minute documentary film written and produced by John L. Ruth with John A. Hostetler as consultant and Burton Buller as cameraman.

Sixty-six cable TV systems are releasing the two new Family Life TV Spots produced by the Mennonite churches. Both spots are appearing as public service announcements. David Thompson, director of English media for Mennonite Broad-casts, observed, "This is the first time Family Life TV Spots have been released on a scheduled basis on cable TV systems." Release of the spots on the systems increases potential viewer impressions with little extra cost. About half of the systems are in areas with Mennonite churches.

Black Hills Bike Hike, an Out-Spokin' filmstrip produced by Audiovisual Services of Mennonite Board of Missions has earned a Certificate of Special Merit for its creator, Joel Kauffmann, from the Religious Public Relations Council in its 1975 Paul M. Hinkhouse Communications Awards. The 14-minute filmstrip with cassette tape sound track, records the experience of a youth group on an Out-Spokin' hike in the Black Hills of South Dakota. The strip's goal is to convey the essence of an Out-Spokin' bike hike and is aimed at young persons and those who think young. The filmstrip and tape are available for free rental from Out-Spokin', Box 370, Elkhart, IN 46514.

Bonita and John Driver, located temporarily in Madrid, are exploring ways

in which Mennonite Board of Missions workers might become involved in longterm Christian witness in Spain. The Drivers participated in the consultation of Mennonite workers in Europe, held near London in March, and visited Spanish-speaking colleagues in Belgium before going to Spain. Pastor Jose Gallardo from Brussels assisted Drivers in orientation. "The past month has been a thoroughly exciting, enriching, but exhausting experience," John Driver wrote. "We have been able to make an extraordinarily varied series of contacts. Jose' Gallardo has done the almost impossible in order to make our trip rich." Until September, the Drivers' address is Calle de las Delicias, 34, 2° E. Madrid 7, Snain

The School of Adult Studies of Conrad Crebel College has announced the sponsorship of 'summer enrichment week' to be held at the University of Waterloo, Ont., July 4-11. Daily noncredit courses on the parables of Jesus, creative conflict in the family, and lectures on Anabaptism will be taught by John W. Miller, David Augsburger, and Walter Klassen, respectively. Fireside discussions with the college faculty and viewing of the Stratford production of Shakespeare's Measure for Measure are also scheduled.

A People of Two Kingdoms, by James C. Juhnke, a history of the political acculturation of Kansas Mennonites, has been published by Faith and Life Press, Newton, Kan. The 215-page book explores the history (1870-1940), of a people who felt a tension between dual citizenship—in "the kingdom of this world and the kingdom of our Lord." Juhnke is professor of history at Bethel College, North Newton,

The Voluntary Service unit in Winston-Salem, N.C., moved into another house this spring when VS decided to buy rather than to continue renting. In an April report to Mennonite Board of Missions, VSers rejoiced over the help they received from Vest Mill Mennonite Church, "Because of them we were completely moved in by Saturday," they wrote. "Now that we're in the new community we've found that we're looked at rather suspiciously. It's taking time to infiltrate, but we are going forward in this. We've met some neighbors by walking through the community and taking time to talk." Another VSer is needed to help in the work of the Vest Mill congregation. Interested persons write: John Lehman, Box 370, Elkhart IN 46514.

Mennonite Central Committee has announced the addition of four new administrative personnel to its staff. Douglas Snyder, currently MCC (Ont.) director, will serve as assistant executive secretary to Paul Longacre who will be acting executive secretary during William T. Snyder's year of leave beginning in June. Cerald Shank, former MCC social services volunteer in Bolivia, will step in as area director for Latin America, replacing Edgar Stoesz who is now director of food production and rural development. Joan Gerig, former teacher in Nigeria, has been appointed director of the material aid center in North Newton, Kan. Anthony Brown, current associate dean of students at Coshen College, will join the Akron head-quarters staff as assistant secretary of pressumed services.

To date, 11 major Education Thrust Weekends have been held throughout the Mennonite Church the past fall and winter for the purpose of refocusing the church's educational task. Congregational and school people have worked together on this. Reports of the 11 weekends are now available from the Mennonite Board of Education, 1700 S. Main St., Coshen, 1N. 46526. Cost: one dollar for all 11 or 25 cents per single general.

Living simply - particularly eating simply - was the theme of the Central District Conference of the General Conference Mennonite Church at its annual sessions Apr. 17-20 in Ottumwa, Iowa. Speakers, committee discussions, and mealtimes all focused on this theme, although no consensus emerged among farmers and city dwellers on what should be done about the world food crisis and North American consumption patterns. Keynote speaker Edgar Stoesz, rural development and food production director for Mennonite Central Committee, told the conference, "The crisis is real, and it is here, for a time to stay

Anita Cavadore, one of the first persons to be baptized by Mennonite missionaries in Pehuajo, Argentina, in 1919, died in mid-April. In her rettement years she had been living with relatives in Mercedes, San Luis, where she died. Anita Cavadore was a faithful worker in the Pehuajo church throughout her active life. Her sister Maria is now the only living member of the first Mennonite group baptized in Arrentina.

The Willard Eberly family returned from Sicily (Italy) Wednesday, Apr. 16, for a four-month furlough. They are living in a farm house on the farm of Warren Eberly, Willard's father (Route 4, Harrisonburg, Va.); telephone 703/867-5910. They plan to stay until August when they will return to Palermo, Sicily, where Willard is the missionary pastor of the Palermo congregation. The Eberlys have served two three-year terms in Sicily under the Virginia Mennonite Board of Missions, Martha Hartzler, a volunteer worker living with the Willard Eberly family for 27 months, also returned to her home in Burlington, W.Va. She assisted Mrs. Eberly with her three preschool children and engaged in youth activities.

An experienced day-care worker for Blue Diamond, Ky, is a pressing need on the VS scene this spring, said personnel recruiter Lloyd Miller of Mennonlite Board of Missions. Other pressing needs include: a couple for Buckeye, Ariz.; RNs for Walsenburg, Colo., and Albonito, P.R.; a couple for Carlsbad, N.M.; a construction worker for Philadelphia, Pa.; and a couple for Canton, Ohio. Write: John Lehman, Box 370. Elkhart. IN 46514.

The Quad City Mennonite Fellowship is a small group worshiping in East Moline, Ill. They welcome additional persons to worship and serve with them. Contact Robert P. Walson, 4408 6th St., E. Moline, Ill. 61244.

New members by baptism: 10 at Stahl, Hollsopple, Pa.; one at Columbia, Pa.; four by baptism and one by confession of faith at Masonville, Washington Boro, Pa.; one at Slackwater, Millersville, Pa.; and one at Millersville cone, Millersville, Pa.

readers say

Submissions to Readers Say column should comment on printed articles.

I just read "Study Fellowship Grapples with Christian Misson, Social Justice" (Apr. 8, p. 277). The article stimulated some questions in my mind. The opening line asis. "Can a rich and powerful church really communicate the gospet to poor and oppressed people?" I assume that the author of that question is speaking about the church of which he himnelf is a member.

the conterfor wince in mineric a sentence:

Now, does our author imply that his 'rich and powerful' church is really identified with the affluent society in the midst of which she lives!' And so does he imply also that the church is gully as being part of the cause of church is gully as being part of the cause of church is gully as being part of the cause of the content of the c

I believe this constitutes a hopeless dilemma. The writer (of the article in question) answers that the church must work toward the reformation of the society in which she lives if she is to be heard when she preaches the gospel to the poor peoples of the world.

This logic seems to steem from a mistaken concept of the relation of the church to the state, or to society in general. I agree that the Christian stane must be to "seek to change the system completely," but I would differ in the way to do this. Reformation is the best a part of the system, but for the Christian reformation is inadequate as a method. We have the gospel of transformation through Christ. Only through transformation in manarure can social justice be real and lasting, the church's relation to the non-Christian society in general. That principle is separation from the world. The argument that the church relation to the non-Christian society in general. That principle is separation from the world. The argument that the church relation to the non-Christian society in order to make our preaching platable to the poor nations would have been open than the poor nations would have been open than the church relation to the node of the document of the church relation to the node of the node of the church relation to the node of the church relation to the node of the church relation to the node of the node of

cliche. If we Mennonites look at our wealth as

an obstacle in the way of preaching the gospel, then shame on us for not cleaning our house. If we have gotten our wealth by honest and legitimate means, then we should thank Cod for allowing us to be stewards of a larger amount of the world's money which enables mount of the world's money which can be with our forefithers, in total commitment of ourselves and all our possessions, and if we are addicted to unnecessary luxuries or have extra money lying around, while the world is hungry for the gospel and for bread, then we really belong to the general world's order to dear the world world with the w

Praise God for Allen R. Mohler's article "Caesar or God?" (Apr. 8). This was one of the most biblically sound article on this topic that I have read in the Gospel Herald in a long time. . . . — David R. Clemens, Chestertown, Md.

As to the statement in "Caesar or God?" (Apr. 8) that 'the only way we will preserve morality and change lives is by leading people to a direct knowledge and acceptance of Jeass Christ as Savior and Lord," I wish to contribute a few comments Becoming a Christian is certainly the only way to change one's life. But as to national morality I don't think people will be saved in great enough numbers to do away with all of the national evils.

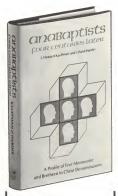
I think bestder being saved, Jesus said that we are the light of the world and the said of the earth and He said that we shouldn't hide our light under a bushel but instead be the conseience of the nation. For instance, we transcend any duty to Caesar. Could the people of Germany ignore the plight of the people of Germany ignore the plight of the people of Germany ignore and wash their people of Germany ignore the plight of the people of Germany ignore the plight of the people of Germany ignore and wash their people of Germany ignore and wash their beautiful that the people of Germany ignore and wash their beautiful that the people of Germany in the people of Ger

During the recent turmoil in Vietnam I've been praying that the Mennonite brotherhood would be permitted to continue our ministry of love there. So your April 22 report of contrast of the property of the pr

So seeing this opportunity. I am quite puzzled by one item in your news article: "MCC staff has advised the PRG that a ten-day consideration period is necessary before further response." After MCC had offered aid! And they were asked for milk! And more children likely were dying right then than ten days later! I can understand ten days needed for planning or logistics. But picture the Samaritan sitting.

down ten days to think about it!

The concern that our intentions not to aid the military cause be made clear is commendable. Yet after nearly 20 years of struggling with Esdigon government on that score, we shouldn't be saigon government on that score, we shouldn't be saigon government on that score, we shouldn't will be saign government on the story of the saign government on the saign was a some said who was a saign with the saign saign



ANABAPTISTS FOUR CENTURIES LATER by J. Howard

Kauffman and Leland Harder

A church member profile of five Mennonite and Brethren in Christ denominations
in the United States and
Canada. The authors survey
how well the present members of these churches reflect the sixteenth-century
vision.

Similarities and differences of the five groups are examined. Cloth \$9.95, softcover \$6.95



AT YOUR LOCAL BOOKSTORE HERALD PRESS ten days to "re" consider our offer? The PRG must be wondering too! — James E. Metzler, Rizal, Philippines.

I want to express my appreciation for Gospel Herald. I look forward to its arrival each week. Writings such as "Salvation: An Act A Fact, A Feeling?" by Abraham Schmitt (Apr. I) are just beautiful! This is just one writing among many that have been very helpful to

memory-pecially like "Memo's Opinion." They are good! They drive the point home, whether we like it or not. I would like to say a hearty Amen! to the one in the April 15 issue. The sixth paragraph states 'I am in favor of knowing where I came from. It's a comfortable bit of information, but searcely my sulvation. More important in to know who I am today and where important is to know who I am today and there is a lot of wisdom in that statement. I end by asking in Menno B. Hurd's words.

there is a lot of wisdom in that statement.
I end by asking in Menno B. Hurd's words,
"How do we go from there, when after all we are here?" — Mrs. Menno Sollenberger,
Chambersburg, Pa.

Menno's Opinion in the March 4 issue of Coppel Herald regarding hellfier and brimstone elicited considerable response but seemingly no explanation for the mute attitude which alluded to. Perhaps many, unable to accept the idea of eternal torment in the way it has been so graphically described in the past, avoid the subject allowest.

There are plenty of Scriptures relating to judgment and remorse for sins that no minister should lack material to construct a sermon that would make any reasonable man consider his ways; and there are plenty of Scriptures that hold forth the unsearchable values of a life in Christ

that no man would want to miss the way. But the heliffer and brimstone sermons that majored on the eternal torment aspect seem to many to be offensive and utterly remote from our timer sense of moral justice. Some also Scriptures is not very strong. Perish, death, and destruction are the words generally used to describe the fate of the wicked. Should we try to change the meaning of these words to make them mean anything but perish, death, and

The parable of the rich man and Lazarus and other passages depict remorse and suffering but not necessarily of eternal duration. Sodom and Gomorrah were destroyed with eternal and unquenchable fire. Jude 7.

We may be assured from a study of both the Old and New Testaments that the judgments of God are sure and severe enough, and that it is a fearful thing to fall into the hands of the living God!—(Name Withheld).

births

"Children are an heritage of the Lord" (Psalm 127:3)

Brenneman, Allen Ray and Virginia M. (Miller), Accident, Md., tenth child, sixth daughter, Faith Marie, Apr. 7, 1975. Couch, Michael and Kathy (Wyse), Goshen,

Couch, Michael and Kathy (Wyse), Goshen, Ind., second child, first son, Matthew Lee, Apr. 14, 1975.

Ervin, Gary D. and Louise (Lehman), Fayetteville, Pa., first child, Marci Nicole, Apr. 14,

Gingerich, Paul and Sharon (Derstine), Colorado Springs, Colo., first child, Jessica Hannah, Mar. 24, 1975.

Hartman, Dwayne and Dorothy (Miller), Harrisonburg, Va., second child, first son, Kenric Merrill, Apr. 20, 1975.

Keller, Roy and Barbara (Keiser), Dayton, Va., first child, Kristen Leigh, Apr. 18, 1975.

Moyer, Terry and Brenda (Royer), Blooming Glen, Pa., first child, Stacy Renae, Apr. 11, 1975. Ramer, William and Charmaine (Porter), St. Albert, Alta., second child, first son, Dennis

William, Apr. 12, 1975. Roth, Kenneth and Kathaleen (Rutherford), Pekin, Ill., second child, first daughter, Melissa

Ann. Anr. 4 1975.

Schlabach, Orla and Mary (Schlabach), Shipshewana, Ind., second son, Dewayne Ray, Apr. 9, 1975. Steiner, Elam and Harriet (Harman), Har-

risonburg, Va., first child, Cecilia Jo, Apr. 13, 1975 (by adoption). Swartzendruber, Loren and Pat (Swartzen-

druber), Harrisonburg, Va., first child, Elizabeth

Ann, Mar. 26, 1975. Vannoy, Kent and Lois (Nissley), Harleysville, Pa., first child, Kyle Kent, Mar. 28, 1975.

marriages

May the blessings of God be upon the homes estab-May the blessings of God be upon the nomes estab-lished by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Ebersole - Hershey. - Jay D. Ebersole, Lancaster, Pa., New Danville cong., and Linda M. Hershey, Gordonville, Pa., Hershey cong.,

M. Hersney, Cordonville, Fa., Hersney cong., by Clair B. Eby, Apr. 5, 1975. Kauffman — Dagen. — James D. Kauffman, Parkesburg, Pa., Millwood cong., and Doris J. Dagen, Leola, Pa., Neffsville cong., by Clyde

D. Fulmer, Apr. 5, 1975.

Reeb - Morris. - Glenn Reeb, Eureka, Ill., and Louise Morris, Franklin, Pa., by Nathan Nussbaum, Apr. 12, 1975.

tricia Ann Weaver, Morgantown, Pa., Conestoga cong., by David Derstine and Nathan Stoltzfus, Apr. 19, 1975.

Stutzman - Beckler. - Roger Stutzman, Buhl, Idaho, Filer cong., and Mary Beckler, Wayland, Iowa, Bethel cong., by Richard Weng-

er, Mar. 7, 1975.

Wall — Wideman. — Frank Peter Wall, Parkhill. Ont., United Church, and Gail Lynn Wideman, Kitchener, Ont., First Mennonite cong., by Robert N. Johnson, Apr. 5, 1975. Wideman - Sauder. - Ray Wideman, Bethel

cong., Elora, Ont., and Margaret Sauder, St. Jacobs cong., St. Jacobs, Ont., by Glenn Brubacher, Apr. 12, 1975.

Note: Tyder — Miller. — Jerry Yoder, Lagrange, Ind., Plato cong., and Martha Miller, Howe, Ind., Marion cong., by Paul Lauver, Mar. 29, Zimmerman - Ramer. - Marvin M. Zim-

merman, Myerstown, Pa., Myerstown cong., and Beverly Ramer, Collegeville, Pa., Hersteins cong., by Norman C. Kolb, Apr.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Blough, Milton, son of Jacob and Susan (Baer) Blough, was born in Somerset Co., Pa., Oct. 14, 1887; died at his home at Hollsopple, Pa., Apr. 7, 1975; aged 87 y. He was married to Sadie Walker, who preceded him in death in October 1942. On June 6, 1946, he was married to Catherine Green, who survives. Also surviving are 7 stepchildren (Kenneth, Milton, Meredith, Charles, Earl, Leland, and Benjamin Green), 15 stepgrandchildren, 12 stepgreat-grandchildren, and one brother (Lemon Blough). He was a member of Kaufman Mennonite Church. Funeral services were held at Mason Funeral Home, Apr. 9, in charge of Stanley R. Freed; interment in Kaufman Cemetery

Brandt, Katie C., daughter of John S. and Rebecca N. Hauenstein, was born in Lancaster Co., Pa., June 12, 1881; died at Lancaster, Pa., Feb. 12, 1975; aged 93 y. She was married to Phares Y. Brandt, who preceded her in death. She is survived by one daughter (Verna Mae). An infant son (Earl) preceded her in death She was a member of Erisman Mennonite Church. Funeral services were held at Sheetz Funeral Home, Mt. Joy, in charge of H. Howard Witmer, Norman G. Shenk, and Andrew

G. Miller; interment in Erisman Cemetery Diener, Edward Lee, son of Mose and Sarah Diener, was born in Johnson Co., Mo., Feb. 19. 1906; died at Oregon City, Ore., Apr. 1, 1975 aged 69 y. On Sept. 11, 1944, he was married to Frances Magines, who survives. Also surviving are 2 sons (Marvin and Ronald), 4 grandchildren, and 4 sisters (Pearl Nebel, Alice, Beulah, and Esther Diener). He was a member of Hopewell Mennonite Church, where funeral services were held on Apr. 5, in charge of Sterling Roth and Maynard Headings: interment in Hopewell Mennonite Cemetery.

Gehman, Ida, daughter of Enos and Catharine Gehman, ida, gaugnter of enos and causainte (Bechtel) Moyer, was born in Montgomery Co., Pa., Sept. 21, 1883; died at her home in Souderton, Pa., Apr. 13, 1975; aged 91 y. She was married to Howard N. Gehman, who preceded her in death in January, 1964. She was a member of Souderton Mennonite Church, where funeral services were held on Apr. 16, in charge of Richard C. Detweiler and Russell B. Musselman: interment in Souderton Mennonite

Cemetery. Hershberger, Linnie E., daughter of Silas and Lovina (Speicher) Thomas, was born in Somer set Co., Pa., Feb. 9, 1895; died at Memorial Hospital, Johnstown, Pa., Apr. 17, 1975; aged 80 v. On May 26, 1917, she was married to Norman Hershberger, who preceded her in death on Apr. 13, 1959. Surviving are 2 children (Boyd and Ruth - Mrs. Marvin Kaufman), 3 sisters (Gladys - Mrs. Clarence Shaffer, Annie - Mrs. George Sala, and Olive - Mrs. Curtis Gindlesperger), and one stepbrother (Stephen Blough). She was preceded in death by an infant daughter and a son (Erie). She was a member of Kauf-man Mennonite Church, where funeral ser-vices were held on Apr. 20, in charge of Stanley R. Freed and Harry Y. Shetler; interment in Kaufman Cemetery.

Hunsberger, Harvey, son of Isaac and Fannie (Steiner) Hunsberger, was born at Wadsworth, Ohio, July 4, 1914; died of heart failure following open-heart surgery at Presbyterian-St Luke's Hospital, Chicago, Ill., Apr. 6, 1975; aged 60 v. On July 23, 1939, he was married to Gladys Yoder, who survives. Also surviving are 2 sons (Gerald and Kurt) and one brother (Lloyd Hunsberger). He was a member of Lombard Mennonite Church. Private cremation service was held on Apr. 9, with an evening memorial service at Lombard Church, in charge of Joe and Emma Richards.

Kauffman, A. Mabel, daughter of Abner and Martha Ellen (Yoder) Kauffman, was born in Logan Co., Ohio, Oct. 19, 1887; died at Latham's Care Center, Bellefontaine, Ohio, Apr. 20, 1975; aged 97 y. Surviving is one sister (Artie - Mrs. Marion King). She was a member of South Union Mennonite Church, where funeral services were held on Apr. 23, in charge of Howard S. Schmitt; interment in South Union

Cemetery.
Kipfer, Emma, daughter of Mr. and Mrs. John Gascho, was born in Hay Twp., Ont., May 23, 1890; died at Blue Water Rest Home, Apr. 14, 1975; aged 84 y. She was married to Jacob Kipfer, who preceded her in death on June 11, 1954. Surviving are one son (Elgin) one daughter (Mildred - Mrs. Lewis Boshart), 10 grandchildren, 9 great-grandchildren, and one sister (Mrs. Ida Jantzi). She was a member of Zurich Mennonite Church. Funeral services were held at Westlake Funeral Home, Apr. 17, in charge of Clayton Kuepfer; interment in Zurich Mennonite Cemetery.

Schweitzer, John H., son of John and Mary (Hershberger) Schweitzer, was born in Seward Co., Neb., Apr. 2, 1891; died at a Grand Island, Neb., Hospital, Apr. 15, 1975; aged 83 y. On May 28, 1912, he was married to Matilda Stutzman, who preceded him in death in 1968. Surviving are 2 daughters (Esther — Mrs. Robert Miller, and Naomi - Mrs. Raymond Beckler), 5 sons (Mertyon, Alarion, Royden, Lester, and Wilber), 37 grandchildren, 34 great-grandchil-dren, and 2 sisters (Mrs. Anna Herman and Mrs. Carrie Stauffer). He was preceded in death by 3 brothers and one sister. He was a member of Cairo Mennonite Church. Funeral services were held at the Wood River Mennonite Church, Apr. 19, in charge of Sam Oswald and Willis Roth; interment in Wood River Mennonite Cemetery.

Yoder, Ora P., son of Peter D. and Sarah (Miller) Yoder, was born in Johnson Co., Iowa, Dec. 12, 1895; died of a heart attack at his home in Wellman, Iowa, Apr. 21, 1975; aged 79 y. On June 29, 1939, he was married to Ida Ferne Gingerich, who survives. Also surviving are 3 children (Arlene - Mrs. David Wenger, Gerald, and Virginia - Mrs. Robert Wenger), 8 grandchildren, 2 brothers (John and Marion), and one sister (Mary - Mrs. Melvin Miller). Two brothers preceded him in death. He was a mem-ber of East Union Mennonite Church, where funeral services were held on Apr. 24, in charge of Max Yoder and J. John J. Miller; inter-

ment in East Union Cemetery.
Yoder, Timothy Lee, son of Nolan and Marie (Rupp) Yoder, was born at Bedford, Ohio, Feb. 1957; died instantly in an automobile accident Apr. 5, 1975; aged 18 y. Surviving are his parents, 2 sisters (Karen and Marta), paternal grandparents (Mr. and Mrs. Amos Yoder), and maternal grandmother (Mrs. Sarah Rupp). He was a member of Aurora Mennonite Church, where funeral services were held on Apr. 8, in charge of David F. Miller, Fremon Mast, and Eugene Yoder; interment in church cemetery.

Correction: Several errors appeared in the obituary notice of Ruby Delphine Martin in the April 15 issue. The date of birth should have been Aug. 13, 1926, aged 48 y.

Art by Ivan Moon, p. 367. Photo: p. 372 by Larry Fisher; (left) p. 372 by Darvl Byler.

calendar

57th annual commencement, Eastern Mennonite College, 57th annual commencement, Eastern Mennonite College, Harrisonburg, Va., 4:00 p.m., May 25. World Missions Institute, Eastern Mennonite College campus, Harrisonburg, Va., June 13-21. Annual sessions of the Northwest Conference of the Mennonite Church, Tofield, Alta, July 4-6. South Central Conference, Pryor, Okla., July 18-20.

Virginia Conference Assembly, July 24-26.

Indiana-Michigan Mennonite Conference session public high school in Washington, Ind., July 24-27 Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10 Cross-Cultural Youth Convention, Missouri V.

College, Marshall, Mo., Aug. 10-15.
Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.

items and comments

Amnesty International Protests Arrests

Amnesty International, a London-based nonpolitical organization working for the rights and welfare of political prisoners throughout the world, has protested a Soviet government move against members of the group's Moscow-based chapter.

In a message to Leonid I. Brezhnev, the Soviet leader, Amnesty International officials urged the immediate release of three members of the chapter and protested the search of two other members' apartments. Amnesty declared that all activities of its Soviet group were legal under USSR law. According to Amnesty International rules, local chapters do not intercede on behalf of political prisoners within their own countries.

Changes in S.A. Education Advocated

Sweeping changes in South Africa's white education system, designed to improve race relations, are being sought by the new chairman of the National Education Council, Professor H. J. J. Bingle. This is one of the first signs that the Nationalist government is moving toward preparing white South Africans for closer and normal relationships with blacks as a necessary corollary to the detente with black Africa that could come.

Professor Bingle, principal of Potchefstroom University, told a newsman that he wanted an urgent revision of the entire approach to education in South Africa with an emphasis on "building bridges" between racial groups.

"I am determined," he said, "to use education increasingly to improve our thorny race relations, to build bridges. to create new attitudes, and create new vistas. There are many things which have to be put right and there is little time."

100 Murders a Year

in U.S. Public Schools

Top educators agreed that violence in American schools is rising at a terrifying rate and is linked to the declining moral climate of the nation as a whole. James Harris, president of the National Education Association, told a U.S. Senate subcommittee hearing that school violence and vandalism will not be adequately controlled until violence in the nation is curbed.

Students "see that violence is a fundamental way of life in our society," he testified before the Subcommittee on Juvenile Delinquency of the Senate Judi-

ciary Committee which was examining violence and vandalism in the public schools

The subcommittee earlier released an 18-month study involving 757 school districts, showing that destruction of school property cost \$500 million a year - the amount spent on schoolbooks. It also found that more than 100 murders were committed in the schools each year and at least 70,000 assaults on teachers.

Lottery Tie to Elderly Aid: Demeaning

A bill to dedicate state lottery revenues to a relief fund for the elderly would be "demeaning," Benjamin Bubar, head of the Christian Civic League, charged.

He told a legislature appropriations committee hearing that the bill would be "using" the elderly to promote the lottery. He opposed all lotteries in Maine.

National Food Day May Have Been a Failure

National Food Day, like lunch eaten from a tin pail, was no spectacular event. The Apr. 17 observance failed to capture the massive public support hoped for by sponsors.

"I gave at the office, I gave at home, I gave at church, I never eat lunch, and don't like soyburgers," said one observer in response to the day that was supposed to raise the American consciousness on world hunger.

Despite advance promotion by student, senior citizen, religious and civic groups, Food Day went uncelebrated by a majority of the citizenry, at least in public manifestations, reports from across the nation indicated. One possible reason for light participation in rallies and public meatless meals is that some families many through churches - had already set aside fast days (or meals) with money saved going to anti-hunger and relief organizations.

Believers, Atheists Have Least Trouble Facing Death

Convinced religious believers and convinced atheists have the least trouble in facing death, a new York psychiatrist 'The people in the middle who can't decide what they believe have the most difficulty," Dr. Ivan K. Goldberg told a conference on medical-moral issues at St. Elizabeth's College in Convent

Station, N.I.

Strength, he said, seems to come from having a system of belief, whether it's a belief in an afterlife or a belief that all ends in death

South Korean Churchmen Fear New Attack by Park Regime

South Korea's four million Christians are deeply fearful that President Park Chung Hee's regime is mounting a fullscale attack on the churches. Growing repression on religion follows the strangulation of the free press in March, the execution of eight alleged "communists," and the closing of most college campuses in early April.

By mid-April seven Protestant leaders, including the general secretary of the Korean National Council of Churches (KNCC), were behind bars. The government crackdown, which church people fear has only begun, has grave implications for both freedom of religion at home and ecumenical cooperation overseas.

Black Students Turned Away from Church

A group of black students from the University of Alabama was turned away from a Southern Baptist church after attempting to observe a worship service for a religion course. The Rev. Dorsey Blake, the professor who teaches the class, and 27 students who accompanied him were refused admittance to the Alberta Baptist Church.

Mr. Blake related that T. L. Gallman. a church deacon, told the students they could not come in because they were there to disrupt services and to try to integrate the church. "I told him that we were there only to observe worship of a white congregation, not to disrupt," the professor said. "I told him we had attended black churches, with some white students along, but had never had a negative experience.

Campaign Against Believers on in Equatorial Guinea

A "Campaign Against All Believers in God" is underway in Equatorial Guinea. a small country on the West African coast, according to reports filtering into the U.S. from European sources.

The Swiss League for Human Rights reported last year that President Francisco Marcias Nguema was pursuing "militant atheism" in the enclave which is more than 95 percent Christian. Because of torture and politically motivated killings, more than one fourth of Equatorial Guinea's people have fled, the 1974 information said.

04295 51 5/76 JOEL BACHMAN OAK COURT APT A2 3 2000 S 15TH ST GOSHEN IN 46526

Was It Worth the Effort?

Personally, I flinch at the thought of a scientific analysis of beliefs and attitudes. Questionnaires designed to quantify my innermost frustrate me without end. Scales of the disapprove strongly/disapprove/don't care/approve/approve strongly syndrome drive me up a wall. If these tools are used to bring life — and sometimes they are — there ought to be rejoicing in the household.

Some of the above feelings come to me after having familiarized myself somewhat with the Church Member Profile, the printed results of which are featured in this issue. The massiveness of the data compiled and the expense and effort can, on the one hand, hardly be justified.

On the other hand, where the effort successfully identifies problem areas which can be rectified or improved by a changed educational approach or shift in emphasis, there it will have served its purpose. For lay persons (sociologically speaking) to find their way through the forests of figures, scale the scales, and define the definitions will be a formidable task. But it should also be a rewarding journey as gaps are revealed, hunches verified, and strengths confirmed.

One of the least expected revelations to this writer was that among North American Mennonites the rural-urban factor is one of the least influential in determining religious beliefs and practices. Another interesting finding is that the more fundamentalistic people's beliefs are, the less their knowledge of the Bible. But this is not the place to pick at details.

The two main purposes of the study, as stated by the directors, were "to test whether or not the Anabaptist vision is a strong self-identity of the members of [the participating churches], and whether or not the influence of Anabaptist doctrines moves members in the direction of truly biblical norms of attitude and behavior."

Do the results of such a massive analysis get rid of the stereotypes or does the study simply replace old stereotypes with new ones? How do we know that respondents made the same assumptions as those who designed the questions? And how well were the 295 questions put for their intended purpose, and how many of the 3,591 people who answered heard the same questions?

A questionnaire, together with the interpretation of the resulting information, is a dangerous tool when misused. It can, among other things, raise false hopes and dash incentive. But when used with care and caution it can also show direction and inspire creative change. We hope this study will do the latter. — David Kroeker, Editor Mennonite Reporter

Competition

"They measuring themselves by themselves, and comparing themselves among themselves, are not wise" (2 Cor. 10:12).

Competition appears to be a part of life. Plants and animals compete for a share of resources and those which get crowded out, die. One observes this in a forest. Trees that are overshadowed by larger trees and cannot find a way to the light must give up the struggle. There are those who say this is better for the weaker are weeded out.

Should mankind follow the same pattern? Must we assume that competition against others is needed to make us all efficient? The model for this is provided for us in sports. In a culture as sports ridden as ours, we are in danger of coming to assume that the only measure of worth is based

on competition: how much better or worse one person is than another. Though the Christian faith does not accept this as a way to measure worth, we struggle against it.

Robert Hostetter of Hesston College wrote a musical entitled *Playground* which makes a statement against this competitive spirit. Featured in this play is a group of young people who play games in which all can win.

The Christian church is a place where it should be expected that all can win, for all have value in the eyes of God who loves and treats all equally. The world keeps telling us we cannot really win unless someone loses, that domination of another is the way to show our worth.

Can we learn to play the game so that all can win? — Daniel Hertzler

Gospel Herald









Mennonite preachers past; C. Z. Yoder, T. K. Hershey, S. F. Coffman, H. S. Bender . . .

Let's Hang onto the Sermon

by Robert J. Baker

In 45 years before the church pulpit, not behind it, I have been the recipient of "several" sermons, perhaps, 2,500 of them. Seldom have I missed imbiling one on Sunday morning, or at least being exposed to it. I have added to my collection at a variety of conferences, revival meetings, and occasionally on Sunday evening. I claim no records, but at least I am no amateur at listening to sermons.

Pastors have used me for a punching bag for nearly half a century, working off their frustrations, or giving me the word they received from the Lord. I honestly believe that the majority of their messages have been from Him who called them to their priestly office. And I write out of a heart of gratitude for such as Chris Reiff, J. K. Bixler, John E. Gingerich, J. S. Hartzler, S. Jay Hostetler, Neal Beachy, A. L. Buzzard, James Lapp, Leroy Hostetler, and Ray Bair. They provided the bulk of the sermon input at my home church, along with bishops D. A. Yoder and Nelson Kauffman.

Actually I doubt if I was often their punching bag. Perhaps I was a sounding board — they wanted me to echo what I thought I heard them saying. Or did they sometimes see me as a bottomless swamp, low ground into which they poured their sermon fill, hoping someday to see something solid appear in my oozing life?

Worse yet, perhaps I typified Paul's observation in I crionthians 3:1, 2. Have I for those 45 years been a gurgling, feet-waving Christian infant, contentedly sucking on my Even-Flo bottle, my only response to countless sermons an occasional, horrendous burp because I swallowed too much air?

Regardless of whether I am a punching bag, sounding board, swamp, infant, or lost cause, I vote for continuing the sermon. I may not carry in my head a neat outline of the many sermons, but like drops of water on a hard surface, their messages have shaped my life. What they said, what they lived, penetrated my tough Mennonite hide.

These are days when some Mennonite churches are weighing the ponderous program that has crept into the congregation. It is not a case of where a single tail is wagging the dog; it is just that there are so many talls wagging that we cannot tell which way the dog is moving.

As we examine church activities to cut, I vote for keeping the sermon. I vote for preaching. Let it be the last to go, for when it goes, I have a fear that the church will grow even more cold. Excise the sermon and you excise the heart. Once that pump grows silent, then all the programs of the church are mere mechanical life systems that pump the blood around through a body that is clinically dead. I feel strongly about preachers, about great preaching. Surely they are the prophets of the day, the ones best qualified to cry aloud and spare not.

And I am not alone. Halford E. Luccock, former professor at Yale, believes "that the great renewal of Christianity, its recurring springtimes which make the most stirring chapters of history have been accompanied and often started by preaching." For me, those recurring springtimes have sprung from the pulpit. The sermon, the simple but powerful preaching of God's Word, has brought almost weekly renewal to me. Color me needy.

James M. Gillis, writer and missionary, proclaims, "Good preaching sounds reveille, not taps." And it is true. The sermon has often shaken me, awakened me, stimulated me. In 1609 Saint Francis of Sales said, "The test of a preacher is that his congregation goes away saying not 'What a lovely sermon,' but 'I will do something.' My pastors have often sent me away talking to myself. And that is fine, for once in a while I hear myself saying something of worth. And the preacher often starts my train of thoughts churging.

Having been gracious to preachers now earns me the right to make suggestions. I follow one of the rules for good sermons, I have the attention of my preacher audience, so now let me fire a few polite projectiles at you. After all, if you have cannonaded me for 45 years, have I not the right to return a bit of the fire? My suggestions are mundane, but germane.

Grab My Attention. You may preach a gem of a sermon but it sparkles not a bit if I am not there to view it. You realize, of course, that although I sit in church, a neat smile on my politely cocked head, I may be elsewhere. I may be at home writing an article, at school teaching, in my garden trimming back the raspberry plants. Bring me back to church before you flash your sermon diamond, before you polish it smay-faceted exterior. You may bring me back to church by illustration, inflection, a gesture, by dropping a name, even dropping a songbook. But once I am back, keep me there.

I know it is partly my fault that this feeble mind wanders, but I am human. If you are human, you will understand. And did you know that your word output is probably no more than 150 words per minute while your listener's mind can process up to 800 words per minute! Your task, keeping my attention, is staggering, but hang in there

Peter Marshall suggested that you preach pictorially because it is easier to get at the average mind by picture than by idea. I am average.

The Word Is Central. I teach science. So I am prepared in science, study science, read science. You preach God's message, so be prepared in it, study it, read it. It's that simple. I give Saint Jerome's words to preachers: "Often read the divine Scriptures; yee, let holy reading be always in thy hand; study that which thou thyself must preach."

I do not say you have to go to the seminary to be a preacher, although often it does not hurt. I do say, you have to go to God's Word. And that may hurt. But you will be a better preacher because you have felt the scourging of that Word. The balm is also there for your and my healing. The Bible is to me the neatest book, inexhaustible. Secular book reviews, by the way, I can hear at the P.T.A. Draw from the ocean, not the puddles.

Experience Pain. Let me continue with the "hurt" of above. It is worth a separate point. Some things are said to us that we never forget. Once in complaining to Brother Wilbert Shenk of the Mission Board about how much work it would take on my part to accomplish the task he asked of me, Wilbert said simply, "Bob, I never did anything worthwhile, but that I suffered a bit in doing it." Bight on, preacher.

Georges Bernanos, in *The Diary of a Country Preacher*, confesses, "When the Lord has drawn from me some word for the good of souls, I know, because of the pain of it." When preaching is painless, the congregation vegetates, the preacher ossifies, the Holv Spirit is quenched.

Can you take a word of advice from a Catholic? Bishop Fulton Sheen said, "The priest who has not kept near the fires of the tabernacle can strike no sparks from the pulpit." I doubt if one is to simply warm himself at those tabernacle fires. Instead, one is to be singed a bit, perhaps softened a mite, even melted. Should we have gone one step further and suggested that the preacher be set alfame? Ouch.

Spade New Ground. Preachers need to keep on expanding their preaching horizons. One need not always ride

-Gospel Herald -

Let's Hang onto the Sermon Robert J. Baker	38
Beggar to Beggar Richard A. Kauffman	38
School Should Be School J. Lester Brubaker	38
On Black and White Mennonites Katie Funk Wiebe	38

Daniel Hertzler, Editor David E. Hostetler, News Editor

Volume 68 Number 20 Number

Robert J. Baker is a member of Belmont Mennonite Church, Elkhart,













... and present: Nelson E. Kauffman, George R. Brunk, Jr., Peter B. Wiebe, Ivan Kauffmann, Howard J. Zehr, Harvey Yoder

down the same dusty trails, flogging the same horse, be he dead or alive.

I would not infer here that each Sunday's sermon is an isolated event. Of course not. Biblical themes are obvious and need to be enumerated, emphasized, and hammered out. I do not want to know, however, when you are five minutes into your sermon what the next 25 are all about. Cast your bread upon the waters, but not always the same bread.

Preach Dangerously. I realize that as a pastor you are not on tenure like I am as a public school teacher. You can be furloughed, sent back to the seminary, retired, even fired. But neither dare you sell your birthright for the proverbial mess of pottage, even though it be spiced with an \$18,000 per year salary. You dare not mortgage your soul. Your subject is sin; don't wander too far from it.

Sam Shoemaker assayed, "Most preachers handle sin as they would handle snakes, at arm's length, and with no greater intimacy and for no longer time than is absolutely necessary."

Brother Preacher, I am far from perfect. And I am not trying to be humble. As a Christian, I sin. It's a confession. Help me to deal with it. Regardless of the age of your listeners, you preach to dying people.

Keep It Simple. The greatest misprint concerning preaching that ever hit the press was the one that gave the preacher's hybrid text from 1 Corintians 13:1 and 2, and which read in accusing black and white, "Though I speak with the tongues of men and angels, and have not clarity, it profiteth me nothing."

I suggested previously that most of us are not of the genius class. And if we were, we probably would not be listening anyway, having such nimble minds that I doubt if they would stay within four church walls. Preach to simple people.

Paul said it short and sweetly, preferring five words with understanding, rather than 10,000 in an unknown tongue. In other words, the preference odds are 2,000 to one in favor of clarity over profundity. Don't try to beat those odds. If you do, your congregation itself may decide to bet on a different horse.

Make It Brief. An anonymous silent prayer that all

preachers should pray before stepping behind the pulpit is as follows:

Lord, fill my mouth with worthwhile stuff,

And nudge me when I've said enough.

There is at least \$30.00 worth of advice in those two lines. Note that cry for divine inspiration. Beautiful. We come to church to hear a word from the Lord. Give it to us.

Best end your sermon ten minutes early while we are still savoring the sweetness of that Word, rather than ten minutes later when only the fancy fluff of preacher padding sticks oppressively to our teeth.

Avoid These. Halford E. Luccock, whom we quoted earlier, was not only a university professor but a regular contributor to Christian Century. He warned against certain sermon types, and I would mention several as a bonus for staying with this article so faithfully.

Luccock speaks against the "Rocking Horse Sermon," which moves but never gets anyplace. It is one in which the preacher and the church are always charging, but never advancing.

And there is the "Mockingbird Sermon" in which the notes belong to someone else, either having been stolen or simply imitated.

Luccock speaks ill of the "Confectioner's Sermon" which is like a wedding cake, a great airy structure of candy chateaus... and hearts of purest whipped cream.

He feared too many preachers were packaging the Christian message as sort of a glorified aspirin tablet.

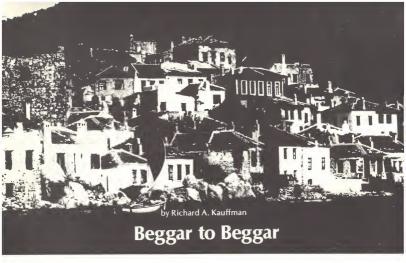
A Selah or Two. Instructions are seldom complete. I have said little about the pastor's need for prayer, for a Jacob complex where he wrestles with God for a special blessing, for an Elisha thirst that seeks a double Spirit portion. I sadly fear that even now. I have violated my plea for brevity.

I have saved the best till last. Pastor, I love you.

I love you for doing the impossible. I love you for those new springtimes you have given me. I love you because you are my "Mosse," you have been to "Mt. Sinai," you have seen the "burning bush." I love you for your patience with me, for your concern, your speaking to me about sin, about God's mercy.

Don't leave me, I need you.





When I read in the news that recent studies have shown that over 50 percent of the corporate wealth of the United States is in the hands of less than one percent of our population, I want to ask, "Isn't this supposed to be the land of opportunity? Opportunity for whom?"

When I read in the news that the United States government, especially its executive branch, wants to continue supplying weaponry to countries throughout the world whose governments are dictatorial, I want to ask, "Doesn't this government and this country stand for democracy, the right of all to have a voice in their own destiny?

When I read in the news that the current economic recession is creating unbearable pressures on the poor and unemployed, while the rich continue consuming expensive cars, and taking luxury tours around the world, I want to ask, "What happened to the myth that America stands up for the 'underdogs?"

Then I stop to realize that America will be as any other unregenerate nation, its myths about itself notwithstanding: self-seeking, violence-prone, surreptitious in its ways, and unrepentant. And that as a Christian my major responsibility is not to fight it (as the Chinese proverb goes, "Take heed in fighting a dragon lest you become a dragon"), but to live an alternate lifestyle that is implicitly a protest against the ways of our nation (and others), and explicitly a witness to another way of life.

A Place to Stand. The Christian stance toward the world around is basically countercultural. Our vision for living comes not from the ideals and myths of the nation, but rather from the teachings of Christ and of His kingdom. The vision of Christ's kingdom includes working in the world as peacemakers, identifying with the poor and the oppressed, confronting the oppresser, and yet, the Christian cannot put "all his eggs" in the "political basket," if putting one's eggs in the political basket means working for the reform of all Society. For it is not our mission as disciples of Christ to reform society, but to be active participants in the creation of a new society, God's kingdom.

What are the visible signs of this new society? Peacemaking, a simple lifestyle, concern for the needs of all people (both those in the church and those outside) these are often mentioned. And yet another sign of this new society is its communal dimension: the people within it belonging to each other, caring for one another, sharing a common heritage, vision, and mission in the world.

Patriotism Understood. Already I can hear the drums beating and the firecrackers popping in the anticipation of the celebration of the American Revolution. Municipal and other community committees are being formed to plan activities to commemorate 1776; Bicentennial memorabilia is being huckstered; and the talk of the barber shop philosophers is "Let's get Watergate behind us and get on with the celebration of all the great things this nation stands for."

And I ask why? Why celebrate the freeing of the American colonies from British subjection and taxation when subjection to our own government, taxation included, must be every bit as great in 1976 as it was in 1776 to the British?

Patriotism isn't always rational, perhaps never is. In our own situation it is not understandable unless we see it as a human force which meets basic human needs.

I can personally begin to understand patriotism when I see that it meets the psychological need to have a people to belong to and a history to be rooted in. Without a people and without a history we become isolated individuals, stranded on the shores of our own insecure feelings. We need a sense of belonging, a sense of rootedness. And many look to the nation for that security.

The Christian Patriot. In our own community, and in many throughout the nation, it is in fact the Christians who are providing much of the impetus for celebration of the American Revolution. And this is so for two reasons. First, they have not found in the church what I have found, a caring community that I can say I belong to, and a (Christian) tradition that I feel rooted in. Christianity for so many is an empty ritual, devoid of existential meaning; so the search continues and people look elsewhere for a sense of belonging and rootechess.

Second, as many sociologists point out, religion is often pirated for the sake of strengthening and bolstering the commitment of citizens to the nation. What becomes evident is a civil religion, a syncretizing of the symbols and rituals of the church with that of the nation—not just for the sake of wedding two separate spheres of culture, but for the sake of using the strength of the one (the church) to conceal the feet of clay of the other (the nation). Hence, America is seen as not just another nation, but a Christian one, one with a special destiny, a divine mission in the world.

A Mission in '76. It may just be that those Christians, Anabaptist-Mennonite and others, who see a contradiction between the tradition and peoplehood of the nation and that of the church, need not make a witness to an unrepentant government in '76. Rather, our witness may best be made to those Christians around us who have not found the freedom to be had in the Christian community, the liberation that comes from participation in it. It is a freedom to say, "No, I will not bow down to the nation, the idol." It is a freedom that comes from belonging to a tradition that surpasses the tenuous life of nations.

The life of this new community itself is the witness, but we must be as a city set on a hill, letting our light shine, telling others of the rootedness and sense of belonging we have found in the Christian community, opening ourselves to others so they too can experience it among us, we must be as beggars, as D. T. Niles has said, telling other beggars where to find the bread.

School Should Be School

by I. Lester Brubaker

George Gallup is reported to have said at the February meeting of the National Association of Secondary School Principals that since the church and the home have lost much of their influence regarding moral standards, the time has come when schools should introduce courses in moral education as an integral part of the curriculum. This statement



from the famous pollster points up a twentieth-century American attitude toward schools. The schools shall become all things to all students.

The pressure on schools to provide for the total needs of children and young people is great and increasing. For years educators have been saying, "We do not teach subject matter, we teach children." The next step was, "we are responsible to teach the whole child." Have we now come to the point that schools are reponsible to teach the whole child the whole of hild the property of the whole child the whole of hild the whole

Church schools easily succumb to this point of view. The Christian concern and ethic of staff persons and Board members support the view that subject matter is not the most important thing in life. The most important thing for any student is to know Jesus Christ and to follow Him in discipleshin.

But is there a hint of subtle arrogance in our yielding to the viewpoint of society? Society is made up of various institutions; each has a specific role it can fulfill better than any other institution in society. If one institution is weak, shall other institutions fill up the lack or seek to strengthen the weak institution?

I would suggest that just possibly the major focus of a school should be on the cognitive domain of personality however, howledge. A school is uniquely competent to work with mental processes and skills. Perhaps the special task for which a church school is suited is the development of cognitive skills and awareness in students in a context of Christian commitment, rather than to weaken the home and the church by seeking to be all things equally to all students — including being home and church.

J. Lester Brubaker is principal of Lancaster Mennonite High School, Lancaster, Pa.

On Black and White Mennonites

by Katie Funk Wiebe

I heard a strange thing the other day.

The speaker at the service said he was an Anabaptist Mennonite. That made a lot of sense to me.

But I could see plainly that he was black. And that didn't make the same kind of sense. A black Mennonite! In Africa, in a mission, it might work, but here. . . ?

Then he asked the audience the same questions that were leapfrogging through my mind: Can a person be black and Mennonite at the same time? What is a black Anabaptist Mennonite Christian? What are the implications of a white European heritage for a contemporary American black?

The speaker was Hubert Brown, black theologian from Elkhart, Indiana, on a lecture tour under the auspices of the John F. Funk Lectureship. He was speaking at several schools and churches in the Kansas area.

Brown boldly but warmly asserted his right to be an Anabaptist Mennonite. He indicated he has had a 25-year connection with the Mennonites, having been introduced to them as a young boy at a church mission near Philadelphia.

He has attended Mennonite schools such as Christopher Dock High School, Goshen College and Mennonite Biblical Seminary. He has visited Mennonite historical points of interest in Europe, such as churches and cemeteries and statues

He has eaten Mennonite soul food.

But all of these factors didn't make him a Mennonite. He waived aside his right to the ethnic goodies, such as Zwieback and Lebkuchen, which numerous Mennonites clasp to their bosoms and find sticking to their ribs. Instead he claimed for himself and other contemporary blacks the spiritual heritage of the Anabaptists.

This heritage, he asserted, was for all men, not just the white descendants of the Anabaptists. It included the believers' church concept. The Anabaptists had emphasized that Christ followers must be a burden-bearing community, serious about caring for the oppressed in their midst. They had rejected systems of ecclesiastic hierarchies. They saw

all men as equal before God. He wanted these truths for himself and all black people.

But as he spoke, I continued my monologue with myself. If a black can be a Mennonite, can a Mennonite ever be black? What are the implications of a black slave heritage for contemporary American Mennonites? It seemed as fair to ask these questions as the first ones.

But even before I had the questions fully formulated in my own mind, I could hear imaginery answers bouncing back at me. Why would anyone ever want to be black? Why should anyone even consider it?

But Brown had caught up to me in my thinking. He pointed out that the black man has always had to come over to the way of the white man. Today blacks move about in a black and white world. White people move about only in their white world. The black world never becomes a valid option for them. They don't want to be black, as some blacks have at times wanted to be white because it offers more advantages.

I recalled a poignant passage in Maya Angelou's I Know Why the Caged Bird Sings in which she describes her longing as a child to run in the wind with the breeze blowing through her long wavy blond curls, as the heroines in storybooks were described. But then she would put her hand up to her own black kinky hair and know that white beauty would never be her portion in life. She would always be black and in her eves. uglv.

But Brown had caught up with me again. As he had accepted, not the cultural, but the spiritual heritage of the Mennonites, so the Mennonites can become one community with the blacks if they accept the spiritual heritage of the blacks—a heritage of suffering and oppression. To understand oppression, whether physical or psychological, is to understand what it is to be black. To identify with another's hurt is to be black. To see their world as a valid and worthwhile community is to become black.

Can a black person become a Mennonite?

The real question seems to be whether a white Mennonite can become black.

Your son or daughter can prepare for a career in a Christian setting

From the Graduating Class of 1974, we picked 12 grads to represent a variety of careers. They are pictured on this page. The diversity is much wider, however, and points to two attitudes we have about an education at Goshen.

First, we believe an education in the arts and sciences is not a single, narrow pathway to a career. Rather, it is a broad and expansive road leading to almost unlimited opportunity. Five years from now we wonder how many more responsibilities the graduates pictured here will be shouldering not only on the job, but in church and community as well.

Second, we believe an education in the arts and sciences produces a person capable of growth in a continuing sense. Today's entry-level position the young grad took is only a steppingstone to greater learning, service, and interest.

We believe a college education is a major investment. The choice is a decision for life. When you consider a college for your son or daughter, we hope you will decide on one that provides identification with the people of God and encouragement to be a Christian disciple.





Carla Carroll, flight attendant, Delta Airlines, Chicago, IL. BA, Spanish, 1974.



Lawrence Heatwole, studio manager—recording engineer, Mennonite Broadcasts Inc., Harrisonburg, VA. BA, physics/communication, 1974.



Diane Kauffman, staff nurse, La Junta Medical Center, La Junta, CO. BS, nursing, 1974.



Phil Richard, radio news director, WYCA-FM, Hammond, IN. BS, mathematics/communication, 1974.



Dawn Ruth, graduate student, Associated Mennonite Biblical Seminaries, Elkhart, IN. BA, English, 1974.



Judy Snyder, medical student, South Bend Center for Medical Education, University of Notre Dame, Notre Dame, IN. BA, natural science. 1974.



Darrel Sommers, dairy and hog farmer, New Paris, IN. BA, business, 1974.



Nadine Thomas, advertising and public relations, First National Bank, Goshen, IN. BA, English/communication,



Chester Wenger, physical education, health and driver education teacher, Lancaster Mennonite High School, Lancaster, PA. BS, physical education, 1974.



Hilda Shirk Wenger, caseworker, Catholic Social Services for the Spanish Speaking, Lancaster, PA. BA, Spanish,



Paula Wynn, silversmith apprentice, Albuquerque, NM. BS, art. 1974.



John Yoder, insurance, T. Yoder General Contractor, Fort Wayne, IN. BA, business, 1974.

church news

Death: Friend or Foe?

"How did you feel when you first knew you had cancer?"

"I prayed the serenity prayer."

Mrs. La Vergne Littwin, a Chicago housewife, sat before more than 50 Christian medical specialists and religious counselors in a Des Plaines, Ill., meeting room and in good humor told how it feels to be dying of cancer. "God prepares you for what you can take," she said.

Her appearance at the Consultation on Death and Dying, May 9 and 10, was arranged by Myron Ebersole, chaplain of Lancaster Ceneral Hospital, and Let Roy Joesten, chaplain at Lutheran General in Park Ridge, Ill. Wallace Shellen-teral in Park Ridge, Ill. Wallace Shellen-interview. The consultation was organized and sponsored by the Mennonite Medical Association.

For a person used to giving and doing, Mrs. Littwin had to learn how to receive and have her busband, her four children, and friends do things for her. About those who "gave" and "did" for her, she said, "You have to learn the goodness of their hearts." She has a 19-year-old son, and she claimed life went on as usual between them, with both tensions and positive emotions:

Awsome in her candor, Mrs. Littwin spoke openly about her feelings regarding the disease she has and made it clear the subject was an open one with those around her. Her attitudes and responses were evaluated after the interview. This kind of case study made our consultation more practical, said one participant.

George R. Brunk III, who teaches at Eastern Mennonite Seminary in Harrison-burg, Va., followed with a paper on "Toward a Theology of Death." He said, "Although concern with death may not be equal in all age brackets, yet no generation has left it off its agenda. At the same time . . . we are experiencing an unusual interest, perhaps even curiosity about death. In an attempt to bring a Christian perspective to the reality of death, Brunk outlined three points in which he sees (1) the God of covenant faithfulness in death, (2) the Christ of historical victory over death, (3) and the Spirit of creative power bevond death.

Wallace Shellenberger and Myron Ebersole role-played a terminally ill patient and counselor so that consultation participants could "experience" the meaning of dying. The discussion which followed revealed real identification with the dying farmer in the simulated situation.

A panel on "The Health Care Team Relating to the Dying Patient" brought out two significant observations: (1) the needs of a patient tend to determine the team and (2) the religious counselors do not always feel a welcome part of whatever "team" exists. In fact, there was some question whether "team" was applicable to the work situation where both types of professionals relate to a patient.

"The Ministry of Caring," by Kenneth Bauman, pastor of the Berne (Ind.) Mennonite Church, focused on biblical facets of death and dying.

John Branham, associate pastor of Lee Heights Community Church of Cleveland, Ohio, when asked how the black community feels about death in our society, gave a succinct answer. In a word, "Exploited."

Various persons shared their personal encounters with death. There was emotion. Tears. The consultation became more than a cold and clinical analysis of the subject.

N. LeRoy Lapp, MD, of Morgantown, W.Va., read a perceptive paper on "Becoming the Community That Cares." He tried to present ways for community to form around those who do not have long to live. Then he closed the meeting.

Sensitive Global Mission Still Valid

Support of national pastors and continuing commitment to international mission were two thorny topics demanding priority attention by the Mennonite Board of Missions Overseas Committee, meeting on Apr. 23 and 24 in Rosemont, Ill.

The Mission Board has given limited support on a reducing scale for national workers overseas in pastoral assignments. Such policy, it was believed, strengthened the emerging church in building a healthy self-reliance.

The issue is not clear-cut, however, associate secretary Lawrence Greaser told the committee. "Over the years there have been ambiguities and inconsistencies in working out the policy. Today national leaders may be supported with mission funds for nonpastoral assignments. Does this give the impression that we consider the work of the pastor less important?" he asked

From the other side, administrative associate J. D. Graber. longtime missions statesman, cautioned the committee in moving away from the historic policy quickly. Mission support of pastors often stilled local initiative and weakens total Christian impact, be said.

José Ortiz, speaking in behalf of the Puerto Rico Mennonite Church although he himself is now a ministerial member of the Illinois Conference, reinforced the dilemma. With deep feeling, Ortiz urged the Overseas Committee to move beyond discussion to work seriously toward helping to bridge the gap between missionary and national pastor support levels.

After looking at the issue from different angles, the committee indicated readiness to modify current policy by requesting staff to prepare guidelines allowing more flexibility for working out policy implications in mutuality with overseas churches.

In their action, the committee reaffirmed commitment to "carrying forth Christ's Great Commission to plant and nourish His church throughout the world in a dynamic yet sensitive way."

Guidelines Adopted for Cooperation in Ontario

A set of operational guidelines for inter-Mennonite cooperation in Ontario was adopted by about 150 delegates attending the second annual meeting at Leamington North Church on Apr. 12.

Structure of the new Inter-Mennonite Conference (Ont.) will include the inter-Mennonite Executive Council (IEC) and three related Boards:inter-Mennonite Board of Congregational Resources (IBCR); Inter-Mennonite Mission and Service Board (IMSB); and Conrad Grebel College Board (CGCB).

Membership in the executive council includes the moderator and assistant moderator or secretary of the Conference of United Mennonite Churches of Outario, the Mennonite Conference of Outario, and the Western Outario Mennonite Conference, plus the chairpersons of IBCR, IMSB, and CGCB (a total of 9 persons). The latter three are not eligible to chair the council.

An annual meeting known as the Inter-Mennonite Conference (Ontario) will be held with one delegate vote per 100 members (or fraction) in each congregation. Women's organizations of each constituent conference are each eligible to send three delegates.

Inter-Mennonite Conference (Ontario)

is responsible in its own right to determine program and establish and control budget for the inter-Mennonite activities after consultation with the respective conference finance committees and when desired with the conference podies

Although there was considerable discussion about the authority of this inter-Mennonite body to spend funds, and about the lines of responsibility for delegates, the vote to accept the guidelines was largely in favor.

The guidelines will deliberately not become a constitution in order to allow for more flexibility and response to the wishes of the related conferences.—

Tabernacle Replica Dedicated

A full-scale replica of Moses' Tabernacle was dedicated and opened to the public on May 4 at the Mennonite Information Center site three miles east of Lancaster, Pa. The replica is the only life-size tabernacle in the world according to Paul Zehr, director of the project.



Paul Zehr giving lecture.

The 200 guests at the dedication ceremonies were given a tour of the tabernacle proper which is housed in a tent-shaped building made to simulate the outer covering of the one used by the Israelites in the wilderness. In a 30-minute lecture, Paul Zehr described in detail the furniture—altars, laver, table of shewbread, lampstand—the priests' garb and the holy of holies.

Guest speakers for the occasion were Rabbi Albert Lewis of the Jewish Theological Seminary, Hadden Heights, N.J., and Myron Augsburger, president of Eastern Mennonite College.

The tabernacle reproduction, formerly operated by a Baptist family in St. Petersburg, Fla., was purchased by the Mennonites in 1960 and moved to Lancaster area in 1971. Since then Paul Zehr has done extensive research to make it as authentic as possible according to specifications set forth in Exodus 25 to 31.

Zehr, who served as a guide in Florida, came to Pennsylvania, where he recruited artisans to produce and restore various articles needed to make the tabernacle authentic. Carola Michael, a Jewish woman of Flushing, N.Y., wove the Parokheth veil by hand according to the Exodus account with bleached linen and three colors of wool.

The special dedication service also included a new Information Center. The new building is adjacent to the Mennonite Historical Society which had rented the main floor of its facility to the Center.

Central States Look at Camping

Persons representing nine camps met from Apr. 25 to 27 at Camp Antigo near Sturgis, Mich., for the Central States regional meeting of the Mennonite Camping Association. The 34 participants came from Illinois, Indiana, Michigan, Ohio, Mississippi, and Alabama. The principal resource persons were Jess Kauffman and Roy Henry.

In a keynote address, Jess, leader in developing the camping ministries in the Mennonite Church and veteran camp administrator, shared observations from his rich experience.

Roy Henry, social worker, is a veteran camper and a gifted observer of nature. He combined his rich outdoor lore with Bible knowledge to lead the group's worship experiences.

Alton Horst of Camp Menno Haven

led a seminar on developing and maintaining staff morale. His seminar was strengthened by the presence of two carloads of his program and counseling staff. He listed as one morale builder an allexpense paid trip to the regional MCA meeting.

Ron Gunden of Youth Village led a discussion of "positive peer culture," the values of which they sought to incorporate in a three-month live-in at camp with 10 probationers last summer. Virgil Brenneman, executive secretary of MCA, led the group in an exploration of the possibilities and advantages for camps to cooperate in volume purchasing, coordination of program planning, and sharing in leadership recruitment and staff training.

Roman Gingerich of Goshen College moderated the weekend

Franconians Gather for Business and Inspiration

Strong singing, led by Elmer Leathermann of the Towamencin (host) congregation, opened the semiannual assembly of the Franconia Mennonite Conference on May 3. Several hundred delegates listened attentively as Charles E. Brunstetter of the Easton congregation expounded on a passage from Matthew.

Business included approval of a \$691,200 budget. Contained in this budget was a \$19,470 item for "Conference aid." This is for "members of smaller congregations where there is need."—children, widows, and others. According to R. Wayne Clemens, chairman of the Stewardship Commission, this represents progress in sharing. He sees a great future for such a means of larger congregations sharing with the smaller in meeting human needs.

Funds were also provided to free John Ruth to continue his projects under the Nurture Commission. Among these are Conrad Grebel: Son of Zurich, a slide program: Look to the Rock, a dramatic presentation; and Eastern Mennonites in the American Revolution, a book of anecdotes and episodes.

Look to the Rock was presented by Howard Good, Jerry Kulp, and Nelson Hoover. This provoked a demand for discussion by a delegate, who said he would not be able to listen to another speaker until some discussion was permitted.

A panel comprised of Sheldon Burk-

halter, Manuel Nunez, Barbara Shisler, and Del Dittus, all of Franconia Conference, discussed the bittersweet cross, baptism, and meetinghouse or church. This, too, called for further examination. Three groups formed to provide opportunity for greater personal participation. Recommendations were brought back to the assembly.

Paul Gingrich, resource person from Goshen, Ind., spoke on two topics related to the theme, "Badical Christian Discipleship": "How Radical Is Christian?" and "Conspicuous Simplicity." He completed a day which called consistently for more intense discipleship. Congregations reported on what they found successful in building God's kingdom, following Gingrich's last specifical succession.

The weekend concluded with a historic meeting held at Christopher Dock High School at which General Conference and Franconia Mennonite brothers and sisters sat down together at the first conjointly planned conference assembly since the break last century. Jan Gleysteen, of Scott-dale, Pa., presented the second part of his slide program, Faith of Our Fathers. The first part had already been given at the Eastern District of the Ceneral Conference in session simultaneously at a nearby church.

The conjoint meeting filled the Christopher Dock High School auditorium and sparked some discussion on the meaning of our faith as applied to today's problems.

Goschenhoppen -- A Personal View

My assignment was to cover the spring assembly for the Franconia (Pa.) Conference to be held at the Towamencin meetinghouse on May 3. Dick Kauffman, With editor, and his wife, Suzanne, had invited me to ride east from Scottdale with them and their family.

Since Dick holds membership in the Pennsylvania German Society, he invited me to go along on a tour he was going to take which was planned by the Society through the Coschenhoppen region of Pennsylvania, Friday, May 2. That's how I found myself traveling around historic countryside that afternoon. Alan C. Keyser, our guide, threw in touches of good humor as he explained Pennsylvania Dutch history and George Washington's movements during the Revolutionary War period.

On the way to our first stop we saw the Towarmentin meetinghouse, where a Mennonite congregation has been meeting since about 1710. In the gravepard, by the building, General Nash (for whom Nashville, Tenn, was named) lies buried. Then the Dielman Kolb homested Kolb was instrumental in having the Martyrs Mirror translated from the original Dutch to German. From thee we drove by the Jacob Clemen's homestead which was purchased in 1718. Clemens became a distiller known in that area of colonial America.

En route we discovered a group of Ontario Mennonites on the bus: Eleanor High, her daughter, Susan Grant, and her granddaugher, Jennifer, along with Mr. and Mrs. Isaac High. Later, I learned I had first met Eleanor when she represented the Ontario Conference at the 1972 Mennonite World Conference in Brazil.

Among other sites pointed out or visited were the Bertolet meetinghouse, the churchyard of which dates back to the 18th century and which has been used as a graveyard by Mennonite, Dunker, Moravian, Huguenot, and other pioneer groups. There was also the Methacton meetinghouse, preserved practically unlatered from colonial days and currently being used by an active congregation. Christopher Sauer, printer, papermaker, typefounder, and the like, was buried in that church's cemetery.

Final stop was the Peter Wentz house from which George Washington planned his disastrous Germantown campaign and to which he returned afterward. Wentz, himself, allegedly a former pirate, became a Dunker. The general spirit of friendly helpfulness on the part of the Society members made the tour a pleasant experience. President M. Hellerich, Vice-President William Daub, along with Mr. and Mrs. Herman Witt, among others, did what they could to enhance the tour. Mennonite history is included in the scope of the Pennsylvania German Society's interests.— David E. Hostetler

mennoscope

David du Plessis, the man Time magazine has described as one of eleven contemporary "most influential Christian thinkers of today" in the world, is scheduled to speak at the Plains Mennonite Church, corner of W. Main St., and Orville Road, Lansdale, Pa., at 7:30 each evening, June 16-18. The Spiritual Renewal Committee of Franconia Mennonite Conference and the Plains Mennonite congregation are pleased to provide this opportunity for the larger area to hear this outstanding leader in the charismatic renewal throughout the world.

Ella May Miller, speaker on Heart to Heart, will serve at a community women's retreat in Arvada, Colo., May 23 and 24, and will speak to a Sunday school class in the Arvada Community Church on May 25.

Second Annual Alumni Homecoming at Lancaster Mennonite High School on June 7. There will be alumni-centered activities from 1:00 to 5:30 p.m. The dedication program for the auditorium-gymnasium at 7:30 is open to all.

A feasibility study has begun in preparation for setting up an intermediate technology production center in Botswana which, if established, would be run by Mennonite Central Committee volunteer Lamar Weaver under the auspices of the Urban Industrial Mission, a branch of the Botswana Christian Council. The proposal for the center grew from the need for employment training and for useful goods for the community of Selebi-Pikwe. 'The emphasis here is on a very low level of technology," MCC Botswana director Larry Fisher explained. "This would not be a technical school but a shortterm training and resources center.

Sponsors are needed to give homes and work to the next group of exchange visitors from numerous foreign countries. The group will arrive in August. Anyone who could supply an exchange visitor with a home and work experience from August through next January, contact MCC preferably before May 30 at 21 South 12th Street, Akron, PA 17501, or 201-1483 Pembina Highway, Winnipeg. MB BRT 2CS.

Alan F. Kreider, associate professor of history and coordinator of the Goshen in Europe program, will return to Goshen from England this summer to instruct in two courses during the third and fourth spring term. He will instruct "Comparative Revolutions" in term three from June 16 to July 8 and "America to 1789. Purtans, Merchants, and Revolutionaries" in term four from July 10 to Aug. 1. He began teaching these courses when he joined the Goshen faculty five versars and

Mennonite Mental Health Services (MMHS) met for their semiannual business meeting on Apr. 18 and 19 at Prairie View Mental Health Center in Newton, Kan. The sessions were expanded to include special workshops for clinical staff members and Board members from the seven mental health centers affiliated with MMHS. Vernon Neufeld, director of MMHS, reviewed the diverse current activities in which the organization is engaged. He suggested MMHS in the future should devote more time and resources to helping other church groups and communities provide mental health related services in their own areas.

Extension courses in the congregations are being planned by the seminary board of the South American Conference of Mennouite Churches during the current year. The courses, taught by Henry Dueck and Helmut Issak, will sever as partial replacement this year for the Mennonite closed last November. Dueck, who formerly taught at the Montevideo, Usquay, which yet yet yet and the Montevideo. Issak will live in Montevideo. Issak will live in Montevideo. Issak will live in Montevideo.

The respiratory therapy program at Hesston College has been accredited. Wilmer Beachey, director of the program, prepared a 300-page report which he submitted to the Joint Review Committee for Respiratory Therapy Education, a subsidiary of the A.M.A. This committee reviewed and approved Hesston's application in April. This is an initial approval to be followed next year with an "on site inspection." The present "letter of support" guarantees that students in Hesston's Respiratory Therapy Program will be eligible for registration.

"Priorities in Mission, 1975-2000" is the theme of a World Missions Institute seminar scheduled for June 13-21 at Eastern Mennonite College. The eightday event is the first program offered by the institute which was established last fall by EMC and Mennonite Christian Leadership Foundation. The seminar staff includes Tom Houston, communications director of the British and Foreign Bible Society. Donald R. Jacobs, longtime mission leader in East Africa; Paul N. Kraybill, general secretary of the Mennonite Church' general board, executive secretary of hennonite World Conference, and former mission board executive; and Richard C. Detweller, moderator of Franconia Conference and chairman of the Board of Congregational Ministries.

Conrad Grebel College, an affiliate of the University of Waterloo (Ont.), has of the University of Waterloo (Ont.) has one selected as the first Canadian member of the Inter-University Consortium of the Martin Luther King, Jr., Center for Social Change in Atlanta, Ca, Johning thirty other universities in keeping allve the vision of peaceful social change symbolized by the late Martin Luther King, Conrad Grebe has designated Donovan E. Smucker, director of peace studies, as representative to the Consortium.

Faculty member in Building Technology needed for fall, 1975, at Hesston College. One-half to full-time position available depending on applicant's interest. Bachelor's degree or equivalent experience preferred. Contact Cerry Lichti, Academic Dean, at 316-327-4221, or write Hesston College. Hesston. KS 67062

Sixty-five students from five universities in Austria met in Salzburg with Abe and Irene Neufeld, Mennonite Brethren workers in Vienna, for a spiritual retreat recently. Helping the Neufelds in the church of Vienna and participating in the retreat was Cert is Chwienbacher, a former university student who became a Christian four years ago. The retreat is an example of vibrant life among university students in Austria.

A marriage enrichment retreat, with the Abram Schmitts and Clayton Swartzentrubers: a special opening for summer events, with Harold Fly; and a men's retreat will be held May 23-25, May 24-26, and May 30-June I respectively at Spruce Lake Retreat. Winston O. Weaver, Harrisonburg, Va., will lead the latter. For further information and reservations contact Spruce Lake Retreat, Box 157, Canadensis, PA 18325, or phone (717) 595-7505

Hobby and crafts night at the Plains meetinghouse, planned by the youth, far exceeded expectations on Apr. 30. The youth and their sponsors had set up tables and prepared light refreshments for the visitors to their exhibits. It was a come-and-go event, and in the course of a two-hour period, over 150 persons participated in exhibiting or viewing the displays. Twenty of the exhibits were.

collections and 38 were crafts and arts. "I've learned things about the congregation . . . I might never have learned otherwise," said Gerald Studer, pastor of the congregation.

Eastern Mennonite College will hold its 57th annual commencement exercises at 4:00 p.m. on May 25 on the front lawn of the campus. The 204 candidates for graduation include 124 with BS degrees. 63 with BA degrees, and 17 who will receive two-year diplomas. A. Grace Wenger. assistant professor of English at Millersville (Pa.) State College, will deliver the commencement address. Miss Wenger is a member of the Mennonite Board of Education and served one year as the first woman member of the EMC board of trustees. The seniors have elected Albert N. Keim, professor of history at EMC, to keynote the baccalaureate and commissioning service at 10:00 a.m. on May 25 on the front lawn of campus.





A. Grace Wenger

Irvin B. Horst

Irvin B. Horst, church historian, was named Eastern Mennonite College's 1975 "alumnus-of-the-year" the evening of Apr. 26 during the Alumni Association's annual homecoming dinner. Horst, a 1941 EMC graduate who taught at his alma mater from 1955 to 1967, received the award "in absentia" from Alumni Association president Fred L. Denlinger. Horst's oldest daughter, Marlise, a 1973 EMC graduate who is studying at the University of Virginia, accepted the award for her father. "News of this honor has been a great source of inspiration to my father in his work," Miss Horst said. The alumnus-of-the-year" award cited the church historian "for sharing himself with humility and effectiveness as a professor of Anabaptist studies; as a lover of books; as the principal architect of the EMC Menno Simons Historical Library and Archives; as a careful researcher, writer, and editor; and as a Christian." Horst and his family live in the Netherlande

Ella May Miller, Heart to Heart speaker, appeared on the 700 Club program produced by the Christian Broadcast Network, Inc., Portsmouth, Va., a Christian-operated organization with a network of 36 stations in major

market areas. During the 1 1/2-hour program, Host Pat Robinson interviewed Ella May Miller about her new book, The Joy of Housekeeping. The interview focused on her philosophy of homemaking, family, morals.

World hunger will be the theme of the first Mennonite Central Committee (West Coast) Annual Assembly, which will be held in October. The assembly will be held in two sections to minimize geographic distances and transportation costs and maximize community exposure to MCC activities. In the next several weeks, local planning commissions will be formed for the sections which will meet at Portland, Ore, on Oct. 11 and 12 and Bakersfield, Calif., Oct. 18 and 19.

A group of Mennonites in Lancaster, Pennsylvania, concerned with discovering their own history and sharing it with the surrounding community, is sponsoring a five-evening educational seminar, "Who Are These People, Really?" June 9-13, 7:30-9:30 nightly at the Dutch Family Festival. Route 30 east of Lancaster. Leading the evenings are a group of teachers bringing rich experience to their presentations: J. C. Wenger, Goshen, Ind., Myron Dietz, a teacher at Lancaster Mennonite High School and president of the Mennonite Historical Associates; Don Kravbill, a sociologist at Elizabethtown College, Elizabethtown, Pa.; John A. Hostetler, professor at Temple University, Philadelphia, widely known for his books Amish Society and Hutterite Society; and Merle Good, interpreter of the Mennonite/Amish experience in drama and

Heston College's Aviation Department received accreditation in flight training approval from the Federal Aviation Administration (FAA) in compliance with revised regulations. This accreditation allows trainees to secure their commercial and instrument certificates in 195 hours of flight time instead of the usual 250 hours. Heston College now has six instructors and operates eight airplanes, including one Cessna 310 twin engine.

The Eastern Pennsylvania Mennonite Historical Library on Apr. 28 and 29 had various important documents of their collection microfilmed through the courtesy of the Genealogical Society of Pennsylvania, Philadelphia. These services, which were performed by James S. Norton and William N. Zito of Norton Micro Images, took place at the Historical Library located on the Christopher Dock Mennonite High campus, Lansdale. Special items of interest for the microfilming process included church and Bible records, family genealogies, personal diaries, and cemetery records. The majority of these items dated prior to the beginning of the 1900s. A copy of the microfilm will be kept on

file at the library and the original negatives will be held by the Genealogical Society. Norton Micro Images will return to the library on May 17 to film the Jacob Mensch 1,600-letter collection.

The Monterey Mennonite Church of Leola, Pa., adopted the name Forest Hills Mennonite Church on Pentecost Sunday, May 18, when the congregation moved into its newly constructed building at 100 Quarry Road on the edge of the Forest Hills residential development.

The new auditorium will seat 300 in pews, with overflow space for an additional 200 in the adjoining fellowship room. Fourteen classrooms are provided in addition to a kitchen, library, and pastor's study. Gordon Zook has served as

pastor since 1965.

A position of administrative secretary serving the dean's office of Hesston College is available in early June. Supervision skills and experience are important. Contact Gerry Lichti, Academic Dean, at 316-327-4221, or write Hesston College, Hesston, KS 67062, for further detail.

Eastern Mennonite Seminary will hold its 26th annual commencement exercises at 7:00 p.m. on May 23 at Park View Mennonite Church. It will be the first EMS graduation ceremony held separately from the Eastern Mennonite College commencement. Each of the twelve graduates will receive either a master or bachelor of divinity degree or a master of arts in religion degree. Two others will receive certificates of biblical studies.

Eleven Washington, D.C., area Giant Stores have agreed to sell Choice Books. according to area supervisor Simon Schrock. Schrock observed that the market potential of the Giant Stores is twice that of the individual grocery or drugstore because the Giant Stores chain sells both

food and drugs. The Mennonite Board of Congregational Ministries announced the recent purchase of a new series of four-color filmstrips with LP records useful for Sunday school teacher training programs, produced by Family Films. The four filmstrips are: (1) The Importance of Teaching, 12 minutes; (2) My Role as a Teacher. 12 minutes; (3) Be a Better Teacher, 13 minutes: (4) The Teacher's Spiritual Life, 17 minutes. These filmstrips can be a very valuable resource to Sunday school superintendents and other congregational Christian education leaders working seriously at the task of teacher training. Each filmstrip rents for \$2.00. They can be ordered from MBCM, Box 513, Goshen, IN 46526; phone: (219) 533-0551.

Vasil Magal, pastor among Russian refugees in Western Europe and speaker on Voice of a Friend, is planning a deputation visit to North America this summer. He expects to visit Mennonite and Baptist churches in the U.S. and Canada, as well as participate in church conventions and strategy planning meetings with his sponsors, Mennonite Board of Missions and Slavic Missionary Service.

Groundbreaking ceremonies held on Mar. 27 at Quakertown (Pa.) Christian School. There are classes from nursery through grade eight. The present building is no longer adequate. A \$160,000 addition is being connected to the present building to include two more classrooms, an assembly room, office, and teachers' lounge-conference room.

Larry Shepherd, of Lansing, N.C., was ordained to the Christian Ministry on May 4, with Herman Glick officiating. Aaron Stoltzfuz and Ross Goldfus assisted. Shepherd will serve the Meadowview congregation, one of the churches in the Conestoga-Maple Grove mission district. Paul Mast, father-in-law of the newly ordained minister, has served the church to the present and will retire in June.

The faculty, administration, Board of Rockway Mennonite School. Kitchener, Ont., met on Mar. 17 for a campus seminar, part of the Churchwide Thrust on Education. Most of the nine proposals arising from the three-hour supper meeting pointed toward closer ties with local Mennonite congregations and the wider church.

The Central Christian High School board of trustees has formed a search committee which is seeking candidates to fill the principal position vacated by Wendell Hostetler, who was granted a sabbatical leave of absence for the school year of '75-'76. At the end of Hostetler's sabbatical, he will be assigned to work in an area which supports the Board's interests in the strengthening of Central's program. The Board is looking for a longterm administrator, starting this fall. Qualified and interested persons are urged to contact David Miller, Central Christian High School, Box 9, Kidron, OH 44636, or call 216-857-3111.

Nelson Burkholder was installed as pastor of the Warwick River cong., Newport News, Va., May 4, for a two-year period.

Howard Dunlap was installed as pastor of the North Main Street cong., Goshen, Ind., May 4.

New members by baptism: one at Pinto, Md.; eleven at South Union, West Liberty, Ohio; five at Park View, Harrisonburg, Va.; four at Tuttle Ave., Sarasota, Fla.; one by letter of transfer, Trinitv. Glendale, Ariz.

Special meetings: David Augsburger, Lombard, Ill., Marriage Enrichment Seminar, at Elmira (Ont.), July 11-13.

Change of address: Merlin Good from Butlerville, Ind., to R. 2, Box 701, Manchester, KY 40962. Glen M. Sell from Landisville, Pa., to R. 1, Box 240, Manheim, PA 17545. Tel. (717) 626-1566.

readers sav

Submissions to Readers Say column should comment

Abraham Schmitt closes his article (Apr. 1), "Salvation: an Act, a Fact, a Feeling?" quote from J. Gresham Machen and then adds, Thanks, Dr. Machen, you said it better than I could. I now trust Jesus — a Person of history even more." My response to the article is, "Thanks, Brother Schmitt, you said it better than I could.

Like Schmitt I'm also reluctant to join "the beat" and to "raise my hand" for a beautiful feeling or an ecstatic experience. Having seen where that kind of emphasis leads to I think there are some justifiable reasons for this reluctance. I can certainly identify with Schmitt and join with the brother who grabbed his hand and said, "Could you shout that message to the church?" My thanks to the Gospel Herald for

giving him the opportunity.

The quote by Machen reminds me of another giant, F. B. Meyer, who wrote, soul believes the word which the Master has spoken and goes its way, not feeling any surge of emotion, but assured that it has received great spiritual bestowment. . . . And so it is with all God's promised gifts and especially that of the Holy Spirit. If we wait to feel them we shall miss them. But if we dare to claim them, taking them by faith and uttering words of thanks, it shall be to us according to our faith." - Elmer Yoder, Independence, Ore.

'Praise the Lord' for Menno's Opinion (Apr. 29). As I read your article on woman's dress

29). As I lead your article on wonlan's dress
I thought at least I've found one who has the
conviction to say what I've felt.
In our "Mennonite Confession of Faith" we
speak of simple dress and simple lifestyle. So now I will add to what you said and creep into my doghouse beside yours. We often say of "Give them an inch and they'll take a Well, women have been guilty of this too. If our eyes are on the Lord and His kingdom why do we worry so much about today's look or style? Where has the modest woman gone

Maybe I should say along with you, pardon my bluntness but where and how do you tell a Mennonite woman living for the Lord and her home from the woman of the world? -Mrs. Ronald Emerson, Valparaiso, Ind.

I read Menno's Opinion in the April 29 issue about apparel and I agree with most of his opinions. I, too, have studied the ceiling and the wallpaper as I sat in the circles we are having more of in our church activities. I have occasion to speak in a number of non-Mennonite churches as well as being involved in groups outside of the Mennonite Church, and it pains me deeply to have to say that I believe our daughters of Menno are not following after but taking the lead in short skirts and I wonder why?

I wonder what does 1 Timothy 2:9 mean if it doesn't mean such things. I do not go along with his thought of wearing pantsuits to the house of the Lord although I am sure this will happen and his suggestion may just be the nudge that will bring it about. I not only take into account Deuteronomy 22:5 but many of the tight pantsuits worn by women of the world are hardy better than short skirts.

Perhaps the sons of Menno are not faithful enough to Paul's admonition in 1 Timothy 2:8 b, "I want men everywhere to lift up holy hands in prayer" (NIV). - Franklin A. Newcomer, Lagrange, Ind.

Dear Menno B. Hurd,

If you do indeed pass through the belly of the whale for your recent comment on the skirt length of the daughters of Menno, I wish you a most profitable journey. May you soon be vomited forth, not only upon dry land, but among a people who are penitent as a result of your courage. Bon voyage! — Thomas A. Martin, Lebanon, Pa.

Although the possibility of evacuating additional orphans from Vietnam is now past, I question the thrust of "Workers Cautious About Continuing Babylift" (Apr. 22). I have had no experience in Vietnam but I question the article because I feel it starts us as Mennonites down a road we would not like to go.

I wonder if the most important question of the "babylift" should not have been the welfare of parentless children and importance of parents and family to love and affirm a child as he faces life? I found little of this in the article. Instead the concern seemed to be that the American military was interested, orphans will not be treated any worse than others if left behind, a relative in the extended family may be living, there is discrimination in the U.S., their na-tional heritage may be lost, or that officials are not present.

I have never been involved in a church program, relief or other, that was 100 percent free of effects we did not want. Even the English we teach may enable a person to work with the U.S. military rather than win his allegiance for Christ.

Will we demand perfection in others before we accept their kingdom contribution when we do not achieve it ourselves? Will we let cul-tural loyalty replace mercy? Will we let com-passion for the fatherless and motherless be stifled by the mote in our brother's (or is it our) eye? - Nelson Waybill, Scottdale, Pa.

The article, "Civil Religion" (April 8), is interesting. It would seem that we should present the gospel (1 Cor. 15:3, 4) to our leaders and pray that they would seek to know God and do His will (and many in government are doing just that) rather than just make pharisaical pronouncements. There is no excuse for war, Watergate, or deceit except that all men are sinners and Christ died for the sins of politicians, generals, and soldiers as well as for ordinary citizens. We should not expect un-regenerate or backslidden men to behave righteously (1 Cor. 2:14). As pointed out in Daniel 4:32 God puts the men in power whom He chooses.

We should pray and work for a spiritual revival in our country so that we may deserve a better government. We rightly avoid a supernationalism but we need to be thankful for the freedom and blessing we have. These, after all, are the reasons our forefathers came to this country years ago. One of the cardinal sins in Romans 1 is unthankfulness. . . . — Clifford Kauffman, Barberton, Ohio

I have just read Menno's Opinion on apparel (Apr. 29). I would like to say that as far as the article goes, I agree with it, but I feel that it is a compromise and the attitude taken by the author is too apologetic.

I am only a young person, but I've seen too many tragic examples of compromising parents and ministers condoning the wearing of worldly apparel. The god of this world is blinding their eyes, ever leading them in search for the praise of men. We know this is a sign of the end times, but what do these people gain? A life of misery here, and unless they repent, everlasting destruction in the world beyond. As far as I'm concerned, this is too great a price to pay. Frankly, I'd be scared to be in their shoes. I can't thank God enough for parents who stood firm when I once questioned the importance of maintaining the conservative beliefs. . . . — Donna Plank, Logan, Ohio

births

"Children are an heritage of the Lord" (Psalm 127: 3)

Armstrong, James and Linda (Sayward), Altoona, Pa., first child, Jason Sean, Apr. 24,

Bauman, Gord and Joyce (Bauman) Fer-gus, Ont., first child, Anthony Gordon, Apr. 23, 1975.

Burkhart, Wayne and Donna (Beachy), Brutus, Mich., first child, Christopher Elias, Apr. 17, 1975.

Chupp, Wayne and Joan (Stauffer), Nap-panee, Ind., second son, Jeremy Dean, Apr. 4,

Hess, Kenneth E. and Vera (Lefever), Lan-caster, Pa., second daughter, Andrea Marie, Apr. 27, 1975. Kolb, Jim and Brenda (Yancey), Myakka City, Fla., third child, first daughter, Veronica

Kay, Apr. 24, 1975. Lindemar, Richard and Nellie (Hostetler),

West Liberty, Ohio, fourth child, second daughter, Laura Beth, Apr. 19, 1975. Miller, Russell and Beth (Lehman), Belle-



MARRIAGE: AGONY AND ECSTASY by Helen Good Brenneman

A well-known and loved writer (MEDITATIONS FOR THE NEW MOTHER, MEDITATIONS FOR THE EXPECTANT MOTHER) shares insights on understanding both the joy and pain of marriage.

Includes two case histories and comments of Dr. Abraham Schmitt, the widely respected marriage counselor. Paper, \$1.50

HEALING: PRAYER OR PILLS? by Jonathan G. Yoder, MD

A Mennonite medical doctor shares his understanding of sickness, death, and healing. Dr. Yoder believes that both miracles and medicine are of God and that He uses both to His honor and glory.

Dr. Yoder is from the Goshen, Indiana, area and currently serving a short-term assignment in Nepal, Paper.

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fontaine, Ohio, first child, Rachel Beth, Apr. 23 1975

Moore, Moore, Kenneth and Pamela (Stauffer), Knoxville, Tenn., first child, a son, Aric Shane, Mar 16 1975

Nussbaum, Darrel and Barb (Hoff), Wooster, Ohio, first child, a son, Eric Lee, Sept. 25, 1974. Ramseyer, John and Martha (Nussbaum), Sterling, Ohio, first child, a son, born on Mar. 1, 1975.

Shantz, Keith and Liz (Hiller), Elmira, Ont., first child, Maxwell Thomas, Apr. 22, 1975.

Sutter, Pete and Rita (Schrock), Groveland. Ill., second child, David Raymond, Apr. 23, 1975. Tierney, Robert and Mary Louise (Suter), Jacksonville, Fla., first child, Brian Daniel, Apr. 8 1975

Tingley, Jay and Betty (Short), Archbold, Ohio, second child, a son, David Jay, Apr. 21.

Witmer, Donald and Seri (Wallace), Go-shen, Ind., second child, a daughter, Tyra Sedon, Apr. 11, 1975.

marriages

May the blessings of God be upon the homes estab-May the Diessings or God be upon the mornies estab-lished by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Delagrange - Amstutz. - Dave Delagrange, New Haven, Ind., Cuba cong., and Cheryl Amstutz, Elida, Ohio, Bethel cong., by Edwin Hartman, John Yoder, Jake Schrock, Mar. 1,

Derstine - Alderfer. - Ray Derstine. Souderton, Pa., Franconia cong., and Darlene Alder-fer, Telford, Pa., Souderton cong., by Richard Detweiler, Floyd Hackman, Apr. 26, 1975.

Graybill - Glick. - Frank Graybill, Hershey, Pa., Campbelltown Bible Church, and Virginia Glick, Christiana cong., by Herman Glick, father of the bride, Apr. 12, 1975.

Johnson — Cummings. — Larry Johnson, Peoria, Ill., United Methodist Church, and Gale Cummings, East Peoria, Highway Village cong.,

by Clarence Sutter, Apr. 26, 1975. Lantz — Sbort. — Ronald Lantz. Wauseon Ohio, Inlet cong., and Dianne Short, Archbold, Central cong., by Charles H. Gautsche, May 4.

1975 Sell - Neff. - Donald R. Sell and Doris Ann Neff, both of Quarryville, Pa., Nickel Mines cong., by Clair B. Eby, May 3, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Amstutz, Michael Lee, son of Milton and Lina (Steiner) Amstutz, was born at Orrville, Ohio, Jan. 7, 1958; died at Aultman Hospital in Canton, Ohio, as a result of an automobile accident on Apr. 22, 1975; aged 17 y. In addition to his parents he is survived by two brothers (Charles and Eugene) and his paternal grandmother (Mrs. Caroline Amstutz). He was a member of the Kidron Mennonite Church, where funeral services were held on Apr. 25, in charge of Bill Detweiler and Reuben Hofstetter; burial in the adjoining church cemetery

Guengerich, Mary, daughter of Conrad and Gertrude (Sumy) Burkholder, was born at Salis-bury, Pa., Feb. 27, 1885; died at Camrose, Al-berta, Apr. 18, 1975; aged 90 y. On Jan. 28, 1904, she was married to Menno S. Guengerich, who preceded her in death in July 1973. She is survived by 3 sons (Harvey, Daniel, Albert), 4 daughters (Mrs. Verna Brietzke, Erma - Mrs.

Maynard Stauffer, Ruth, and Mary Ellen), 2 brothers (Perry and John), 2 sisters (Mrs. Lydia and Cora - Mrs. Noah Schrock), 16 grandchildren, and 33 great-grandchildren. Two daughters (Barbara and Emma) preceded her in death. She was a member of the Mount View Church. Funeral services were held on Apr. 22 at High River, Alta., in charge of Harold Boettger; interment in the Mount View Church Cemetery

Hedrick, Curtis Mininger, son of Robert S. and Katie F. (Mininger) Hedrick, was born at Souderton, Pa., Oct. 4, 1934; died of Friedreich's ataxia at Montgomery Co. Hospital, Norristown, Pa., Apr. 27, 1975; aged 40 y. In addition to his parents, he is survived by 2 sisters (Betty - Mrs. Robert Ziegler, and Grace - Mrs. Lester Detweiler). He was a member of the Plains Mennonite Church, Funeral services were held on Apr. 30 at Huff & Lakjer, Lansdale, Pa., in charge of John E. Lapp and Gerald C. Studer; interment in Plains Mennonite Cemetery.

Heisey, Fannie, daughter of George and Fannie (Billet) Laughman, was born on Dec. 6, 1888; died at the Mennonite Home, Lancaster, Pa., Apr. 22, 1975; aged 86 y. She was married to Phares S. Heisey, who preceded her in death on Oct. 4, 1941. Surviving are 2 sons (Blaine L. and Phares L.) and 2 daughters (Dorothy L. and Beatrice L.), 3 grandchildren, 3 great-grandchildren, and 2 sisters (Ada and Mary). Funeral services were held at Bossler Mennonite Church on Apr. 25 in charge of Elmer Hertzler and Harlan Hoover; interment

in Rissers Cemetery. Hostetler, Lizzie, daughter of Peter J. and Jamima (Slaubaugh) Zimmerman, was born on Mar. 4, 1890; died Apr. 11, 1975; aged 85 y On Dec. 22, 1910, she was married to Frank E. Hostetler, who preceded her in death in 1941. Surviving are one son, Kenneth, 6 daughters (Flossie - Mrs. Floyd Miller, LeOra - Mrs. S. L. Caldwell, Virgie - Mrs. Noah Headings, Irene - Mrs. Gilbert Koehn, Doris, and Margaret. Two daughters preceded her in death. She was a member of the Hesston Mennonite Church, where funeral services were held on Apr. 13, in charge of Milo Kauffman and Waldo Miller; interment in the West Liberty Cemetery

in McPherson County. Iohns, Otis N., son of Daniel I. and Nancy Yoder) Johns, was born at Goshen, Ind., June 1, 1889; died at Hartville Manner, Hartville, Ohio, Apr. 23, 1975; aged 85 y. On Dec. 24, 1910, he was married to Margaret Rickert, who survives. Also surviving are 3 daughters (Gladys — Mrs. Rollin Krabill, Velma — Mrs. Arthur Miller, and Lois - Mrs. Glen Yoder), one son (David), 12 grandchildren, and 3 great-grandchildren. A sister (Esther) preceded him in death. On Apr. 8, 1923, he was ordained minister and served the Canton Mission and Beech Mennonite Church. On July 19, 1925, he was ordained bishop. Funeral services were held on Apr. 26 at the Beech Mennonite Church, in charge of Wayne North and Richard Ross; interment in church

Leichty, Amos, son of John and Sarah (Neuhouser) Leichty, was born in Allen County, Ind., Sept. 28, 1900; died of cancer at his home, Fort Wayne, Ind., Apr. 7, 1975; aged 74 y. On Aug. 26, 1922, he was married to Anna Weldy, who survives. Also surviving are 2 daughters (Mae Irene — Mrs. Ben Delegrange, and Betty June — Mrs. Raymond Stoll), one son (Joseph W.), grandchildren, 2 great-grandchildren, 5 brothers grandchildren, 2 great-grandchildren, 5 brothers (Noah, Herman, Albert, Raymond, and Paul), and 8 sisters (Allie Short, Anna Bauman, Mrs. Laurel Martin, Mrs. Clyde Miller, Mrs. Gilbert Balley, Mrs. Wilbur Hosteller, Mrs. Lester Perry, and Mrs. Dale King), He was a member of the Leo Mennonite Church, where funeral services were held on Apr. 9, in charge of Earl Hartman and Joe Schwartz; interment in the Leo Cemetery.

Moser, Katie Steinmann, daughter of Joseph and Maria (Zehr), Steinmann, was born at New Hamburg, Ont., Oct. 28, 1888; died of cancer at Lewis Co. General Hospital on Apr. 27, 1975; aged 86 y. On Dec. 25, 1928, she was married to Jacob R. Moser, who preceded her in death on Apr. 7, 1959. She is survived by 3 children (Mildred — Mrs. Harold Moshier, Donald J., and Claire M.), 9 grandchildren, 3 great-grandchildren, one brother (Ezra), one sister (Mary). nieces, and nephews. She was a member of the Croghan Conservative Mennonite Church, where funeral services were held on Apr. 29, in charge of Richard Zehr and Elmer Moser; interment in church cemetery.

Sitler, Irving Kevin, son of Melvin and Martha (Roth) Sitler, was born at Camrose, Alta., June 2, 1951; death was caused by auto collision near Tofield, Alta., Apr. 13, 1975; aged 23 y. On June 29, 1974, he was married to Connie Martin. In addition to his parents he is survived by 2 sisters (Eunice and Sharon - Mrs. Timothy Burkholder), one brother Ray, two nieces, and three nephews. He was a member of the Salem Mennonite congregation, where funeral services were held on Apr. 17, in charge of Harold Boettger; interment in church cemetery.

Swartzendruber, Ernest, son of Mahlon D. and Barbara (Hershberger) Swartzendruber, was born at Wellman, Iowa, Mar. 11, 1916; died at University Hospital, Iowa City, Iowa, Apr. 25, 1975; aged 59 y. On Sept. 11, 1938, he was married to Mary Mishler, who survives. Also surviving are 3 sons (Arlis A., James E., and Dellis G.), 2 daughters (Teresa F. — Mrs. William Bainter, Jr., and Violet R.), 3 brothers (Ora, Clarence, and Emerson), 3 sisters (Mabel - Mrs. Bill Zook, Cordelle - Mrs. Rolland Yoder, and Genevieve - Mrs. Allen Yoder), and 2 grandchildren. One brother preceded him in death. He was a member of the Kalona Mennonite Church, where funeral services were held on Apr. 28, in charge of Carl L. Smeltzer and Dean Swartzendruber; interment in Sharon Hill Cemetery.

Taylor, George R., son of James and Josephine (Saulbury) Taylor, was born at Leroy, Ill., Aug. 1, 1901; died at Methodist Hospital, Peoria. Ill., Apr. 4, 1975; aged 73 y. On Sept. 11, 1948, he was married to Velma Batterman, who survives. Also surviving are two sons (Delmar and Jack), 2 daughters (Dorothy - Mrs. Bud Ruff and Jane - Mrs. Hamann), one stepdaughter (Connie - Mrs. Bill Newman), one sister (Mrs. Jessie Golden), 18 grandchildren, and 5 greatgrandchildren. He was preceded in death by one sister. His home church was Highway Village Mennonite Church, where funeral services were held on Apr. 7, in charge of Robert Harnish and Clarence Sutter; interment in Fondulac Cemetery.

Photo: p. 384 by Rohn Engh; p. 389 by Eugene Kraybill

calendar

57th annual commencement. Eastern Mennonite College. 37th annual commencement, Eastern Mennonite College, Harrisonburg, Va., 4:00 p.m., May 25. World Missions Institute, Eastern Mennonite College campus, Harrisonburg, Va., June 13-21. Annual sessions of the Northwest Conference of the Mennonite Church, Toßeld, Alta., July 4-6. South Central Conference, Pryor, Okia., July 18-20.

South Central Conference, Pryor, Okla., July 18-20. Virginia Conference Assembly, July 24-26. Indiana-Michigan Mennonite Conference session at Indiana-Michigan Mennonite Conference session a public high school in Washington, Ind., July 24-27. Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10. Cross-Cultural Youth Convention, Missouri Valle College, Marshall, Mo., Aug. 10-15. Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.

Missouri Valley

items and comments

State Rejects Bid to

Take Over Church College

North Carolina Weslevan College's request that it be taken into the state's university system was denied by the University of North Carolina Board of Governors. The vote was unanimous. The board adopted a report containing the recommendations of university president Dr. William C. Friday, who said there "was no demonstrable need" for an additional campus in the 16-campus university sys-

N. C. Weslevan, established by the North Carolina Conference of the United Methodist Church, had proposed that the state take it over by assuming its debt of \$3.5 million to prevent its closure. It said it was in severe financial difficulties because of declining enrollment.

Church Publications Warned Against Losing Identity

A gathering of religious journalists was warned that church periodicals that broaden their audiences to the point of losing their denominational identity are headed for trouble. Dennis E. Shoemaker, executive secretary of Associated Church Press, asserted that successful denominational periodicals tend to flourish "by being conscious of their limitations" and by preserving themselves as denominationally sponsored but not "house organs"

Addressing a joint meeting of Nashville members of ACP and the Nashville chapter of the Religious Public Relations Council, the United Presbyterian clergyman said, "A journal that attempts to represent the church institution, to speak for it, and does not possess the facility to criticize it runs the risk of becoming a propaganda instrument which cannot be trusted to tell the truth."

8 American Missionaries Watch

the U.S. Leave Saigon

Eight Ouaker and Mennonite missionaries were among a small group of Americans who watched from the ground as U.S. helicopters evacuated the last marines from Saigon. "Having talked of love to the Vietnamese people, and told them not to yield to fear or ignorance, we cannot leave them in this hour of need,' Max Ediger of Turpin, Okla., told a reporter. "So we are staying."

The eight in Saigon and three Quaker and Mennonite medical workers in northern South Vietnam were believed to be the only personnel involved in American humanitarian agencies remaining in what had been "South Vietnam." Both the American Friends Service Committee (AFSC) and the Mennonite Central Committee announced earlier that their people would stay regardless of political eventualities. (See "Church News" for more details.)

Nourish the Small Christian Colleges

Entertainer Art Linkletter made a pitch for small Christian colleges saving that such institutions "must be kept and guarded nourished and cared for." Speaking at the seventh annual Southern California Dinner for George Fox College, a Quaker school in Newberg, Ore, Mr. Linkletter said, "There is growing recognition you can't just send kids off to school. I'd pick a small college anytime '

He told the more than 700 persons in the audience that "the friendship and time with a professor is much more important outside of class, and on the fringes, than in the classroom itself."

Pentecostal Leader Jailed In USSR

A leader of the banned Pentecostal religious sect has been sentenced to three years at hard labor on charges of anti-Soviet slander, according to the leader's wife. Valentina Fecotov told Western newsmen in Moscow that her husband, Ivan, Pentecostal leader of the Moscow and Kaluga region, was sentenced on Apr. 17 at a trial in Kaluga.

Mrs. Fecotov said her husband, who has already served 10 years in labor camps for his religious activities, was arrested last August when he refused police orders to stop a Pentecostal gathering at his home.

Warned of Brainwashing

Christians are in danger of being brainwashed by the unbelieving world round about us," according to the Rev. Stanley Turl, incoming president of the Baptist Union of Great Britain and Ireland.

His statement was made in addressing the 1975 Assembly of the Union which was attended by more than 1,200 delegates representing 187,000 Baptists in Britain. And he added: "The human heart is deceitful and desperately wicked. One of

the marks of that wickedness is the endeavor to throw off any outward restraints. The heart of egoistical man is wicked because to that man ego is kind, and there is something of that in all of us. So when people come wooing us with cries about freedom and liberty, telling us we were born free, and that we are entitled to walk the earth untrammeled, then something in us responds, for we are natural anarchists.

"For Christians this will not do," he said. "We are not our own. We are bought with a price. The life to which we are called is a life of discipline. It is a discipline which is not imposed by an angry God, for our God is not angry. The discipline for us is the accepted voke of Christ. We slip it on our shoulders, and we can slip it off, but the moment we do that we contract out of discipleship.

To Charismatics: Don't

Abandon Theological Heritage

Charismatic Christians were warned not to abandon their theological heritage or try to substitute experience for doctrine. "The charismatic movement doesn't have any theology," said Dr. Robert Tuttle, a charismatic scholar. "To allow experience to replace doctrine is to allow the music to replace the beat."

Dr. Tuttle is minister of evangelism at the large First United Methodist Church, Colorado Springs, Colo. He was a major speaker at a three-day conference on "Experiencing the Holy Spirit." The meeting, attended by 600 persons, mostly laity, was sponsored by the evangelism task force of the Wisconsin Conference Board of Discipleship and the United Methodist Church's national discipleship agency.

Couple Married During Regular Sunday Service

Nordis Ann Heverdahl and Martin Fowler didn't want an elaborate wedding and a big reception so they were married during a regular Sunday morning service at the church where they met, "We are being married, not having a wedding," said the bride, "and we view the church as a family. Here, members of the congregation can share in our joy.

There was none of the usual marriage fanfare at the Episcopal Cathedral Church of St. Mark. Instead, after the sermon, the couple stepped forward from their seats in the front pew and, in a threeminute ceremony, were married by the pastor, Daniel Pearson.

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JOEL BACHMAN
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The Elijah Complex

". . . seven thousand in Israel, all the knees that have not bowed to Baal" (1 Kings 19:18).

Elijah in a fit of depression viewed himself the only follower of the Lord in all Israel. We try to follow the way of love as taught by Jesus and the early church not because of the numbers who do, but because we believe this is right. Yet at times we may be possessed by the Elijah complex: the feeling that all the smart people don't try to carry the heavy burden of peace and love.

Thus it is encouraging occasionally to hear of some support for it. Two examples came to my attention recently.

William Barclay is a professor in Glasgow University, but is better known for his New Testament commentary, the Daily Study Bible. He also has written many other books including one entitled Ethics in a Permissive Society (Harper and Row, 1971), a helpful discussion of what it means to live like a Christian in times like ours.

Near the end of a chapter, "The Christian and the Community," he has a section on war. He writes about war what Mennonites have been saying for years, "I do not love my enemies when I drop a bomb on them. ... I cannot imagine Jesus in any circumstances pressing the switch which would release a bomb. I think that the time has come for the Christian and the church to say that they are flished with war" (pp. 195, 196).

Part of his concern seems to be with the impersonality of modern war. So his statement is not completely satisfactory, but it is much better than the insensitivity to the problem that we have come to associate with too much Christian thinking and writing on the subject.

A more sweeping testimony appeared recently in *The Christian Century* in an article with the overwhelming title "The Ethicist as Theologian" by Stanley Hauerwas.

The author, a teacher at Notre Dame University, gives a kind of spiritual pilgrimage and position on a variety of topics.

Some of his statements require careful thought and he gives the impression of being a wise man who understands the problem of sin and the need for repentance. He rejects the view of society which says that the human person is a bundle of appetites to be satisfied and that the cultivation of self-interest is a civic duty.

He goes on to say, "I have been convinced by IJohn Howard] Yoder that violence is not an option for Christians." This, he says, is not because violence does not work, "For it is clear that violence is effective. But the use of violence ... cannot be a Christian choice if we are to be obedient to the way Christ chooses to have us deal with the powers — i.e., by nonresistant love" (Apr. 23, 1975, p. 411).

Now it is true that these are only professors. They are not truck drivers, steelworkers, or any of the technological wonder boys who push the buttons for electronic warfare. Until more of these are convinced, no widespread Christian witness against war can be expected. But at least some men who talk are beginning to talk for love and that is a sign that the kingdom of heaven lives and grows.

We do not expect, of course, that the kingdom of heaven will become a majority force. Maybe our faith is too small in this, but long experience and the warnings of Jesus and the apostles are instructive. And yet we can't help thinking that those who call themselves followers of Jesus ought to take His way seriously.

This is why it is encouraging to hear from writers like Barclay and Hauerwas. A few are hearing and believing that the Christian calling is to love and obey even when the way is difficult. — Daniel Hertzler

Gospel Herald

More Thoughts on the Food Situation

by Edgar Stoesz

Inflation and recession at the same time with a world food crisis have presented the conscientious farmers of North America with a dilemma. The prices of food at the grocery store continue to increase while prices the farmers receive have dropped 10 percent in the last five months. With 10 percent of the world's people seriously malnourished and 10,000 dying of starvation weekly, American and Canadian farmers are having a radical turn around from the windfall profits of 1973 to a price squeeze that has them struggling for survival.

To dramatize their problem and their determination to get relief, some farmers have resorted to shooting and giving away calves, slaughtering breeding animals, giving away potatoes, and plowing under eggs and wheat. This spring many are trying to decide if they should cooperate with local campaigns to keep 10 percent of their land out of production in the hoose that prices will lise.

With the humiliation the American delegation suffered at the Rome Food Conference still vivid, the American government, after some hesitation, increased the budget from \$900 million to \$1.6 billion, an increase in food from 3.5 million tons to 5.5 million tons. However, the increase came so late in the fiscal year, which ends June \$0, that there are doubts it can be processed. This increased amount is still only slightly over one-half of the tonnage made available during the years 1968 to 1972.



These Things Are Clear. While the situation is filled with contradictions, several basic things are clear.

 Farmers cannot be expected to produce food at a loss any more than auto makers will subsidize the production of cars. They deserve, and in the end need, a proper return on their investment and effort. Responsible price relationships must be restored and maintained if American and Canadian agriculture is to remain strong enough to make its vital contribution.

2. It is neither possible nor desirable for American and Canadian agriculture to feed the world. The most that can be expected is that North American farmers be responsible stewards of the rich resources God has given so that there will be surpluses with which to respond to emergencies at home and abroad.

The long-range answer is not shipping food, but helping food-deficient countries increase their production. Not only is this the better solution, it is also possible through better land utilization and better methods. South Asia and the People's Republic of China have 99.6 percent of their arable land under cultivation. In North America the figure is 86.1 percent. By comparison, in Central Africa and in Latin America 17.1 percent and 16.1 percent respectively is being cultivated.

Stating that increased production is possible should, however, not lull us into thinking that it is easy or that it will happen by itself.

- 3. Americans and Canadians should reduce consumption by at least 10 percent. This is not a radical goal. The average American's consumption of grain in all forms reaches 2,000 pounds each year; cutting back 10 percent would free 200 pounds of grain per person per year, half of the 400 pounds a year an Asian living at subsistence level requires. If 200 million people eat 10 percent less grain, the leftovers will feed 100 million people at the Asian subsistence level.
- 4. Americans and Canadians can talk about surpluses only if our concern does not extend beyond national borders. Globally there is no surplus, and there never again will be. The best answer does not lie in limiting production to the needs of the domestic market, but in insisting that legislators establish a responsible food policy along with the foreign and trade policies which will incorporate agricultural resources and meet global obligations.
- 5. Far too much of the food issue since the Rome Food Conference has revolved around red meat. Red meat is part of the problem, but the way in which it has been singled out clouds the broader issue. The earth is finite; all resources including water, oil, and minerals are limited and must be used sparingly.

Rising grain prices have forced farmers away from grain feeding their beef toward using more roughage and silage. At the other end of the chain, many housewives are turning more and more from the highly grain-fed prime cuts to the more common cuts of meat. The result is that less grain is used to produce meat.

Some Unresolved Questions. While many agree with the foregoing points, other significant unresolved questions remain. Two are discussed briefly in an effort to get them into our thinking.

1. What does the Scripture verse, "The earth is the Lord's, and the fulness thereof," say to plow downs and campaigns to withhold land from production?

An irate motorist waiting in a gas line in 1974 was heard to say, "Who do those Arabs think they are? his oil doesn't belong to them; it belongs to the world." And the produce from our fertile farmland with adequate rainfall and growing season, does it too belong to the world?

What do the words of Willy Brandt, "Morally it doesn't matter if a person dies from bullets or hunger," say to nonresistant farmers in a race with survival trying to decide if they should plan for full production?

2. Is food a human right? The Canadian and American constitutions guarantee their citizens certain rights. Does a human have the right to eat as he/she has the right to trial by jury or free speech and assembly?

Mennonites have often taken shelter in the verse, "By the sweat of your brow shall you eat bread." But how does that apply to the children of unemployed apartment dwellers in an economy where there are eight million

398

fewer jobs than workers? Their choice is not between work or starvation.

Should not followers of Jesus, who refused to send the crowd home hungry, be numbered among those who encourage our governments to rearrange their priorities so that all can eat? Such a goal has problems, but are they greater than the problems of malnutrition and squalor in the world's wealthiest nations?

Other unresolved questions remain, but one thought deserves to be discussed in conclusion. This is not a time to point fingers but to affirm and close ranks around those caught in a crunch. There are poor within our ranks and just beyond; there are unemployed; there are people caught in the squeeze of rapidly changing prices; there are conscientious employers who are trying to act responsibly; there are some who feel the hurst of inequality very keenly and for whom things are moving much too slowly.

The farmer's situation deserves special attention. While his produce is needed more than ever, he is caught in price fluctuations with uncertain and sometimes unfortunate consequences.

In many cases our congregations and fellowships have not been places to bring our economic hurts. We tend to separate our daily lives and problems from our Sunday worship. There are diversities of gifts as well as diversities of burdens, but we have the same Lord. Let us sund tourselves to each other and to God, sharing our burdens as well as our gifts. Let us pray with sincerity, "Thy kingdom come, Thy will be done on earth [and in me] as it is in heaven."

- Gospel Herald

397
399
400
409

Daniel Hertzler, Editor David E. Hostetler, News Editor
Volume 68 Number 21

The Gopel Herald wa enablished in 1998 as a successor to Gospel Witness (1995) and Herald of Truth (1994). The Gopel Herald is a religious periodical publish weekly by the Memosile Publishing House, 616 Wallant Avenue, Sorbitale, Fa., except Subscription price (in U.S. dollar). 83-75 per year, three years of 822.75 For Feery Home Plan 17.00 per year mailed to individual addresses. Epithy Percor Plan 17.00 year year mailed to individual addresses. Epithy Percor Plan 19.00 years of 1999 and 1999

Gospel Herald

Edgar Stoesz is director of food production and rural development, Mennonite Central Committee.

To Be God's Servants

by Herbert L. Steffy

Lloy and Elizabeth Kniss served in India for fifteen years as missionaries under the Mennonite Board of Missions. Lloy has also been a pastor and teacher in Johnstown, Masontown, and Lancaster, Pennsylvania; Elida and Dayton, Ohio: Peoria, Illinois; and Baltimore, Maryland.

Brother and Sister Kniss have had a long and spiritually prosperous life and have made many contributions to the church. Their influence lives on in the lives of their children and grandchildren. In 1970, they retired in Harrisonburg, Virginia. With many activities behind them, they deserved a outlet retirement.

But neither Lloy nor Elizabeth were used to doing nothing, so they became involved in the work of the Ridgeway Mennonite Church, located about two blocks from their new home. Despite the fact that they are both twice as old as the majority of the church's members, their insight and experience have been a blessing to the congregation.

During the winter of 1972-73, Brother J. C. Wenger spoke in our congregation for a number of evenings. Each evening a group of students from Madison College, a state school in Harrisonburg, sat on the front row and listened eagerly to Brother Wenger's sermons. They were unconcerned about stares and questions raised by their presence, dress, or behavior.

One evening Brother Kniss made a special effort to chat with one of the students following the service. He discovered that they were a small group of Christians trying to learn more about living the Christian life. Brother Kniss invited them to his home for further sharing and Bible study. The invitation was accepted and a new chapter in the Kniss family's life was begun.

The Madison students visited in the Kniss home several times that spring. When school began again in September 1973, the students continued visiting with the Kniss family about once each month. In September 1974, they asked to begin a weekly Bible study in the Kniss home. Lloy and Elizabeth gladly invited the students for his weekly study. So each Friday evening a group of twenty to twenty-five students began to gather in the Kniss living room and listen as Brother Kniss taught them from God's Word.

Both Brother and Sister Kniss admit that it has been an intense learning experience for them. It was hard to ac-

cept the long-haired, bearded fellows, and girls in slacks were never very high on their list either. But in their wisdom, they looked beneath the surface and discovered hearts that were genuinely interested in learning more about I seux Christ and His will for their lives.

The students were amazed at Brother Kniss' teaching. It was like discovering a new well in a dry land. They entered into discussion, asking questions and sharing doubts. Patiently Brother Kniss explained his understanding of the Scribtures until all were satisfied.

It was not until the fall of 1974 that anyone at Ridgeway Mennonite Church knew of this Bible study group meeting in the Kniss home. When the Sunday evening program committee heard of the group, they asked them to give a Sunday evening program at Ridgeway. At first the students were reluctant since formal church was something most of them were not experienced with. But after they were assured that they could be very informal, they accepted the invitation.

It was an evening that will long be remembered by those who attended. There were songs of praise and adoration to God and sharing of their Christian experience. There were prayers of thanksgiving. Each of the students related how Brother and Sister Kniss had helped them. Time after time they spoke of Lloy and Elizabeth as their spiritual parents.

Both Lloy and Elizabeth were embarrassed by this lavish praise and gave God the credit for any good that had been done. But the fact remains that Lloy and Elizabeth did not retire from their spiritual work. Despite Lloy's failing hearing, his two cataract operations, and other infirmities of old age that afflict both of them, they continue to tell others about Jesus Christ.

The people at Ridgeway Mennonite Church are also praising God for Brother and Sister Kniss. For their example has led others in the congregation to a deeper and fuller understanding of what it means to be God's servants wherever and whenever God may lead.

On April 13, 1975, eight of the students were baptized by Lloy Kniss at the Broad Street Mennonite Church in Harrisonburg. One of the eight accepted membership at Broad Street while the others retained membership in their own denominations. But they wanted to receive adult baptism.

This article was not written to put Lloy and Elizabeth on a pedestal, but in order that others can know what God will do with persons who are committed to Him.

Herbert L. Steffy is a leader in the Ridgeway Mennonite Church, Harrisonburg, Va.



What Manner of Measuring Stick for Our Church Schools?

by Albert I. Meyer

In peoplehood education, some representatives of older generations of the people, the teachers, get together with younger members of the people, students, to talk about important matters. They discuss what is known about the physical world and the world of humanity. If they are part of a Christian people, they talk about God's acts in the past, and supremely in Jesus Christ, and His ongoing work in our own times in the Spirit.

The task of educating, however, is not a simple one. How can the teachers be sure they are really representing the whole people? How can they know if what they are saying is really arranged and said in the best way, in the way the young people can consider it and work with it most meaningfully? There are few joys in life greater than that of being with another person at a moment of new discovery and insight, when he says, "I was just wondering... That's beautiful! That's wonderful!"

Will there be any way of knowing if our schools are doing a better job in August 1976 than they were in August 1975—one year after Assembly 75? How can our church schools measure their work? How can church people evaluate what is being done? Where is change needed? When is a given change actually a significant step forward? How can we best recognize and give thanks for genuine progress toward common church-school goals?

A professor of Christian higher education at one of our leading Ivy League divinity schools told me several years ago that he thought the church should get out of higher education. He said the church was simply not equipped to work with 17 to 27-year-old young people. The church should focus its efforts elsewhere and pick the young people up again at age 27 when they start settling down and wanting a Sunday school for their young children.

This is not my view. But when we say that schools can be a flourishing outgrowth and expression of the life of the church, and an expression of our love for the younger generation, we had better be clear what kind of church we are talking about. The church of Jesus Christ has some of the characteristics of its Master. It is not just any kind of a body with 'Christian' in its name.

There are many independent Christian high schools, Bible and theological schools, and colleges in our time accepting and selecting students as they will and operating on their own terms, apart from any commitments to specific communities of believers. Our vision is for schools that play their part and realize the possibilities afforded through mutually supportive relationships in a believers' church community of faith

What are some guidelines for the evaluation of the kind of education a believers' church is interested in?

Evaluation should occur within a framework of agreedon purposes. The congregation and other local-area levels of our church life are central in our understanding of the work of God's people. The degree to which our school people can deal effectively with what we are about as God's people in the world will depend partly on whether or not we are all clear on what we are trying to do as God's people in the world.

Our educational specialists in the brotherhood may have a special contribution to make in the structuring and implementation of our educational programs, but their gifts and experience can make their fullest contribution only when there is reasonable consensus among all of us on the ends toward which their gifts are to be directed. If some church leaders want our schools to prepare young people for discipleship and the church mission while the parents want to send their children to schools that will first of all prepare their children to get into the best graduate or professional schools (or to become "cultural Mennonites") and the young people themselves want something still different, the problems that result will not be over procedures so much as over goals. We could end up with excellent schools for doing something no one wanted.

I think there are differences between elements in our brotherhood — the Church Member Profile research makes this clear — but I believe there is a sufficient degree of community and sense of common calling to provide a basis for schools to work toward agreed-on ends. Discovering this consensus has been one of the primary purposes of the Churchwide Thrust on Education the past two years.

In the Mennonite Church we need a positive vision of our vocation as a brotherhood on the contemporary scene. We need to know where we want to go so that our school

400 Gospel Herald

Albert J. Meyer is executive secretary of the Mennonite Board of Education. Since August 1974, he has been on subbatical leave in Paris, France.

people can do their best in cooperation with other elements in the church to help us get there.

Schools should be seen in context of the whole church program. William Hooley's studies, reported earlier in these pages, point to a most helpful insight: where school, home, and home congregation all play their parts, there is a kind of multiplier effect — each does more than it could do if the others were not there.

That this should be the case is not at all obvious. One might think that where a student had already learned something at home, the school would have little additional effect. The opposite is the case, at least where values are concerned; there is actually more positive change when the student has come to the school with good previous home and home congregation learnings.

The church community does not grow and advance if any part is too weak. There is an interlocking of the parts so that they stand or fall together. We are reminded of the words of Paul on God's gifts to the church: "Bonded and knit together by every constituent joint, the whole frame grows through the due activity of each part, and builds itself up in love" (Eph. 4:16, NEB).

Specialists and nonspecialists should be involved in evaluation. We read in the newspapers about objections of public school teachers to evaluation by their fellow teachers ("Sanctity of the classroom!") or by principals ("They don't understand my field!") or by students ("What do they know about what they ought to be learning? And they know even less about how!").

These reactions are not surprising. School people are professionals, and members of a profession traditionally see themselves as self-policing. Professional responsibility is a good thing, but the weakness of a professionalism that seeks only autonomy is that it can find itself in a world of its own, a world isolated from the real concerns and needs of people. Further, professionals sometimes do not arree.

Unlike auto manufacturers, schools have never been forced to recall and reeducate defective graduates. Deficient school programs are not usually that easily recognized. Malpractice suits are rare. I believe there was an Eastern university ex-student years ago who brought suit against his alma mater. The school catalog had said his university would make him a gentleman and a scholar and he contended that the school had failed on both counts. Usually moral or intellectual defects in graduates are not that obvious!

Our major Mennonite schools, with their personnel, administrations, and capital facilities, can seem rather formidable to a member or a congregation with a concern—the schools should be aware of this. At the same time, our schools are really very vulnerable. They do not operate with large endowments and other sources of income that can carry them through extended periods of lean years—they are, partly by design, immediately dependent on others who stand with them and support them in their

work. The churches should be aware of this.

The best evaluation will involve the perspectives of both professional people and nonspecialists.

Some practical possibilities. At this point, we could well outline in general terms elements of the vision of our calling as Mennonites in the world in the next years and decades. Specific criteria for the evaluation of our educational work emerge from our understanding of our mission and calling

The scope of the present article does not permit going into extensive detail at this point. What is essential here, as we look beyond Assembly 75 and the work of the Education Thrust, is that there be continuing accountability to the brotherhood, that there be a continuing concern for measurable change by both specialists and members at large in the brotherhood, and that the criteria for our evaluative efforts be rooted in our calling as a church in the world

Perhaps in the next year or two, we should arrange to have a team of several school people and other church people visiting our campuses for several days at or near the time of a regular institutional self-study and regional accreditation team visit. The visiting team would try to get the "flavor" of the campus, as well as specific information on the school as it relates to the purposes of the congregation, conference, and larger brotherhood.

This idea came up in a Thrust discussion at Eastern Mennonite College. In a meeting with the whole faculty, several faculty members said there is a temptation to take regional accreditation more seriously than a thoughthrough evaluation of progress in the context of the purposes of the church. Our schools have all kinds of relationships with our churches that they do not have with accreditation agencies. The faculty suggestion might help to represent our sense of priorities in the evaluation of our schoolwark.

At Western Mennonite School, Salem, Oregon, this kind of thing is already being done as teams of church people wist the high school. A congregation assembles a team of four to six people, trying to include persons with little previous school contact. The team spends a day on campus, then meets with the faculty for evaluation and questions. The team members also discuss their impressions with the congregation.

Educators and government education people are increasingly talking of adversary relationships (such as teachers' unions vs. administrations) in educational administration. We think that where there are shared goals and a community context, there is a better way. The better way requires a good level of awareness of what is being done, the kind of awareness that is necessary if there is to be intelligent involvement and solid commitment. It requires saying "we" when there are problems, rather than "they." And it includes recognizing the work of the Spirit in the various component parts of His body—and giving thanks for the part of each in building up the whole.

The People of God at Olive

by Jason Martin

Editor's Note: This is the third of a series of three articles sponsored by the Board of Congregational Ministries for those seeking new models for congregational education. The other articles were "A Sunday Evening Antidepressant" by Duane Beck Jan. 29 and "Values Clarification at Belmont" by Elaine Clymer (Feb. 18). For more information on these models, write to Mennonite Board of Congregational Ministries, Box 513, Goshen, 17 46526.

Nowadays everybody seems to be "change conscious." For example, Theodore Hesburg of the University of Notre Dame said recently that the Catholic Church changed more in the last five years than in the previous 500. There is plenty of evidence of change in the Mennonite Church to so,

One thing that happens when we experience accelerated change in the church is that we reach for something solid to hold onto. We need that. We need security and I believe the Word of God offers the best kind of security.

The Olive Mennonite Church recently went through several changes that parallel those in many other congregations. In midyear 1973 the church was remodeling a building dedicated on Christmas Day, 1888, with John S. Coffman, pioneer Mennonite evangelist, the speaker. Only the slate roof still looks the same as in 1889.

As the remodeling progressed Olive was also looking for a pastor. During that time the church asked Howard Zehr to help them evaluate their situation. He suggested that they examine themselves to find out: 1. What really is their faith? 2. What are their congregational goals? 3. Look for a pastor who will help them reach their reals.

Howard's recommendation was good but the church had already moved too far along in securing a pastor to undertake the extensive work Howard outlined. In October 1973, I became pastor at Olive. But Howard's suggestion became useful later. To some extent it became the basis for a five-month study in 1974 called *The People of God.* I think through this study the Olive Mennonite Church found a sense of permanence in the midst of change.

How the Study Emerged. The way we got into this endeavor needs explanation. Several months after 1 became pastor the Christian Education Committee met to plan a teacher training program, but the conversation seemed to lack direction. The root of the problem the committee faced was that the congregation had never really

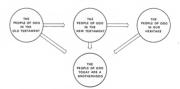
Jason Martin is pastor of the Olive Mennonite Church, Mishawaka, Ind.

answered the kind of questions raised earlier by Howard

As I listened to the committee members I was impressed that what the congregation needed was to examine carefully its reasons for being a church. Settle that first and then you will have a focus to guide future planning. So how does a congregation go about finding her self-identity?

What I outlined verbally to the committee is one way of working at the who-are-we-what-are-we-here-for question. I believe it is a good way and can be used elsewhere perhaps with modifications. It worked well for us, so I want to describe the content, the process of initiating it, and how we used it.

What I proposed to the Christian Education Committee was this: 1. Study the origin and the experiences of God's people in the Bible. 2. Study the development of the church with special attention to Anabaptism. 3. Examine the implications of the Bible and church history for our congregation. The content can be visualized like this:



What you see in the diagram was the curriculum we used. It became the total preaching and teaching agenda (except for the children's classes) for five months in 1974.

The material was divided into four blocks. The first three are biblical-historical. The fourth focuses on application of the first three to the church's life today. That is to say, all of the Bible and the history of the church show us that God's people are a brotherhood community and also show what brotherhood means.

The curriculum was our own. I prepared most of it. It included a syllabus that outlined the entire study scope. Each week a take-home study was distributed for the upcoming theme. We used some printed materials from Mennonite publications. Since Olive is near Coshen Biblical Seminary and Goshen College we used some resource persons from those institutions.

How Was It Initiated? The steps taken to introduce an undertaking of such scope and implication are of utmost importance. The procedure we used was in itself a significant teaching device because the principles we followed inhere in our understanding that God's people are a brotherhood. So in this case the undertaking was first tested in a committee. They responded warmly and said I should put it on paper. When we meet again they liked the syllabus I had prepared and appointed a steering committee to oversee the study.

The next testing was in the Pastoral Council. They also responded with a green light. We then tested it in the Church Council and they approved. When the Church Council approved there was no longer any doubt that the congregation would respond with approval. So many had already received it with such enthusiasm that the result was predictable. The entire introduction approach also strengthened the study by changing the content in places and by indicating how it could best be used.

Finally about a month before the starting date set by the Steering Committee we took the matter to the congregation. The church moderator and I introduced it. The syllabus was distributed, its development was explained, and the way it was to be used was explained. The congregation was not asked to take action on it but perhaps that should have happened.

How Did We Use It? This is a typical Sunday morning during the study: 1. The sermon and classwork were based on study guides handed out the previous Sunday and both used the same theme: 2. Each class tried to come to a conclusion about the theme and appointed a recorder to report back. 3. The adults reconvened to share the conclusions and summarize them.

As you can see our worship was a unified experience that always led to a decision. The reports from classes were put on a blackboard and summarized so that everyone could leave with a sense of where the church stood about that day's theme.

The undertaking was not really a study. It was an experience. It is one thing to study brotherhood. It is quite different to be one. We combined study and being. I think there is dynamic in this approach.

One event that really gave us a boost was "Brotherhood Weekend." We met on Friday evening and Saturday forenoon and afternoon. On Sunday morning we had communion and testimony service, a carry-in meal at noon, and foot washing in the afternoon. Changes happened in some persons that will last a long time.

How Well Did It Work? Most of us feel good about our study program, but there were some difficulties.

Perhaps those who benefited most from it was a group of ladies who met each Wednesday and spent several hours studying together the next Sunday theme and in prayer.

Some of the elderly did not seem to appreciate the

extended departure from the Mennonite Publishing House study materials. Some persons say, and I agree, that three months should generally be regarded as long enough to stick at one thing. Then it is time to shift gears.

We should have done more to help the teachers. For several months we had a teacher-preparation meeting one evening each week. That was excellent but some couldn't attend; for them especially we should have provided teacher-guides.

Here are some obvious benefits: 1. It made the preaching job easier because the next assignment was always clear. 2. It gave our church a biblical and historical perspective that translates into practical understanding: We know where we came from, who we are, and where we are going. 3. It schooled us in a method to make decisions that is consistent with the New Testament pattern of church life. 4. It gave new integrity to our worship. Our meetings had unity, direction, and purpose. 5. It enabled us to see some of the dynamic of the Mennonite heritage. Many things are changing but the spiritual life that brought our church into existence 450 years ago is today just as vital as it ever was.

This entire study-experience has been printed in a 53-page booklet that includes all the study material that was used at Olive. Copies can be purchased from the Mennonite Board of Congregational Ministries, Box 513, Goshen, IN 46526. Price \$2.00 (plus \$1.00 for postage and handling.) Also all the input is on cassettes and can be rented from MBCM.

Responses by Olive Members

For the first time I understood who God's people are. It gave me a lot to think about. I never understood from the Old Testament how God chose us. I always thought we chose Him. The brotherhood weekend was a great experience for me. I began to feel close to others in the church. Praise the Lord that brotherhood is still working in the church.—Sherrill Yoden

For the first time this study really spoke to us on what church membership and brotherhood really means today. Also how God used a remnant of people to carry his message from the Old Testament to the present time. — Ron and Marlene Shank

I saw a people respond to a new realization of being God's chosen people through brotherhood in Christ. I feel this study should be used in some form for every generation of believers. Being taught of and experiencing the Bible we are more able to carry out the ministries of Christ's body — the church. — Dan Miller

Home Missions Committee Looks at Church Growth

While business included allocating funds, discussing additional staff, and approving building construction subsidies, Mennonite Board of Missions Home Missions Committee, during a devotional at its May 1 meeting, reflected on mission strategy that leads to church growth.

The Study Commission on Church Organization (SCCO), which did the groundwork that led to Mennonite Church reorganization in 1971, adopted a goal to double church membership in 20 years, Mission Board Secretary H. Ernest Bennett said. "Growth organizational structure has no meaning unless it promotes growth," he said, adding, "What can the church do to really work at the SCCO goal of 1971?"

According to Memoratte Yearbook, Memoratie Church membership increased by 3,274 persons for the four years 1971 to 1974. U.S. church membership increased by 3,443, while Canadian membership declined by 169. To double the church's membership in 20 years, the four-year gain should have totaled 19.665 persons.

All of us need to start with repentance, self-searching, and commitment to evangelism, one committee member said.

Simon Gingerich and Ernest Bennett reviewed a proposal for decentralized home missions administration by adding a regional office. In addition, a black administrator will be added to home missions staff.

The question of home missions decentralization was referred to staff for further study and for discussion with several conferences and congregations likely to be most directly affected.

In other business, the committee:

— Approved an educational wing addition of grant of \$10,000 to Calvary Mennonite congregation, Newport News, Va., and \$500 grant plus loan offer to the New York State Fellowship for an addition to the Watertown church building.

— Recognized the faithful ministry of Arlie and Stanley Weaver among the Navaho Indians in Arizona since 1951, and pledged prayer for them as they pick up mission coordinator ministry for Region II of the Menonite Church. - Heard a report from B. Frank Byler on the first two Bible School on Wheels

 Heard that nine Spanish-speaking couples have indicated interest in pastoral leadership assignments.

Research on Wartime Experiences Underway, Canada

In September 1974, the Institute of Anabaptist-Mennonite Studies, Conrad Grebel College, Waterloo, initiated an Oral History Project to research the Alternative Service experience of the Canadian Mennomites during World War II. The purpose of the program was to gain a deeper understanding of that experience by interviewing those men who were involved in work camps, farms, or other noncombatant services.

To date, dozens of men in the Waterloo County area have been interviewed. The talks have produced a wealth of material and information: stories of work experiences from the Montreal River to forestry camps in B.C., albums full of photographs of times spent in alternate service, and even an 8 mm. movie of the men at a British Columbia forestry camp. The task of assimilating all this new information is now underway.

Yet the Oral History Project has really only begun to scratch the surface. There is a wealth of material yet to be discovered, since 7,500 men served in alternative service during the Second World War. It will not be possible to speak to all who were involved; however, those who did participate, scattered throughout Canada and the United States, are encouraged to help by writing of their experiences and sending them to: David Fransen, Oral History Project, Conrad Grebel College, Waterlon, ON NEJ. 3G.6.

At this point there has been no contact with anyone who served in Manitoba, Saskatchewan, or Alberta, and much more is needed concerning the experiences in Ontario and B.C. Any correspondence will be helpful in the development of this project and would be greatly appreciated.

High Praises of God -- Renewal 75

Participants are registering from all regions of the U.S. and Canada for Renewal 75, second general Mennonite charismatic conference to meet at the Missionary Campgrounds near Goshen, Ind., June 6-9. Accommodations have been arranged for several thousand guests on the campgrounds (domitories, cabins, and sites for campers, trailers, and tents), in community homes, area motels, and at Goshen College.

Young people are rehearing for the youth choir in congregations from Iowa to Florida, learning the Scripture songs and choruses they will lead in the evening assemblies. Special classes will be held for children ages 6 to 12 during teaching sessions and evening services.

Evening speakers are: Roy S. Koch, conference minister of Indian-Michigan Conference; Cerald Derstine, Bible teacher, broadcaster, and director of Christian Retreat centers; Judson Cornwal, author and pastor with an international teaching ministry; and Nelson Litwiller, veteran missionary and educator. Renewal 75 speakers and teachers will minister in area churches on Sunday morning.

Saturday morning Dan Yutzy, EMC vice-president for academic affairs, will speak to the youth prayer breakfast and Roy Kreider, missionary to Israel, will address the prayer breakfast for ministers and their wives, and other church workers. Participants can register for five teaching sessions during the conference. All topics will be repeated each session except "Charismatic Renewal in Other Lands" when missionary couples will report on what the Holy Spirit is doing in their countries. Teaching sessions are also planned.

The purpose of Renewal 75 is to provide sound and biblical teaching especially by and for Mennonites involved in the charismatic movement, equip the believer for more effective ministry in the local assembly, foster spiritual renewal in our church, work toward unity in the body of Christ, exalt our Lord Jesus, and give high praises to our God.

For further information call (219) 533-1251, or write: R. Herbert Minnich, 1606 W. Lincoln Ave., Goshen, IN 46526.

Host Families Visit "Their" Children in NYC

Excitement filled the busload of families from Pennsylvania who had hosted fresh-air children from New York City, as they traveled to the city to visit the children and their parents on Apr. 27. The fresh-air program aims at giving city children a chance to live in the country for a short time.

Glenn Zeager, pastor of Burnside Mennonite Fellowship, welcomed the group of 34 persons. "We have looked forward to this occasion for some time," he said. "We will worship all day—even eating will be worship."

The group met at Burnside Mennonite Church, where the congregation from Good Shepherd also joined in worship. The Sunday school sharing time, the singing of the Good Shepherd Cirl's Chorus, a solo by Ed Hyman, and a sermon by Harold Davenport, pastor of the Good Shepherd congregation, stimulated meaningful worship. The roaring of jets overhead, the sight of one little girl clutching a beautiful bouquet of flowers to present to her host, and the can't wait-to-talk-to-you glances between Lancaster hosts and New York children, all added exciting dimensions to the service.



Host families from the eastern Pennsylvania area visit fresh-air children in New York City.

Big platters of potato salad, relishes, and sandwiches were prepared by members of the Burnside congregation. New York and Pennsylvania family units clustered throughout the Burnside facility to chatter and eat.

In the afternoon, some of the New York families took opportunity to play the part of the hosts. Others spent the afternoon in relaxed visiting at the church. Some Pennsylvania families also had opportunity to visit friends and relatives who lived nearby.

At 4:30 the group reassembled and boarded the bus. As we headed homeward I chatted with the families to find out their reactions, observations, and suggestions. "Let's do it again" seemed to be the conclusion of all the adults. The children's comments ranged from, "I just liked the bus ride" to "Our silo is about as high as some of those buildings."—Arlene Mellinger

Catholic, Protestant Press Association Hear Cousins, Salisbury

Associated Church Press and the Catholic Press Association met conjointly for the sixth consecutive year, May 13 to 16, at the Roosevelt Hotel in New York City. In attendance were four Mennonite editors: Larry Kehler, The Mennonite; J. Lorne Peachey, Christhan Litorig; Daniel Hertzler, Gospel Herald; and David E. Hotsteller, Gospel Herald and Purpose.

Taking first prize for general excellence in the national news category of the ACP press awards was the Mennonite Reporter of Waterloo, Ont., and edited by David Kroeker. The Reporter also won first place in its category for photography.

Norman Cousins, editor of Saturday, Recteue, soke on achieving excellence in editorials at a workshop on May 14. The thrust of his speech was that editors are to promote understanding. They must understand the issues and be able to explain them. He used the question of national security as the basis for his remarks. Can a \$100 billion military budget be security? Who feels secure? Who feels secure?

Harrison Salisbury, longtime writer and editor for the New York Times and currently president of the National Institute of the Arts, also appealed for the getting of understanding. He focused more on the evolution-revolution of recent North American history. Salisbury shared some insights gained from his period of service as a foreign correspondent in Moscow.

In a workshop the ordination of women to the Episcopal priesthood served as the basis for discussing controversial issues. The real question turned out to be not so much the ordination of women nor women's liberation but rather full personhood, whether male or female.

Other topics of importance to writers and editors were discussed. Next year's conjoint meeting will be held in Washington, D.C.

Magal Reports Russian Contacts, Germany

Vasil Magal, Voice of a Friend radio speaker and pastor of Slavic refugees based in La Louviere, Belgium, recently participated in a mission conference and speaking tour in Germany and filed this report.

"Our visit to Germany was good and useful. We attended the annual conference of the Licht im Osten in Korntal. Besides the services in German, there was one big meeting for Russians. About 110 gathered, not only from the local Christians and friends, but also a good number of those who recently arrived from the USSR.

"Several of them testified about their experiences as Christians in time of suffering and persecution for the name of Christ. All of them expressed their appreciation for the radio ministry, which is always a great help and brings encouragement to God's people, young and old."

Magal gave an Easter message to the group. He was told that many people know his voice all over the USSR. After the conference, he and Henriette made some visits to scattered friends across Germany, many who are "old, sick, and often lonely."

In the Pade Stee, and often lonely.

In the Paderborn area, the Magals spent a weekend with a big Christian community recently arrived from Russia.

He conducted four services. "As I was looking and watching them, I felt like I was in Russia," Magal said. "Here again I was 'recognized' by many who used to listen to the broadcasts in the Ural and Siberian regions. Many have come to know the Lord as their Savior by the radio

"A soldier of the Red Army was sent to Khabarovsk for his millitary duty. One night he heard songs and speaking in the room. It was his neighbor who used to listen to the Christian broadcasts around midnight by means of a transistor under his pillow or blankets. This young soldier became interested, and afterward, they listened together until he accepted the Lord as his Savior. After his military service, he returned home and started a work among the youth. He is now the leader of the young people's group in Paderborn community.

"We were so interested and gladdened by this fresh news. In one voice, people thanked us for the radio ministry and asked us to continue because they need them over there."

Indians Channel Water

Building canals and reservoirs, and redirecting water from streams and natural watersheds to farmers' fields are at the heart of Mennonite Central Committee relief work in central India.

To provide interim employment for persons in drought-stricken villages, Indian and expatriate Mennonites are setting up cash-for-work and food-for-work projects that will be of lasting benefit to the communities.

"Irrigation is a real urgency for India," explained Ben Sawatsky, pastor of
the Bethesda Mennonite Church in Henderson, Neb., on leave for a special
four-month MCC assignment in the
Dhamtari area. "There is sufficient water
available if it can be captured and utilized.
There are times during the rainy season
when rain doesn't come and additional
irrigation could be a real boost. Irrigation
could also come in very handy for second
and third crops."



J. M. Bhelwa, secretary of the Mennonite Church in India, and Robert Miller, MCC Asia director, stroll down the recently built irrigation canal at Mohidi near Dhamtari. They are followed by P. J. Malagar, bishop and leader in the Mennonite Church in India. and Lloyd Fisher, executive secretary of Mennonite Economic Development Associates. The ditch was a cash-for-work project.

The ability to manage water resources and harvest second and third crops makes a big difference to Indian families whose only economic base is a few acres of land, Sawatsky said.

Irregular rainfall during the main growing period for rice means the crop will not mature. "And one crop failure is devastating to a rural family," Sawatsky emphasized.

Most of the cash-for-work projects in the Dhamtari area where the Mennonite Church has been active will bring available water sources to groups of fields. Sawatsky, working closely with R. K. Bishwas and members of the local Mennonite relief committee such as J. M. Bhelwa, chose projects that would employ as many community people as possible, that would have lasting benefit, and that would benefit a group of people rather than one or two individuals or families.

So far project employees in the Dhamtari area have built two reservoirs and two canals, one two miles in length. Two additional reservoirs and one canal are under construction.

Vietnamese Believers Declare Intention to Stav

The following declaration prepared by Mennonite nationals in Vietnam was sent to James Stauffer now living in Harrisonburg, Va., who has served with his family in that country since 1957. James translated the declaration from Vietnamese.

A Declaration by Mennonite Christians Regarding Evacuation from Vietnam

During the past few days there have been many reports of evacuations from Vietnam including several instances of people leaving privately. This makes everyone restless with indecision.

We, a group of Mennonite believers. feel that we have a responsibility to challenge the spirit of our people - so that Christians in particular and our people in general will understand our position.

We therefore declare the following: 1. We will not leave the country under any circumstance. Since we are all brothers and sisters we do not discriminate in matters of religion, race.

or political ideologies. 2. We take the Word of God as the foundation of love and reconciliation between all people.

3. Serving our fellowmen is a worthy cause and in it we accept hardship and every kind of sacrifice

4. Believers accept life or death because of their overwhelming faith in the living God

We strongly urge Christians and all fellow citizens to have the fortitude and courage to remain in our homeland in order to rebuild it in both spiritual and material ways.

We hereby promise to remain in our native land, Vietnam,

Saigon, Apr. 22, 1975

The following Mennonites signed this statement: Nguyen Dinh Tin, Mennonite social worker; Nguyen Huu Lam, evangelist. Gia Dinh congregation: Nguyen Thi Bach Lv. believer, Phan Thauh Gian Center; Nguyen Thi Bich Nguyet, believer, Phan Thauh Gian Center; Mrs. Ho Tuong Tv. Other names were added

Seminars for Pastoral Couples Available

Pastoral couples face unique stresses. They need a safe place in which to express frustrations and hurts and then receive caring support as they sort out their feelings. Seminars were created to provide such a place. Thus trust and support allowed persons to test out new ways of feeling and seeing the issues that appear so baffling. Skills for managing internal conflicts, as well as interpersonal and congregational conflicts, are shared with participants.

Experiences of this kind have been offered to pastoral couples in past years. To date, more than 100 pastoral couples have been involved in one of these semi-

This year pastoral couples will again have opportunity to participate in a seminar-retreat experience in one of two places. The first is being planned for Laurelville Church Center, July 20-24; and the second for the Associated Mennonite Biblical Seminary Campus (Elkhart). Aug. 17-22. Each of these will begin on Sunday evening and conclude with the noon meal on the dates designated.

Pastors and spouses are encouraged to write immediately to the Mennonite Board of Congregational Ministries, Box 513. Goshen, IN 46526. Because intimacy and spontaneous participation are essential parts of these seminars, the groups will be limited in size.

Egypt, Germany, and Washington, D.C. Scenarios for Sabbaticals

Seven sabbaticals and two leaves of absence for 1975-76 have been granted Goshen College faculty members by the college board of overseers, announced J. Lawrence Burkholder, president of the college.

Stanley C. Shenk has an assignment with Mennonite Central Committee in Egypt from August to November and will teach at Yeotmal Seminary in India from November to March 1976. During the summer, then, he will study modern Hebrew, live in a kibbutz, and work in an archaeological dig, all in Israel.

Nelson Springer, curator of Mennonite Historical Library, will live in Germany, but will work in Mennonite archives and historical libraries at other places in Europe, Mennonite Historical Library in Germany is jointly owned by the Mennonite Historical Association and Mennonite Central Committee. Springer will help organize the present collection.

Berdene Wyse will spend part of her year in study of interpretive movement, gymnastics, and the exceptional child. She also plans to get acquainted with other programs in Elkhart County, Ind.

On shorter sabbaticals, Walter Schmucker will be at the Central Office of the National Association of Student Financial Aid Administrators at Washington, D.C., from July 1 to Dec. 30: Mervin Zook will study for the master's degree in institutional administration at Notre Dame; Roy Umble will do research and study during the winter and spring trimesters in drama. communications, and peace education; and lames Clemens will visit libraries in England to gather information on library services during the winter trimester.

Leaves of absence have been granted to Marvin Bartel, who will be developing his own works of art during the fall, and Ed Herr, who will teach and coach at Bethany Christian High School during

Next school year, four faculty couples will lead SST units in Central America.

mennoscope

An "Old Timers Banquet," alumni banquet, eight class reunions, departmental receptions, and campus tours are planned for alumni weekend at Goshen College on June 13 and 14. The weekend will begin on Friday evening with the "Old Timers Banquet" in the college dining hall for all alumni before and including the class of 1925. J. Lawrence Burkholder, Coshen president, will speak at the pro-

Conrad Grebel College, Waterloo, Ont., served as host for a Consultation on Historical Jesus Studies, May 9-11. Mennonite Bible teachers and students were present from throughout the U.S. and Canada. A special resource person was Leander Keck from Candler School of Theology, Atlanta, Ga., and author of the book A Future for the Historical Jesus.

Two hundred and fifty copies of the anglicized The Living Bible are now on their way to Solana in the Philippines as part of a memorial established for the late Sonny (Feliciano) and Patricia Lasam who were killed in a two-car accident north of Waynesboro, Va., on Jan. 3, At the time of the accident, the Lasams were making plans to return to the Philippines as missionaries with the Mennonite Church. He was enrolled at Blue Ridge College with a major in agriculture. Both were to take Bible courses at Eastern Mennonite College. James Metzler, mis-sionary in Manila, has made a visit to the Lasam family and finds them very receptive to the Bible distribution plan for their town, about 250 miles north of Manila.

Heston College Commencement weekend festivities began on Friday evening, May 23, with the all school musical
production of Man of La Mancha. The
musical was given in Hess Hall at 8:00
p.m., both Friday and Saturday evenings.
The commencement service was held
on the lawn on Sunday morning at 9:30
a.m. Members of the 1915 Heston Academy
class celebrating their diamond anniversary
were special guests at the service.

Ex-Mennonite Central Committee workers in Oregon are organizing an Aug. 23 and 24 retreat so former volunteers can get together to share and reflect on their experiences and find out what MCC's present needs are. The retreat will be held at Western Mennonite School near Salem, Ore. Coordinator for the committee planning this event is Bruce Harder of Portland. Harder says the group has a partial address list of ex-MCCers now living in Oregon, but most of the addresses are incomplete and likely

inaccurate, so those living in Oregon should identify themselves and other former volunteers in Oregon to the committee by contacting Bruce Harder, 2555 NE 28th, Portland, OR 97212. Tele:: (503) 284-1653.

The Central Christian High School student council organized a spring fundraising project for the sixth consecutive year on May 3. This year's project is called Central-in-Action 75. Over 230 participants lined up sponsors to support them by the mile or hour as they walked 20 miles, bixed 95 miles, or worked 8 hours. Nearly \$25,000 was raised through this effort. This money is given to Central Christian for regular operating costs. The participants ranged from five years of age to 74. One participant, Arthur Berre, had 255 sonsors.

A war tax conference, sponsored by Mennonite and Brethren in Christ conferences and the Mennonite Central Committee Peace Section, is planned from Oct. 30 to Nov. 1 at the First Menno-



Jane Metzler supervises a game at the York Street unit house.

A leadership couple is needed at the York Street, Philadelphia, Pa., Voluntary Service unit. York Street VSers work in a house-repair program, serve as teacher aides at Fitzsimmons Junior High School, and as child care workers at Bethamy Child Care Center. They have recently opened a community center next door to the unit, where children from the neighborhood enjoy supervised playtime. For more information, contact John Lehman, Box 370, Elkhart, IN 46514.

nite Church, Kitchener, Ont. Billed as a "conference for theological and practical discernment on war tax issues," the assembly will be open to any interested participants.

Apr. 1, next year, marks the 25tr anniversary of the first contingent of Paxmen to land at Espelkamp, Germany, an effort which launched a significant experiment in international sharing. Some interest has been expressed in meeting there again, this time for a reunion and possible visits to sites with historical relevance. Write Calvin Redekop, Goshen College, Goshen, IN 46526, for correspondence on this idea.

Larry Miller and Neal Blough have been appointed Mennonite Central Committee Peace Section representatives in Europe to help explain the Anabaptist Mennonite peace position to those not of Anabantist background and serve as a liaison for peace concerns between the European and North American Mennonite communities. Among European Mennonites, Miller and Blough will be working with such organizations as the International Mennonite Peace Committee, the Dutch Mennonite Peace Committee, and the North German Peace Committee. A major part of Miller and Blough's time will be spent working together on a Mennonite Board of Missions project relating to African students studying in Paris, France, possibly establishing a hostel for African students. Both will be studying part time as well.

The Canadian Mennonite Health Assembly held its tenth annual meeting in Winnipeg, Apr. 23-25. Labor relations, particularly the rapid move toward the unionization of hospitals and personal care homes, was the main agenda item. One hundred people were on hand to hear John H. Redekop, professor of political science at Wilfred Laurier University, Waterloo, and editor of the book Labor Problems in Christian Perspective (Eerdmans, 1972), introduce the labor issue with a major address and a panel discussion.

Herman Ropp was installed as pastor of the Lynside Mennonite Church, Lyndhurst, Va., Oct. 26, 1974. His address is Box 124, Lyndhurst, VA 22952. Tele.: 942-0993.

A filmstrip about the activities of Mennonite Central Committee is now available for use by constituent groups and interested persons. McC in a World of Need, a 17-minute filmstrip with narration on reel tape, begins with a glimpse of world needs and a short survey of McC's history. It also briefly explains the work of McC. The filmstrip may be borrowed from Audiovisuals Department, Mennonite Central Committee, Akron, PA 17501; Canadian McC proving.

cial offices; MCC (West Coast); MCC (North Newton); or any conference audiovisual library.

Sifted Gold, a 28-minute color motion picture produced in 1975 by Concordia Rental: \$25. This is a true-life story of Yvonne Wilson's encounter with death and God's miraculous healing. The film shares a real testimony of God's healing power. It brings together in a beautiful way the medical arts and divine healing and reflects a sound, biblical understanding of healing. Care should be taken to discuss carefully Yvonne's testimony so that what she says has not been misunderstood. She does not say it is always God's will to heal. Those who have not experienced healing can know just as assuredly that God loves and cares for them. The film can be rented from Mennonite Audiovisuals, Box 513, Goshen, IN

Board president Dale E. Yoder and principal Calvin C. Graber, Iowa Mennonite School, Kalona, Iowa, Iaunched the school's Thirtieth Anniversary Development campaign on May 1. The objective was to raise funds for renovations on exsisting facilities in order to meet state fire and health codes.

The CPC No. 33 (Ft. Collins) reunion will be held on July 26 and 27 at the lo-Dis-E-Ca Camp near Shuyeville, Iowa. For information or reservations, write Keith E. Yoder, Kalona, IA 52247, or phone (319) 656-2055.

Handwoven baskets from Abeche, Chad, have arrived in North America and are now available in shops that stock products from Mennonite Central Committee's self-help program, reported self-help director Nick Dyck. The self-help projects in Abeche were reinstated after being suspended for some time when Marian Hostetler, former Mennonite Board of Missions missionary in Algeria, went to Chad for the summer. Under her supervision, 11 women worked making hot mats, flat trays, and open-faced baskets, earning \$1.60 to \$4.50 a week from which they bought their own materials.

The struggle to define what role the new Mennonite Central Committee Department of U.S. Ministries is to play in relation to the various church conference Voluntary Service programs occupied the majority of the department's first meeting in Chicago, Ill., on Apr. 29 and 30. "The main question was whether there should be distinct differences between MCC and the various mission boards' Voluntary Service programs," said Paul Leatherman, director of the department. "This question was answered with a tentative yes, but what that means in practical terms was not made clear at all."

In late April, Stanley Kamp wrote from South Central Nepal; "After many days on the road we are finally where our family will call home for the next 10 to 12 months. Here in Ghorahi, Dang, 1 am looking after the building of a tuberculosis-leprosy wing to the present government hospital. After putting a tin roof on the 21' x 113' addition, we will cement floors, build doors and windows, and put in the water system. Because of noonday heat we work in two shifts from six to ten in the morning, and from two to six in the afternoon. Work and people here are very different from where we lived before furlough — different ways, pace, culture." Marilyn and Stanley Kamp, with Ivoti, Todd, Sara, and Tim, serve with United Mission to Nepal through Mennonite Board of Missions.



'We had a lot of fun with this group,' said Region II administrator Julie Longenecker of the new Voluntary Service workers oriented at Mennonite Board of Missions regional office in Phoenix, May 4-9. New appointees include (left to right): Keith and Susanne Siebert, Henderson, Neb., to Tucson, Ariz.; Rebecca Wisler, Shipshewana, Ind., to Amarillo, Tex.; Faith Hershberger, Hesston, Kan., to Phoenix, Ariz.; Mary Tuominen, Vancouver, Wash., to Glenhaven, Ariz.; Magda Rosario, Ponce, P.R., to summer Latino Youth Team; Noel Floyd, Harrisonville, Mo., to Portland, Ore.; and Linda and Robert Wenger, Wayland, Iowa, to Tuc-

Stanley Weaver, recently appointed missions field worker for Region II of the Mennonite Church, will move with his family from Black Mountain Mission, Chinle, Ariz, to Pheenix on June 3. Currently serving as one-fourth-time overseer of the Southwest Mennonite Conference, Weaver will go to full-time field work on Dec. I. His work will include concern for Mennonites without a church, minority persons, especially of Spanish-speaking background, church-planting in developing cities, and experimental ministries in evangelism. He will work from an office in the Sunnyslope Mennonite

Church facilities, Phone: (602) 943-5640

Attention former Pueblo, Colo, Voluntary Service workers: If you have not received information concerning a VS reunion to be held at Camp Amigo, Mich., on Labor Day weekend, and are interested, please contact Joyce Steiner, 55037 CR 115. Goshen, IN 46526.

Former teachers and students of Frazer Summer Bible School are invited to attend the observance of its 40th year of continuous Bible teaching in the community, Sunday June 15, from 3:00 to 5:00 p.m., at Frazer Mennonite Church. Refreshments and fellowship hour following the service.

A Drama Week for interested high school students will be held at Goshen College from June 13 to 21, announced the college communication department. Twenty students on a first-come first-served basis will be accepted in the program, according to Stephen Shenk instructor in communication at Goshen and director of the summer program. During the week students will study drama and theater concepts of lighting, makeup, stage movement, oral interpretation, and theater criticism, said Shenk. Students interested in enrolling in Drama Week should contact Rich Gerig, Admissions Office, Goshen College, Goshen, IN 46526.

Out-Spokin' is signing up bikers for its second Out-Spokin', Your Magination Mennonite History Tour in Europe. The May '76 tour will follow essentially the same route as was taken in '74, with most of the biking in Holland and Switzer-land and a combination boat, bus, and train excursion in Cermany. Heading the European bike tour are Becky and Jerry Miller of Out-Spokin', and Jan Gleysteen of TourMagination. For more information write: Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, 1N 46514.

Pastoral team leadership in the Oblhiro (Japan) Mennonite Church has taken on new meaning for the three couples involved, according to Mary Alene and Marvin Miller. The Millers are selfsupporting overseas associates with Mennonite Board of Missions. As one of the three team couples, Mary Alene and Marvin reported that deeper-level sharing thoughts and concerns as well as goods has exeted meaningful dialogue among

Portland Voluntary Service workers report a successful beginning to the preschool in the basement of the Sunnyside church. The preschool, run as a co-op with mothers participating, opened Apr. 14 and meets two mornings a week. "The mothers are friendly, open and willing to help out in any way they can," said Thelma Clemmer in a report to Mennonite Board of Missions. "I feel positive about our contact with the children and about our contact with the children and

their mothers. I seem to always be running into them whenever I'm anywhere in the neighborhood "

With honest candor Elaine Kauffman, a Mennonite Board of Missions overseas associate teaching at American School, Brasilia, Brazil, wrote, "When I tried to think how one would describe the feeling of plugging along, the sense of nothingspecial-is-happening, the wishing that I would function more efficiently, the ordinariness, the tiredness - I got so blue I should have looked like a potato that fell into an iodine bath!" Elaine went on to say that people who want to know what goes on in overseas missions in order to pray intelligently ought to know that workers have such times.

"God has given us a chance to see a congregation come alive during the past 16 months," wrote Ruth and Charles Shenk from Nakashibetsu, Japan, in mid-April. "Without quoting percentages and numbers, we'll just say 'Praise the Lord' for the remarkable increases in attendance and giving. What adds to the excitement is that so much of this has come about without our special initiative. It is the work of the Spirit indeed!" Aside from the Nakashibetsu congregation, the Shenks have regular contact with the Pilot Farm Christian home study group and stay in touch with a number of homes in outlying areas through visitation.

New members by baptism: one at Liberty House, Waynesboro, Va.; one at Stuarts Draft, Va.; one at Bethany, Bridgewater Corners, Vt.; eight at Weavers, Harrisonburg, Va.; and one at Pinto, Md.

readers say

Submissions to Readers Say column should comment on printed articles

The Herald continues to bring some challeng-ing reading material. Menno touched on a vital issue (Apr. 29) in speaking about attire. I feel he is to be commended in this since it seems to be off limits to many persons. It would appear that a commitment to the way of Christ, which is so loudly claimed in our day, would result in more care in this area.

I would encourage more attention to Bible study on issues we face in our brotherhood. In this connection there is some concern as to the approach we are taking in solving the problem of divorce and remarriage. I note that the seminar at Laurelville used John Martin's book. Would it be wise to have a seminar and use God's Book? Senator Henry Jackson said, America faces many complex problems and understandably there is the desire for solutions. but if we choose the wrong solution, we will come out at the wrong place." This can also be true of any organization or individual.

The article. "How to Pray for Cover

How to Pray for Government, The article, in the Apr. 29 issue was good. I had some problem with the last paragraph. Our govern-ment has apparently failed in some areas, like the Roman government also did. Did Jesus or Paul pray for their defeat?

Bonhoeffer is the fair haired hero of many of our contemporary folk, but we might do well to take a look at his involvement in politics

Let's not be afraid to look at issues that confront us. Let's exercise care in the manner we approach them and the authority we appeal to. - David Yoder, Milford, Del.

The article, "A Novel Suggestion," by Paul Brunner (page 343, May 6, 1975) indeed pro-posed a novel approach to the congregation's responsibility to provide Christian education for its youth, but as the author noted, the model also carries many problems.

A central assumption of Brunner's model holds that a strong congregational Christian education program will facilitate more desired outcomes for all the youth of the church than can be realized in Christian school settings. Two facts would question that assumption.

First, the limitations of time involvement hinders the influence of the congregational program alone. A vigorous congregational-based program (even with a full-time staff person) may engage you for six to eight hours per week while a school program involves children for thirty to thirty-five hours per week. The share in bal-

ance of time alone would favor the school Second, current understandings of education suggest that the adoption of lifestyle and personal values occurs best when frequent and persistent interchange of youth with worthy role models predominate. The limited time opportunities of the congregational program and the home alone do not hold the potential that the two together with the Christian school program can carry

Another assumption of the proposed model is that the home and/or congregation can and will supply an adequate program and environment for Christian education. A holistic view maintains the centrality of the home and local congregation with the Christian school as the necessary adjunct to them, not as their "supplanter, The Christian school cannot provide the entire and proper balance of all the formative influences on the lives of our youth. It serves to supple-ment, to extend, to identify with, and to undergird the values, principles, and relationships of God's kingdom as claimed and lived in the Christian home and congregation.

A broader interpretation of the frequent thrust suggestion that the resources of church schools ought to be available to all in the church would call wider recognition and utilization of the potential for Christian nurture available in church schools. That happens when homes, con-gregations, and schools affirm their mutual identity in kingdom ministry. To cut off any one of the three elements, as in public education in secular society, would deprive the church of the integrity and continuity of Christian nurture on all fronts. - Paul J. Miller, Acting Principal. Christopher Dock Mennonite School, Lansdale

SEMINAR FOR PASTORAL COUPLES

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births

"Children are an heritage of the Lord" (Psalm 127:3)

Alleman, David D. and Julia (Hartzler), Hills-dale, Mich., second child, first son. Nathan Frederick, April 15, 1975.

Baer, Franklin and Retha (Yoder), Bibanga, Zaire, first child, Joshua Kalubi, Mar. 23, 1975. Brubacher, Ray and Margaret (Birky), Ithaca,

N.Y., second child, first son, Matthew Ryan, Mar. 22, 1975. Bucher, Jon and Esther, Bushy, Alta., second child, first daughter, Bonnie Kay, Apr. 15, 1975.

Christophel, Paul and Becky (Troyer), Mba-bane, Swaziland, first child, Abigail Jo, Apr. 26,

Ferchen, Ronald and Virginia (Yousey), Tona-wanda, N.Y., first child, Kimberly Dawn, Apr. 29, 1975

Garber, Fred and Linda (Stoner), Elizabethtown, Pa., second daughter, Melissa Joy, Apr. 5, 1975.

Hartzler, Phil and Linda, Flanagan, Ill. second daughter, Beth Lin, Mar. 15, 1975

Heller, Ernest and Janet (Pritts), Johnstown,
Pa., second child, first son, Kristian Ernest,

May 6, 1975

Hochstedler, Calvin and Shirley (Brenneman), Walsenburg, Colo., third child, first son, Timothy Dean, Mar. 27, 1975. Hoke, David and Mary (Etling), Elkhart, Ind.,

first sons, Jeremy Ray and Jonathan Paul, Apr. 23 1975

King, Ralph and Brenda (Hummel), Millers-burg, Ohio, first child, Chad Eric, Mar. 11, 1975. Krause, John and Sue (Stull), Frazee, Minn.,

first child, Melanie Lyn, Apr. 21, 1975. Kulp, Scott and Betty Lou (Nice), Telford, Pa., first child, Michael Scott, May 2, 1975.

Moyer, Richard and Mary Jane (Yothers), erkasie. Pa., fourth child, third daughter. Apr. 29, 1975. Quest, Dale and Barbara (Buzzell), Salem, Ore., third child, first son, James Banks, May

3 1975 Showalter, Jim and Linda (Troyer), Edmonton, Alta., first child, Karen Lynette, Apr. 24,

Simpson, Ronald and Ruth (Lefever), Morwood, Pa., second child, first son, James Clifford, May 2, 1975.

Snyder, Harley and Mary (Cressman), Dacca,

Bangladesh, first daughter, Usha Dawn, born on July 25, 1972 (adopted), and first son, Randy Paul, Mar. 30, 1975.

Wenger, David and Judy (Noll), Millersville, Pa., second child, first daughter, Lisa Marie, Apr. 25, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

DeLong - Blank. - Henry S. DeLong, Peach Bottom, Pa., Presbyterian Church, and Thelma Romaine Blank, Cochranville, Pa., Media cong., by Leroy Umble, Mar. 22, 1975

Hershberger — Gingerich. — Arthur Hershberger, Wakarusa, Ind., and Jane Ann Gingerich, Milford, Ind., both of Salem cong., by Walter Keim, Apr. 12, 1975.

Hollandsworth - Birky. - David Hollandsworth and Lynn Ann Birky, both of Kouts, Ind., by Emanuel S. Birky, grandfather of the bride, Apr. 5, 1975.

Landis - Byers. - Michael Gene Landis, Lancaster, Pa., Monterey cong., and Beverly Ann Byers, Strasburg, Pa., Strasburg cong., by Clyde D. Fulmer, May 3, 1975.

Swartzentruber - Landis. - Earl D. Swartzentruber, Jr., Drumore, Pa., Rawlins-ville cong., and Josephine A. Landis, Lititz, Pa., Millport cong., by Amos Sauder, May 10,

1913. Weber — Ulrich. — Carl W. Weber, Ephrata, Pa., Bowmansville cong., and Rose Marie Ulrich, Manheim, Pa., Manheim cong., by H. Howard Witmer, May 3, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved

Allebach, Mamie, daughter of David and Allebach, Mamle, daughter of David and Amanda (Derstein) Allebach, was born in Bucks Co., Pa., Nov. 15, 1881; died at her home in Sellersville, Pa., May 3, 1975; aged 93 y. On Mar. 29, 1902, she was married to Wilson Allebach, who preceded her in death on Dec. 25. 1962. Surviving are 2 daughters (Grace and Marion Allebach). A son (W. Ernest) preceded her in death on Jan. 5, 1971. She was a member the Blooming Glen Mennonite Church, where funeral services were held on May 7, in charge of David Derstine and D. Allbaugh; interment in Blooming Glen Mennonite Ceme-

Detweiler, Clayton H., son of Samuel and Barbara (Hackman) Detweiler, was born at Souderton, Pa., Jan. 27, 1913; died of a cerebral hemorrhage at Grand View Hospital, Sellersville, Pa., Apr. 16, 1975; aged 62 y. On June 17, 1933, he was married to Anna Leatherwho survives. Also surviving are children (Gladys Derstine and Marvin Detweiler) and one brother (Mahlon H. Detweiler). He was a member of the Deep Run Mennonite East cong., where funeral services were held on Apr. 19, in charge of Erwin Nace and Cleon Nyce; interment in the Deep Run East Ceme-

Goshow, Katie F., daughter of David and Katie (Freed) Moyer, was born in Franconia Twp., Pa., July 12, 1889; died of a cerebral hemorrhage at Grand View Hospital, Sellersville, Pa., May 3, 1975; aged 85 y. On Dec. 14, 1907, she was married to Henry N. Goshow, who survives. Also surviving are 2 daughters (Irma M. Mrs. Warren Gehman and Elizabeth — Mrs. Horace Longacre), 2 sons (Ezra M. and Henry M.), 22 grandchildren, 41 great-grandchildren, and one sister (Mrs. Michael C. Moyer). She was a member of the Franconia Mennonite Church, where funeral services were held on May 7, in charge of Leroy Godshall, Floyd Hackman, and Curtis Bergey; interment in the adjoining cemeters

Hostetter, Ida May, daughter of Samuel E. and Catherine Kornhaus, was born in Roseland, La., Jan. 26, 1903; died at Harrisonburg, Va., Apr. 25, 1975; aged 72 y. Surviving are 3 brothers (Samuel, John J., and Amos Hostetler), 8 sisters (Emma, Nora, Ada — Mrs. Milford Hertzler, Edith — Mrs. Richard Martin, Eva — Mrs. J. Mark Stauffer, Anna - Mrs. John Alger, Sarah - Mrs. Franklin Weber, and Mary -Mrs. Joe Conner). She was a member of the Lindale Mennonite Church, where funeral services were held on Apr. 28, in charge of Arthur McPhee, Moses Slabaugh, and Linden

M. Wenger; interment in Lindale Cemetery. King, Mary S., daughter of John J. Magdalene (Mast) Hartzler, was born at Mottsville, Mich., Nov. 19, 1877; died at Golden Valley Memorial Hospital, Clinton, Mo., Apr. 29. 1975: aged 97 v. On Apr. 24. 1906. she was married to Menno S. King, who preceded her in death on Feb. 4, 1911. Surviving are one son (John King), one daughter (Inah — Mrs. Joe Smith), 2 stepchildren (Emery King and Phebe - Mrs. Crist Graber), 7 grandchildren, 47 great-grandchildren, 6 great-great-grandchildren, and one sister (Anna Eigsti). She was a member of the Sycamore Grove Mennonite Church, where funeral services were held on May 2, in charge of Kenneth F. Steck-

ly; interment in Clearfork Cemetery. Meyers, Claude B., was born at Dublin, Pa., Jan. 20, 1899; died at Hatfield, Pa., Apr. 15, 1975; aged 76 y. On Mar. 21, 1923, he was married to Mary Wismer, who preceded him in death on Mar. 22, 1971. Surviving are 4 daughters (Esther - Mrs. Samuel Hackman, Ruth -Mrs. Frank Toth, Sarah - Mrs. Ralph Hedrick and Rachel - Mrs. John Smith), 3 sons (Paul W., David W., and William W.), 32 grandchildren, 17 great-grandchildren, 3 brothers, and 2 sis-ters. On Dec. 12, 1933, he was ordained to the ministry and served the Line Lexington congregation for many years. He also served the congregation at Easton, Pa., for several years. He was a member of the Line Lexington Mennonite Church, where funeral services were held on Apr. 19. in charge of Dan Longenecker, Arthur Ruth, and Charles Brunstetter; interment in Line Lexington Cemetery

Miller, Anna Mary, daughter of Isaac and Annie Marie (Hershey) Hershey, was born at Hanover, Pa., Jan. 11, 1887; died of pneumonia at Landis Homes, Lititz, Pa., Apr. 1, 1975; aged 88 v. She was married to Ira S. Miller, who preceded her in death on June 15, 1946. Surviving are one daughter (Zelah M. Bender). 5 grandchildren, and 4 great-grandchildren. One son (Everett W.) preceded her in death. She was a member of the Hanover Mennonite Church. Funeral services were held at the York Mennonite Church, in charge of Richard Herr and Richard Danner: interment in York Rd. Cemetery.

Miller, James F., son of Herman and Katherine (Ogline) Miller, was born at Berlin, Pa., Sept. 5, 1903; died of cancer at Hollsopple, Pa., Mar. 1, 1975; aged 71 y. On Feb. 26, 1926, he was married to Minnie Wingard, who survives. Also surviving are 4 daughters (Louise - Mrs. David Gehman, Mary - Mrs. Every Holsopple, Eva, Esther - Mrs. Bob Strayer), 13 grandchildren, and 2 great-grandchildren. One son (Jim) preceded him in death. He was a member of the Kaufman Mennonite Church, where funeral services were held on Mar. 4, in charge of Glenn Steiner, Stanley Freed, and Harry Shetler; interment in Kaufman Cemetery

Orebaugh, Reason D., son of Jacob A. and Elma (Crider) Orebaugh, was born at Mathias, W.Va., Apr. 26, 1908; died of cancer at New Market, Va., Apr. 29, 1975; aged 67 y. On Oct. 9, 1928, he was married to Laura Frances Dove, who survives. Also surviving are 5 sons (Reason D., Ir., Ray, Raymond, Donnie, and Gary), 3 daughters (Genevieve - Mrs. Laney Runion, Hazel - Mrs. Norman Cullers, and Mrs. Lorraine Crider), 21 grandchildren, and 9 great-grandchildren. He was a member of the Mt. Jackson Mennonite Church. Funeral services were held at the Linville Creek Church of the Brethren on May 2, in charge of Lin-den M. Wenger and Kenneth Horst; interment in the Linville Creek Cemetery.

Ruth Eva S., was born in Montgomery Co., Pa., Dec. 18, 1894; died at Line Lexington, Pa., Apr. 17, 1975; aged 80 y. On Dec. 15, 1917, she was married to Wallace M. Ruth, who preceded her in death on July 13, 1969. Surviving are one son (Lloyd S. Ruth), 5 foster children (Clara - Mrs. Stanton Allebach, Elaine - Mrs. John Phillips, John Rinker, Dorothy - Mrs. Raymond Ott, and Nancy - Mrs. William Hess), 26 grandchildren, and 6 great-grandchildren. She was a member of Line Lexington Menno nite Church, where funeral services were held on Apr. 19, in charge of Dan Longenecker; interment in Rock Hill Mennonite Church Cemetery

Yoder, Barbara Jean, daughter of Rolla and May (King) Rushly, was born at Kansas City, Mo., May 27, 1946; died of massive infection which drastically altered her blood chemistry at St. Lukes Hospital, Kansas City, Mo., May 3, 1975; aged 28 y. On Mar. 25, 1967, she was married to Joe D. Yoder, who survives. Also surviving are 2 children (Brian and Rachel). her parents, and one brother (Ronald). She was a member of the Sycamore Grove Mennonite Church, where funeral services were held on May 6, in charge of Kenneth F. Steckly; interment in Clearfork Cemetery.

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calendar

World Missions Institute, Eastern Mennonite College campus, Harrisonburg, Va., June 13-21.

Annual sessions of the Northwest Conference of the Mennonite Church, Tofield, Alta., July 4-6.

Fellowship Retreat for Homemakers, Mennonite Ecasts, Harrisonburg, Va., July 17-19.
South Central Conference, Pryor, Okla., July 18-20.
Virginia Conference Assembly, July 24-26.
Indiana-Michigan Mennonite Broad-

Virginia Conference Assemoly, July 24-20.
Indiana-Michigan Mennonite Conference sessior public high school in Washington, Ind., July 24-27.
Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.
Cross-Cultural Youth Convention, Missouri V.
College, Marshall, Mo., Aug. 10-15. Missouri Valley

Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.

410

\$2 Million Deficit Forces Cuts

The Presbyterian Church in the U.S. (Southern) is planning staff cutbacks and temporary program curtailments to help alleviate a \$2 million budget deficit.

A 5 percent across-the-board salary cut is being instituted and the overseas missionary force is being reduced by attrition from 400 to 355. In addition, several staff cuts in domestic operations will be made by the end of June. These and other actions approved by the General Executive Board of the 9-million-member denomination are designed to reduce the 1975 budget from \$9.4 million to \$7.6 million.

Not All Russian Jews Choose Israel

Almost one third of the Jews who emigrated from the Soviet Union via the main transit point in Vienna during the first three months of 1975 did not go to Israel, according to the Geneva-based Intergovernmental Committee for European Migration (ICEM). An ICEM spokesman said that of the 3,508 Soviet Jewish emigrants who had arrived in Vienna during that period, 1,136 went on to countries other than Israel.

Rise in Tax Deduction for School Costs

A bill that would allow parents of children attending public or private schools to deduct up to \$1,000 in costs per child on their state income tax return has been approved by the Minnesota Senate by a vote of 55 to 10. The measure would broaden an existing state law which allows parents to deduct up to \$200 per child for the cost of tuition and transportation.

Bible Distribution in Eastern Europe

The distribution of the entire Bible or some portions of the New Testament throughout Eastern Europe has increased markedly in recent years according to Ecumenical Press Service. The United Bible Societies report that more than 950,000 Scriptures were distributed through local congregations in 1974, in contrast with 150,000 in 1964. Sending single Bibles by mail and having visitors bring them in openly is legal in all countries except Albania. UBS also sends bulk shipments from Western

Europe with official permission of state authorities; all such shipments have reached their destinations safely. The churches, together with the Bible Societies where they exist, take care of the distribution. However, UBS prefers local production and gives financial and technical assistance to such projects.

Amin Says Government Gave \$28,000 to Uganda Anglicans

President Idi Amin announced here that his government had given about \$2\$,-000 to the Ugandan Anglican Church. The controversial chief of state, a Muslim, said the donation would aid Ugandans through the church. He thanked British missionaries who had worked in the country particularly in the fields of education and medicine.

Uganda's total estimated population of 10.7 million is about one half Christian; approximately 5 percent are Muslim and the remainder are animists.

WCC Appeal for Indochina Oversubscribed by \$200,000

A World Council of Churches emergency appeal for \$1 million in relief aid for Indochina has been oversubscribed by \$200,000, a Council official said in Indianapolis. Dr. Konrad Raiser, deputy general secretary of the Ceneva-based organization, reported on the response to the appeal during a visit to the bead-quarters of the Christian Church (Disciples of Christ).

The World Council has made contacts with most political factions in Indochina in order to assure the continuation of humanitarian aid regardless of political events.

Bid to Freeze FM, TV Applications By Religious Agencies Condemned

A petition pending before the U.S. Federal Communications Commission requesting, among other things, a freeze on all applications by religious, Bible, Christian, and other sectarian schools, colleges, and institutes for educational FM and TV channels has been condemned on the floor of the House of Representatives.

Rep. C. M. Bill Young (R-Fla.), a United Methodist, told his colleagues that Jeremy D. Lansman and Lorenzo W. Milam, the petitioners, "betray the very narrowness of mind and prejudice of which they are quick to accuse religious broadcasters. "Religious broadcasters, meets the felt needs of millions of Americans," he said, "and has been successful in expanding its radio and television air time precisely because its programming attracts religious Americans of all walks of life."

Church-State Confrontation Grows in Paraguay

Confrontation between church and state in Paraguay has intensified in recent weeks. At issue is a sharp difference of opinion between the Roman Catholic bishops and the government of Gen. Alfred Stroessner over the character of church-sponsored agricultural communes or "colonias" (colonies) in the predominantly Catholic republic.

The government charges that the colonies are subversive, Marxist-oriented, and centers for guerrilla training. Bishops working with what they insist are basic "Christian" communities reject the allegations as false.

According to Catholic sources, matters came to a head on Feb. 8, when some 70 armed police raided the colony at Sand Isidoro de Jejui in the diocese of Conception.

N.C. Methodists Urged to

"Save" Church College

The North Carolina Conference of the United Methodist Church has been asked to cosponsor a campaign to raise \$1.25 million to help "save" North Carolina Wesleyan College in Rocky Mount, N.C. Faced with declining enrollments and mounting operating costs, the United Methodist church-affiliated college has sought unsuccessfully to have the school taken over as a state or community college.

Since then, Wesleyan trustees have been seeking to have the facilities taken over as a community college, but the school's reported \$3.5 million debt appears to be a barrier to such action. Trustees are proposing the \$1.25 million drive to keep the college open at least three more years, with the Rocky Mount community and the Methodist Conference cosponsors.

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Interpreting the Bible (1)

The General Assembly this year will have a report and discussion of the issue, biblical interpretation. It is an important issue for our church particularly in this time when the scattering of our people makes the forming and reforming of congregations a continuous process. The Mennonite Church has always been a Biblic church, but in our recent past we have had stronger family and structural supports for our faith than in the present and the near future. Thus the Bible becomes even more crucial.

The report of the task force on biblical interpretation is extensive and thorough and when available it ought to be considered by all. In the meantime, here are some observations on principles of Bible study.

An Open Mind. The study of the Bible is important because it is basic to our faith and life, but it is difficult because we ourselves may get in the way of the message. We identify with the Bible characters and message as well we should. But we need to guard against the danger of taking them over and making them into our kind of people when the process should be the other way around.

Jesus has no doubt been the most abused in this way, perhaps because of the combination of great importance and scanty information. So a businessman wrote a book about Jesus and concluded that He was pretty much like a businessman. Preachers have seen Him as a preacher, bishops as about like a bishop, teachers as a teacher. (There is a good bit of evidence for this last one.)

Instead of this remaking of the Bible in our own image, we need to seek the opposite, an open mind concerned to know the truth and follow it.

Seek to Understand the Text. Basic to understanding the message of the Bible is understanding the text. This is crucial, for the Bible is an ancient book and language keeps changing. Thus terms which meant one thing in one generation may be interpreted quite differently in another. For me a classic example was a comment 1 heard some 30 years ago on a Sunday evening program. It was based on Romans 12:11, "Not slothful in business." The speaker took Paul's words seriously and urged his listeners to work hard, for he reasoned that Paul had commanded it.

What the speaker did not know was that the English term "business" has changed meaning since the seventeenth century. Whereas it apparently referred to activity in general, today it has a specialized meaning — economic activity, particularly production and/or commerce. Today this verse would be better translated as "never flag in zeal."

We are aided in understanding the text by a host of new translations, so many in fact that one is uncertain which to use. In general, three rules may guide us: (1) compare translations; (2) trust a translation done by a committee more than one-person works; (3) value a translation above a paraphrase. One of the most popular Bibles today is a paraphrase done basically by one person. Many have said that it makes the Bible interesting for them. Certainly one is encouraged to find people getting into the Bible who did not do so before, but they should take note of the problem of bias in such a production and compare it with other less exciting but more thorough works.

Seek to Understand the Bible in Its Own Time. Often we read the Bible and find it speaking directly to us. This is because it speaks to the human condition. We who have felt the burden of sin and want to understand the meaning of life under God come to it for life and peace and instruction. It is inspired of God and profitable.

But we need to remember that the Bible was not written with us in mind at all. The messages were for particular people in specific places. Sometimes it is quite clear who the people were and what some of the specific issues were. At other times we may need to guess. In either case, we add to our understanding by taking seriously what was said to whom rather than taking the Scriptures blindly and attempting to apply them directly to our own situation.

— Daniel Hertzler

Gospel Herald



The Kingdom . . . And All These Things

by James E. Metzler

A visiting American church leader recently spoke to a Filipino congregation. His text was: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mk. 11:24, KJV). How interesting it would be to learn what message his listeners really caught, especially if they knew that the preacher and his wife were on a personal tour around the world, spending nearly \$6,000 for their travel alone!

The text seems somewhat like a cruel hoax when you pause to compare the settings of the speaker and his audience. Is the overweight affluent Westerner suggesting to the gaunt strugglers of Asia: "Look what my religion has done for me. If this is what you want, just ask and believe,

and you'll have it''? Are they hearing the call of Christ or of a good life . . . to join the church or the jet set? At least, the listeners can hardly be blamed for a garbled communication.

The irony of the sermon hit me all the more forcefully because I had just studied the Sermon on the Mount with some pastors from mountain areas. Our hardest problem in the study centered on Jesus' material promises: "For they shall inherit the earth," "all these things shall be yous as well," and "how much more will your Father who is in heaven give good things [mentioning bread and fish] to those who ask him!" Even after an open encounter with the issue, I had come away feeling I hadn't helped my students.

The members in the small congregations supporting these church workers barely have enough to eat in good harvest years. And we were well aware during our discussion that recent typhoons had destroyed most of their current crops. One pastor used Peter's exact words for the question haunting him: "Lo, we have left everything and followed you. What then shall we have?" (Mt. 19:27). I doubt if Peter was more puzzled at Jesus' reply about receiving 100 times more houses, relatives, and lands in this life (Mk. 10:30) than these pastors who sometimes have no rice at home for their families.

What expectations dare we permit to be aroused by these words of Jesus? It is one thing for Jesus in His simple lifer style to offer "whatever you desire," but for me even to quote His words is quite different. The problem of American missionaries in the underdeveloped world is that our entire life-situation suggests that one can eat his cake and have it too. It looks as if we represent the very best in this world and in the next one also! America stands as one great success story for Christianity.

I will never escape the disturbing accusations of a Vietnamese student whose "desires" were not fulfilled. His turn from Buddha to Christ was entangled with material expectations based on Christ's promises and the American's enviable life. When the manna failed to fall, he gave up in disgust, feeling we had deceived him.

Some Possible Options. How can we deal with this problem? The following are some options being offered:

1. We can knock down the too-easy associations of America and Christianity, God and wealth, spirituality and prosperity. We need to correct wrong images and false impressions. Yet I doubt if this approach is realistic. The Third World person doesn't know any poor American Christians. And he likely doesn't know any who disagree with these ideas, who wouldn't defend capitalism's accumulations by the Bible.

- 2. We could allow the expectations, but show that we've gotten what we have by the sweat of our brows. Emphasize that the Lord helps those who help themselves: hard work, thrift, and patience. These ideas can be based on the biblical theme of stewardship in time and resources. However, this viewpoint probably has only enough truth to induce self-deception. All men are born very unequal and they soon discover that the world's cards are stacked. Moreover, an Old Testament view of prosperity just doesn't fit in the Book of Acts.
- 3. We can ignore the issue, assuming that Westerners deserve to be rich and others poor. We'll spiritualize Jesus' words and stress that the real fulfillment is in the future. The Bible teaches that we ought to live for eternal values. A decision card must never become a ticket to middle-class living. Well, this sounds right, but look who's talking! For Americans to complain of "rice Christians" recalls Jesus' chuckle on how one can overlook a log while pointing out a speck.
- 4. We might try to dissolve the problem by becoming like the deprived and live on their standards. While many of us do live better than we would need (and some even better than they would "back home"), it is not realistic to swing to the other extreme and try to function on the subsistence level of many. And it is superficial since they know what remains "back there"; we can always get bailed out of emergencies or return when we're tired of roughing it. Furthermore, they already despise their condition and are looking for models and help to improve. Poverty doesn't love company.
- 5. We might tackle the opposite approach of trying to lift the poor to our level. A mission can look like a glorified Santa Claus, dispersing church funds (neatly tied with plenty of strings) or scattering handouts of surpluses and discards. It is almost impossible for any assistance to bridge this gulf without resulting in paternalism in the give and dependence in the receiver, causing loss of respect for self and the other. It ends in illusion with the one feeling he has done something while the other sees everything remaining the same. It is doubtful if an individual can truly be helped in isolation from his entire family, community, and nation.
- 6. We can present Jesus' promises in their original context. He claimed that "all these things shall be yours" only if you "seek first his kingdom and his righteouness." Thus the offer of material supply should be associated with the kingdom He established. And His intentions are seen in the Book of Acts. Peter found his "one hundred times more" as thousands of believers shared God's gifts freely. Peter joyfully declared, "This is it," as he saw the grand Age of Jubilee becoming reality. "No one said that any

James and Rachel Metzler are Eastern Mennonite Board missionaries serving in Rigal, Philippines. After two terms in Vietnam, they transferred to the Philippines in 1971.

of the things which he possessed was his own, but they had everything in common" (4:32).

A Sense of Direction. I still have more questions than answers, but this last option gives me a satisfying sense of direction. The spirit of brotherhood (love and respect) makes Christ's promises concrete. Kingdom offers are only for kingdom citizens who are disciplined by its priorities and motivated by the King's concern for what is right. Needs are viewed within these relationships and supplied by the Spirit—not as manna from heaven or generosity from Uncle Sam—but in and through the communities that He alone can create.

It has been said that identity and closeness are best realized by working at a common task. I would add that the degree of identity likely depends on the extent to which that task affects the here-and-now lives of all involved. So the church in Afro-Asia must be just as much a sharing brotherhood as in the West. And international giving can be simply a universal caring between these common unities. Living standards might not be equalized, but the same spirit and concern will bind the whole.

This suggests that the promises become valid only if it is the kingdom which is extended. But who is proclaiming the kingdom of God today? Most missions seem quite content to "plant churches" and count members. The church is viewed as a pathetic "parenthesis" in history theologically and in the world sociologically, a needed transition stage to the real thing. If we see the kingdom as primarily personal, spiritual, and/or future, then we'd better do the same with these verses. And Christianity remains pie-in-the-sky-bye-and-bye for most followers today.

I believe that seeking to establish God's rule as fully as

Gospel Herald

The Kingdom And All These Things	413
Federal and State Funding John Lederach	415
eremiah's Message for the Church	410

Daniel Hertzler, Editor
Volume 68

David E. Hostetler, News Editor
Number 22

The Gospel Herald was established in 1086 as a successor to Gospel Witness (1905) and Herald of Truth (1984). The Gospel Herald is a religious periodical published weekly by the Memoranie Publishing House, 616 Whatth Avenue, Sortifale, R., except weekly by the Memoranie Publishing House, 616 Whatth Avenue, Sortifale, R., except House, and the Company of the Compan

414 Gospel Herald

can be presently realized brings a new perspective to our mission in an age when the church suffers from the same widening gaps and inequalities as the world. It encompasses a totality of life and concern which relates Jesus' vision to our dilemma realistically. As in the New Testament church, we too can rise above racial, social, and political castes to attain a fellowship where none has too much bread and none too little. And the gospel again will be the good news that the kingdom of God is here. Let us repent and believe that gospel.

Federal and State Funding

by John Lederach

As costs of higher education have risen, so has the total number of federal dollars available to institutions. But government dollars have a price. The cautions and concerns I raise in this article are shared by a growing number of American educators. Allow me to quote from Kingman Brewster, Jr., president of Yale University:



"My fear is that there is a growing tendency for the central government to use the spending power to prescribe educational policies. Their approach is one of, 'Now that I have bought the button, I have a right to design the coat' "(The Chronicle of Higher Education, March 3, 1975).

The cost of education in the private sector is obviously high. Total cost of one year of college on a Mennonite campus in the year 1975-76 is between \$2,700 and \$3,900.

Added to this the fact that the colleges face the pressure of spiraling inflation. When this happens we are spending deflated dollars. Faculty salaries and expansion become points of tension on each camous.

The church college has two primary sources of funding: one, tuition — money which comes from the student. The second, donations. This includes gifts from the church, alumni, and friends. Since tuition does not pay the total cost of education, for each student the college must receive between \$600 and \$800. Some of this money comes from congregations. Interestingly, only 10 to 15 percent of our college budgets come from the gifts of alumni and the church.

A third source of income for church-related colleges is in the form of loans and grants from state and federal governments. These funds comprise 20 to 25 percent of our college fiscal budgets. In other words, private colleges could not operate without this money.

As Mennonite colleges, our commitment must be to the church. We exist for the denomination and without that tie our purpose is lost. When financial support from the church is inadequate to cover institutional budgets, the college is thrust back upon financial resources other than the church

There are persistent voices in the church against the colleges' accepting federal money. This position is defended on the basis of our theological convictions of separation of church and state. When the Mennonite Board of Education dealt with this issue in 1961, it was decided that the Board of Overseers at each institution would make the final decision as to the extent of the acceptance of federal and state funds on each campus.

Some in the church fear that the state and federal money may have strings attached. This caution proved to be prophetic in the spring of 1974 when Americans United for Separation of Church and State brought suit aimed at private church-related schools participating in the state tuition grant. The Kansas Supreme Court ruled against five colleges in Kansas, three of which were Mennonite. This resulted in the adjustment of programs on all three campuses. At Hesston College a tradition as old as the college itself was changed for the purpose of receiving these funds.

I believe that the church is in need of its colleges and that the colleges will not survive without the church. This means that fiscal dependency outside the church is only makeshift survival.

I believe that we need in this crucial time a bringing together of both the colleges and the church so that hand in hand we support each other. We should remember that most of our church leaders have been students at our church colleges.

Therefore:

I call on the Board of Overseers of each of our colleges to give leadership that recognizes the dangers involved in government subsidies.

I call upon members of congregations to realize the importance of their support and financial backing of our church-related institutions.

I call upon the faculty and administrators of our colleges to move with care, understanding the implications and the subtlety of dependence upon dollars which come from sources outside the church.

John Lederach is chaplain at Hesston College, Hesston, Kansas.



"Jeremiah Bewails the Fall of Jerusalem," by Edward Bendeman.

During the past 25 years a series of social, economic, and political currents has been troubling the waters in Latin America. Often the church has been dragged along by these tides as they have come and gone. The churches in Latin America have responded in various ways to these pressures, depending in part on the vision of what the church should be. Let me identify several alternatives facing the church in Latin America today.

A Liberal Western Vision. In the revival of liberalism beginning in the 1950s the outlook was optimistic and socio-economic development (or evolution) was promoted in Latin America. It was hoped that science and technology from the developed nations would be the tools for a better world. The industrial capitalism of Western democracies served as a model for development. The Alliance for Progress vision still appeals to many people in both Americas who view the social and economic forms of Western democracies as fundamentally Christian, or at least, as supportive of the Christian church.

But in Latin America thoughful people soon saw that the gap separating the rich nations from the poor was growing rather than decreasing. The poor were falling hopelessly behind. As time passed it became clearer that relationships between the two hemispheres really involved a new imperialism in which the enlightened self-interests of the already developed nations were being served. Agents of the empire showed themselves masters in the art of intrigue and the use of power and influence.

Among the imports from the industrialized nations were abundant arms. The USA has become the greatest peddler of arms in the history of mankind. Along with the

Jeremiah's Message for the Church

by John Driver

sale of arms has gone instruction in their use. Since 1950 Uruguay alone, with about two million population, has had an average of 100 students per year trained in the art of war by the USA; in Chile there were twice as many.

The bitter experiences of Santo Domingo and Chile, as well as Vietnam, have served to underscore the relationship between the developed nations of the north and the undeveloped nations of the southern hemisphere. For many in Latin America these things have conspired to make the United States the most feared and most hated nation in the world today. Yet many Christians in both South and North America feel that in spite of these evils, hope for the future lies in the direction of continuing evolution along the lines of the liberal vision.

Some 2,500 years ago the Old Testament prophet Jeremiah entertained no illusions that Judah would simply evolve, through continuing development, into a just society (Jer. 22:17, 18). Far from holding out any hope for the status quo, or even for the gradual evolution of a better society, his message was one of judgment, accompanied by a call to repentance which goes to the root of the matter. Jeremiah insisted that the only real hope for Judah lay on the other side of judgment and radical change of attitudes and socioecomonic practices: in biblical repentance.

A Revolutionary Vision. In sharp contrast to the liberal vision in Latin America stands a revolutionary vision of the future. The failure of the liberal vision for development in Latin America led to a combination of pessimism and revolutionary hope in the decade of the 1960s. The message of the church's revolutionary prophets included pronouncing judgment on the old system and announcing revolution as the way to usher in the new one. For Christian revolutionaries, politics became a new religion and religion became politics. In a notable way some Christians exchanged religious faith for political ideology which they then began to practice with religious fervor.

416 Gospel Herald

John Driver and his wife, Bonita, have served with Mennonite Board of Missions since 1931. He was director of studies at the Mennonite Seminary, Montevideo, Uruguay, until its closing last November. The Drivers are currently on a six-month assignment in Spain making contacts for a long-term Mennonite presence.

But for many of these frustration was not long in coming. Destruction of the evil system does not assure the advent of the new. Real liberation is elusive and obviously is much more than revolution. The failures of these revolutionary movements, which attracted many Latin American Christians, soon became apparent.

Christian revolutionaries in Latin America have been taking their inspiration from the biblical Exodus, but the promised land has continued to elude them.

In Jeremiah's time judgment came to Judah, just as he had warned, and with it many were deported to Babylon. But within three years or so prophets among the exiles were urging rebellion and calling for an early end to their captivity. "How shall we sing the Lord's song in a foreign land?" was the question. So harps were hung on the willows and revolution was preached. In fact, the songs of the exiles in Babylon were not unlike the lyrics sung by some Latin American revolutionaries.

"Yahweh, remember what the Sons of Edom did on the day of Jerusalem, how they said, 'Down with her! Raze her to the ground!'

"Destructive Daughter of Babel, a blessing on the man who treats you as you have treated us, a blessing on him who takes and dashes

your babies against the rock!" (Ps. 137:7-9, The

Jerusalem Bible).

Jeremiah denounced this message of revolution with its illusion of a quick salvation for this oppressed people. And quite contrary to the program of these revolutionaries, Jeremiah called for construction, food production, and normal family life which would contribute to the welfare of both Judah and Babylon. In a letter to the exiles Jeremiah commanded:

"Build houses, settle down; plant gardens and eat what they produce; take wives and have sons and daughters; choose wives for your sons, find husbands for your daughters so that these can bear sons and daughters in their turn;

"Work for the good of the country to which I have exiled you; pray to Yahweh on its behalf, since on its welfare yours depends" (Jer. 29:5-7, *The* Jerusalem Bible).

you must increase there and not decrease.

Now when neither evolution nor revolution can provide a decent human existence, where are people to turn? This is a live issue in Latin America in the 1970s.

Temptation to Spiritualize Faith. For Christians in these circumstances there remains of course the temptation

to interiorize or to ceremonialize faith: South America is having a fantastic revival of spiritism, especially among people of the lower class. Tred of the struggle for dignity and disillusioned by failures to attain a decent life, people retreat into the world of the spirits. One of the reasons, no doubt, is that the real world is unbearably hostile.

But in Latin America it is not merely the oppressed and the downtrodden who seek solace in spiritual religion, but also many who occupy a more comfortable place on the social ladder. Christians who find the ethical demands of the gospel too costly for comfort also find satisfaction in an interiorized and/or ceremonialized expression of faith.

Jeremiah did not permit this simplified solution. Rather he denounced those whose confidence in holy phrases led them to intone, "This is the temple of the Lord, the temple of the Lord, the temple of the Lord" (7:4). To claim salvation on the basis of holy language or holy places is a dangerous illusion. Sacred liturgy can never right evil deeds, he thundered (see 11:15).

The option of spiritualized religion, taken in Latin America by oppressed classes for one reason and by privileged classes for other reasons, was simply not acceptable to the prophet Jeremiah.

A Covenant Community. What, then, can the church do? I suggest that Jeremiah 32:6-15 provides a clue. Six or eight years after the rise of revolutionary ferment among the exiles in Babylon (which furnished the occasion of Jeremiah's letter to them) Jerusalem was again under siege. In fact its fall was only a few months away. Jeremiah himself had been imprisoned, charged with unpatriotic activity. In those days nobody in his right mind was investing in real estate in Judah, and certainly not political prisoners. But Jeremiah was constrained by a word from the Lord to purchase the field of his relative because beyond judgment he saw that "houses and fields and vineyards shall again be bought in this land" (32:15).

In this act Jeremiah began in the very darkest hour to live the life that belongs to the future. The commitment of the covenant community to begin to live God's way for the future is, I think, a clue to the biblical understanding of the nature of the church, as well as its missionary strategy. This is the community of God's new spiritual covenant to which Jeremiah points (31:33).

In lower South America there are some covenant communities which, like Jeremiah, have in these dark days begun to invest in God's way of the future. I say that there are some of these because most Christians in Latin America, and perhaps in other lands as well, would probably fall into one of the first three categories which we have identified, and to which Jeremiah in his day announced judgment.

One example of Christians in Latin America who live according to this vision is the Timbues Christian community in Montevideo. Community members live and work in a marginal area of the city in which people know firsthand the meaning of human misery. Their desperate situation often leads to delinquency which, in turn, is repressed with greater violence. Gradually, perhaps through its experience of suffering, this brotherhood has come to understand itself as a covenant community called to begin already to practice the way of the coming kingdom. Their study of the Sermon on the Mount, lasting nearly a year, culminated in an attempt to come to a consensus on a social creed. They have undertaken their commitment seriously.

Humanly speaking, the life of the community is very precarious. Harassment of the church in Uruguay in general has been mounting in intensity. Some members have been arrested and even tortured for purposes of interrogation. But members are determined more than ever to persist in the dangerous way of the peacemaker which they have chosen. Threats against the personal security of members of the brotherhood testify to the effectiveness of their witness. The spiritual resources found in this worshiping and discipling community make it possible for its members to absorb, in humanly impossible ways, the anger and violence which is directed against them in their struggle to be an expression of God's coming kingdom

Our Message and Task. The church and its missionaries, in the tradition of Jeremiah, are called to invest in the future. We are called to live in the conviction that the present reality which surrounds us is really less real than it appears. True, structures of domination seem to be stronger than fraternal ties which bind men together. In Latin America generals and politicians, bankers and lawyers, and even soccer stars appear to be more powerful than teachers and social workers, poets and prophets, saints and servants.

But Jeremiah's message to us is that power which carries men into captivity will not endure: brutality, repression, and oppression will not have the last word.

Jeremiah speaks to the life and mission of the church of our time, as well as of his own. I believe he tells us that the liberal vision of a good society evolving out of the so-called Christian models of Western civilization is really a dangerous illusion. Our only hope lies in God's saving judgment: saving in that it leads to radical repentance.

On the other hand, the revolutionary impatience apparent in many of us Christians is cooled by Jeremiah's word to the exiles in Babylon: "When seventy years are completed for Babylon, I will visit you, and I will fulfil to you my promise and bring you back to this place" (29:10), Perhaps the most important thing is not to overthrow Babylon, but to build a truly righteous counter-community in spite of Babylon, and for the long-term benefit of Babylon, and for the long-term benefit of Babylon.

Those in the church who are tempted to spiritualize our faith, either by hiding it in the depths of our souls or transferring it to our liturgic acts out there, are not let off the hook. To pretend to be religious and at the same time be pressed into the world's mold is to be deluded. Finally, Jeremiah calls on us to invest now in God's future. God's coming kingdom must not be put off. For us it begins now. Jeremiah calls on the church to partake of God's way of the future and to actualize and to proclaim that new community of the Soirit. Of which God save.

"I will put my law within them, and I will write it upon their hearts; and I will be their God.

and they shall be my people. . . . For I will forgive their iniquity.

and I will remember their sin no more" (31:33, 34).

This then is the task and the message of the church and of her missionaries.

Kingdom Responsibility

by Newton L. Gingrich

To become a follower of Jesus Christ is to be a recipient. We receive the grace of God unto salvation. We are provided with the resources of the Scriptures, prayer, Holy Spirit, and the church. We have the resources of earth at our disposal to live and serve as the people of God. But every believer receives something more. To each is given kingdom responsibility. It is not a burden. It is a vift.

The Assembly 75 theme, "Citizens of Christ's Kingdom" is inclusive of many truths. Not the least is the privilege of responsibility. An emperor's invitation to kingdom evice would gain ready acceptance. The King of God's kingdom has invited us to serve Him. To be "saved" is to "serve." Either one without the other is not a responsible, biblical, Christ-centered Christianity.

Assembly 75 calls for responsibility. Program participants have a significant role to fulfill as they seek to inspire, challenge, inform, direct, and expand the thinking and commitment of all in attendance. In turn these experiences will affect the North American brotherhood. All delegates come with a responsibility to discern the will of God on a number of issues. Persons who arrive with all the answers are denying responsible kingdom search and decision. As representatives of the total brotherhood Assembly 75 participants need help to determine what it means to be a faithful member of God's kingdom. Staff persons will be called upon for responsible reporting and explaining of their work. Such responsibilities have far-reaching implications for kingdom responsibility.

We hope that Assembly 75 will help us all to a broader vision and increased involvement in the various ministries of Christ's kingdom.

Pray for Assembly 75.

Prepare to share in the sessions.

Plan to fulfill your kingdom responsibility.



Conrad Grebel College as seen from the University of Waterloo, Waterloo, Ontario,



Summer Enrichment Week

sponsored by
The School of Adult Studies
Conred Grebel College

July 4-11, 1975

THE PROGRAM

Waterloo

Friday evening, July 4 6:30 p.m. Berbeque, games, and get ecqueintad events by the pond at Conred Grebel College (for adults and children).

Saturday, July 5
9:00 a.m. to 3:00 p.m.
A tour of Waterloo County Mennonites,
led by Winfield Fretz, Profassor of
Sociology, Conrad Grabel College
8:00 p.m.
480th anniversary drama about the sixteenth
century Anebeptist leader, Conrad Grabel,
at the Thaster of the Arts, University of

Sunday, July 6
10:00 a.m.
Worship in the erea churches.
8:00 p.m.
Fireside discussion with mambers of the
Conrad Grabel College faculty.



Monday through Fridey, July 8-11 (each day) 9:00-10:00 a.m. The Parables of Jesus, Biblical studies

The Parables of Jesus, Biblical studies seminar conducted by John W. Miller, Associate Professor of Religious Studias, Conrad Grebel College.

10:45-12:15

Creetive Conflict in the Femily, e workshop on femily life, conducted by Devid Augsburger, Assistant Professor of Pastoral Theology, Northern Baptist Theological Saminary.

4:00-5:00 p.m. , Neither Protestent nor Cetholic, lectures on

Anabaptism, by Weiter Kleessen, Profes- 91 sor of Religious Studies, Conrad Grebel College.
8:30-10:00 p.m.

Fireside discussions with members of the Conrad Grebel feculty, Mondey, Wednesdey and Thursday; drama at the Shakespaere Fastival, Stratford, Tuesdey. Fridey evaning, July 11

6:30 p.m. Closing benquet in the Conrad Grabel dining room.

A week of non-credit courses, tours, plays and evening fireside discussions, at Conrad Grabel Collego, University of Waterloo, Weterloo, Ontario for anyone wenting a summer vecation week of personal enrichment.

Those ettending may live at Conred Grabal College, or at nearby hotels, motels, or perks. An ectivity program for children will be provided during the adult phase of the program.

FFFS

Room end Board et Conred Grebel College, Friday evaning to Friday avaning, July 4-11, \$80.00 per adult; \$25.00 for children under twelve if in same room; separate room \$65.00.

Individuel meels at the Conrad Grebel cafeterie: breekfast \$1.25; lunch \$1.50; dinner \$2.50.

Registration fee for the academic program: \$50 including theeter tickets and tour costs.

The children's program which will run simultaneously with the adult program will be operated on a cost basis, born aqually by those involved in this program. The costs involved will be chiefly for supervisory and program personnel.

For more information and ragistration write or cell:

Conrad Grabel College Weterloo, Ontario, Ceneda N2L 3G6 Phona 519-885-0222

church news



Sharing testimonies during the 1975 spiritual life conference of the Japan Mennonite Church

Work and Fellowship in Hokkaido

This year two major functions in the life of the Japan Mennonite Church—the 23rd Annual Conference and the fourth Spiritual Life Conference—were held in tandem the first weekend in May.

From Thursday afternoon, at a spa hotel near Obihiro, official delegates and observers from the local congregations spent 24 hours together both reviewing and making new plans for budget, program, and personnel.

Receiving the new Hiroo congregation into conference was first on the agenda. Warm expressions were given to the Hiroo representatives, Brothers Sato and Blosser, on this happy occasion. Fifteen congregations are now conference members.

Thanks to a preconference preparation meeting of the executive committee and the able presiding of Masakazu Yamade, the business was conducted with efficiency and less time than in the past. This allowed for two spots of time for inspirational messages on the church and goalsetting by the Bible school director, Takio Tanase, and the new executive committee chairman, Noboru Artatation.

Three conference actions were particularly significant. Conference is taking seriously the newly formed all-Japan inter-Mennonite service board, called Japan Mennonite Fellowship in English.
The Fellowship brings together Mennonite and other support for many of the
things that Mennonite Central Committee
had been doing in and from Japan, such
as reconciliation work camps, Anabaptist seminars, overseas service, and interAsia Mennonite Fellowship, Hokkaido
Mennonites asked Japan Mennonite Fellowship to take leadership in promoting
relief service in Vietnam. This interest
is increased because Brother Ichikawa, a
fellow member, is already serving there
with MCC.

Reestablishing an evangelism committee, made up of seven members representing each area of the church, was a second important conference step. The committee will sit with each congregation and listen to hopes, plans, and dreams for outreach. With such feedback, coupled with objective study of island-wide needs, the committee will guide and coordinate overall evangelistic movement. It will also seek to release gifts in the church and help with personal problems and placement.

Third, the Education-Literature Committee has taken on several new goals. It will work on a program for Christian education and evangelism of the large

number of younger persons now growing up in Christian homes. Also, it will address the matter of leisure and plan more seriously for the function of women in the church. The first woman to serve on a standing conference committee was appointed to Education-Literature.

From Saturday afternoon to Monday noon, under the theme One in the Spirit and in a warm atmosphere of sharing and praise, 70 brothers and sisters from all over the island enjoyed each other in the Lord.—Charles Shenk, missionary

FLS Council Hosted by Wideman

The council on Faith, Life, and Strategy of the Mennonite Church met at Wideman's Church, Markham, Ont., May 16-18. The congregation hosted Council members in their homes and Council participants met with the congregation for its regular Sunday morning worship service.

An evening at the Warden Park Mennonite Church and the Warden Woods Church and Community Center in Toronto, home of Council secretary, Anna Bowman, was also on the program.

Preparation for the August General Assembly took a significant place on the agenda. Also in focus were the theology and structure of the congregation, as developed John W. Miller, and consideration of sociological and theological factors in church decision-making as discussed by Donald Jacobs and Richard Showalter.

Important in the Sunday morning meeting with the Wideman's congregation, was the period in which members of the congregation shared with the Council their sense of the issues facing the church. — Richard Showalter

Saskatchewan Matching Funds Aids Bangladesh Program

The Saskatchewan government in Canada will grant approximately \$100,000 in matching funds to the provincial Menonite Central Committee (MCC) for its agricultural work in Bangladesh.

The first check of \$48,250 has been issued. The MCC request for the matching grant was made through the recently formed Saskatchewan Council of International Agencies of which MCC (Saskatchewan) is a member.

News from Bangladesh reveals that the overall MCC program there recently received the President's Gold Award for Agriculture for introducing new crops and vegetables to the Noakhali district.

The Bangladesh government founded the award in 1973 to honor outstanding

achievements in agriculture.

MCC developed a winter crop program in the coastal area of south central Bangladesh, introducing crops which would grow in the dry soil. The soil is too dry to grow rice, the staple crop of Bangladesh.—Religious News Service.

House of Hope for Boys Opened in Tucson

Casa de Esperanza, a small-group home for boys in Tucson, Ariz., opened on May 19. The home is sponsored by the Tucson (Ariz.) Mennonite Fellowship and operated by a local board of directors consisting of fellowship members and community persons. The home is also related to the national Health and Welfare Committee of the Mennonite Church.

The home has been licensed for six boys, ages 8-14. A supervised homelike atmosphere will be provided with a minimum of overt control. Recreational opportunities, special education assistance, and individual and group counseling are a part of the treatment program.

Placements will be made by the Juvenile Court and other public and private agencies. The program is based on treatment within the community with the purpose of redirecting troubled youth into more socially satisfying ways of living.

Program Grows with Gifts

Food shipments to Chad, India, and other needy areas of the world will increase because of strong constituent financial support, the Mennonite Central Committee Executive Committee decided after hearing the treasurer's report in March. Contributions during the first quarter of this fiscal year totaled three times as much a last year at this time.

According to assistant treasurer, Cal Britsch, most of the funds are earmarked for food-related programs. Almost all contributions marked in this way are used for overseas work. Britsch attributes the increase in funds principally to gifts from Canadians, from persons in the U.S. not related to any conference, and to early receipt of Washington-Franklin counties, Pa., contributions. This year the General Conference also began forwarding MCC funds to Akron as soon as they are received from churches.

Britisch now recommends that constituents give to MCC's general fund rather than tagging the money for a specific project. "People are designating money for God now, while some of the less visible ongoing programs like those of the Department of U.S. Ministries, Peace Section, Mennonite Mental Health Services, and the Exchange Visitor program are hardly meeting their budgets," he said.

The Executive Committee accepted in March a policy stating that MCC is prepared to receive and respect the use of designated funds but that donors should be strongly encouraged to give "where most needed" funds.

Christmas Sharing Funds Projections

At its meeting at Lombard, Ill., in April, the Mennonite Church General Board approved grants from Christmas Sharing Funds totaling \$28,675.

The largest grant amounting to \$10,000 was designated for the Spanish Literature Fund for the purpose of providing Christian literature in the Spanish language. The second largest grant of \$7,500 was for High-Aim, a program which provides scholarships for inner-city youth who are attending Mennonite high schools. Smaller amounts totaling \$10.425 went for the following projects: South Texas Spanish church projects, teacher-disciple program in Indiana-Michigan Conference, Tempe-Meza, Ariz., project of Southwest Conference Assembly 75 scholarship fund, seminary student loan fund of Illinois Conference, seminary-without-walls program for Chicago area, Bible school scholarships for Rudy Nova and Mario Portijo, Chicago, and Latino summer youth

An amount of \$5,156.46 will be allocated for other projects which qualify according to the purpose of the Christmas Sharing Fund, which is "Leadership and Literature needs of Emerging Mennonite Churches." Request for grants may be sent to Mennonite Church General Board, 528 East Madison Street, Lombard, IL 60148.

Intentional Communities Spotlighted

The Mennonite Community Association has announced plans for its 1975 annual conference to be held on June 27 and 28 at the Plow Creek Fellowship farm at Tiskilwa, III. Two Mennonite congregations at Tiskilwa, Willow Springs, and the First Mennonite will assist Plow Creek in hosting.

The major purpose of this conference is to provide opportunity for interested church members to dialogue with members of intentional communities. Representatives from Reba Place at Evanston, Ill., New Creation Fellowship at Newton, Kan; Fellowship of Hope at Elkhart, Ind; and the Plow Creek Fellowship will serve as resource persons at the conference.

At the St. Jacobs, Ont., conference in 1973 spokespersons for youth and minor-



The Festival Choir

Kalona Host to HS Choirs

Charles Hirt, chairman of the church music department at the University of Southern California in Los Angeles, directed the 400-voice festival choir in a moving presentation of inspiring choral selections sung at the Mennonite High School Music Festival, which was held at Iowa Mennonite School, Kalona, lowa, Apr. 12 and 13. The concerts, sung Sunday afternoon and evening, had identical programs.

The festival, sponsored by the Mennonite Secondary Education Council, is an annual event hosted by the participating schools on a rotating basis. William D. Hooley, superintendent at Bethany, is chairman of MSEC. Calvin C. Graber is principal at the host school. Other participating schools were: Western Mennonite, Oregon; United Mennonite Educational Institute and Rockway, Ontario; Bethany Christian, Indiana; Central Christian, Ohio; Belleville Mennonite, Lancaster Mennonite, and Christopher Dock, Pennsylvania; and Eastern Mennonite, Virginia:

ity groups expressed the desire for another conference at which issues pertaining to new lifestyles and new forms of congregational structures might be discussed

The Tiskilwa conference is designed for maximum time for person-to-person and small-group interaction. There will be no formal papers read and only one topic discussed at each session.

The topics are: "Membership and Commitment in Community." The Place of Money and Property in Community," "Leadership and Followership in Community," and "Decision-Making and Problem-Solving in Community."

Inquiries and registration should be addressed to J. Winfield Fretz, Conrad Grebel College, Waterloo, Ont.

Military Only Choice?

With the downturn in the United States economy, military service is becoming about the only option for Mennonite minority youth in a society which offers few other opportunities for jobs and training, according to a small group of concerned Mennonites who met in Goshen on Apr. 30

The ad hoc group of Mennonite minority and agency representatives feels strongly that the church should consider alternative programs for minority youth. They are requesting that the Mennonite Central Committee Department of U.S. Ministries discuss the issue at its June meeting and assign staff to study the situation, examine options, and purpose programs. More time, information, and accommitment on the part of the church and Christian businessmen are needed before a specific program can be implemented, the group desided.

"The military isn't crying about lack of recruits anymore," explained Ted Konutz who attended the meeting representing the Mennonite Central Committee Peace Section. "With jobs hard to find, higher education becoming more expensive and no longer a sure route to a job, the military suddenly looks like a much better alternative to some of our Mennonite brothers and sisters than it did before."

Recruitment appeals offer opportunities for further education, training in skills which are supposed to be readily transferred to civilian jobs, a chance to see the world, and immediate steady employ-

The pressure to accept the military option is largely economic, Koontz explained. About 30 percent of urban minority youth out of high school are unemployed. Yet many youth have responsibilities to help families financially.

"What is needed," Koontz concluded,

"is an alternative which can make it possible for poor and minority youth in our fellowship to escape both the dead end of unemployment in their poverty-stricken communities and the death-dealing military machine."

Boards Plan Office Fund Raising

A churchwide fund raising effort to pay for offices for three Mennonite Church boards received concentrated attention on Apr. 26 when 35 laymen and ten wives met in Elkhart, Ind., to be briefed on the 3590,000 project.

Known as duster leaders, the group was selected in consultation with conference leaders in Canada and U.S. The cluster leader group is responsible to find and organize congregational representatives for the solicitation.

Only a small percentage of church members will be contacted and invited to consider contributing to the capital fund, called the Missions/Ministries Facilities Fund, said A. J. Metzler, fund chairman. The fund raising effort is directed to persons who contribute above their share of congregation budget to causes they select annually, he said. "We want to raise these funds without interfering with regular congregational giving." He explained.

Youth Retreat Opens Windows in Araguacema

A church membership training class of 25 is meeting in Araguacema, Brazil, as a result of a February youth retreat. Although planned at the last minute, the retreat just before the beginning of the Brazilian school year turned into a mountaintop experience, reported Anette and Larry Eisenbes, overseas associates with Mennonite Board of Missions in Northern Brazil.

When scheduled activities were over on the second night of the retreat in Alvorada, several campers gathered for a bedroom prayer meeting. The next night the group enlarged and by the final night nearly all of the 30 registrants were praying together.

"The prayers bore the marks of complete openness and honesty," said Larry Eisenbels. "Ill will and judgmental feelings were confessed. Seven young people decided to turn their lives over to Christ. Camp ended with all participants on a mountainton."

After the campers returned to Araguacema the chapel was filled for midweek prayer meeting. Each night for the rest of the week the church was full of people



H. Clair Amstutz (left) shakes hands with J. Lawrence Burkholder, Goshen College (Ind.) president (right). Miss Verna Zimmerman, Jake F. Swartzendruber (center), and Amstutz were honored at a Goshen College faculty-staff spring banquet in May. The three will retire from teaching duties at Coshen at the end of this school wear.

singing, praying, giving testimonies. Six more young people made decisions and five adults out of communion with the congregation renewed their Christian commitment

"When one considers all the new Christians and those returning to the fold in Araguacema; when one considers the spiritual harvest from seed sown through the years at outlying Esperan oBendits, where there have beee 22 since the youth when the have beee 22 since the youth made the biggest change since the youth made the biggest change since the youth retreat lives with practically no leadership, then = with practically no leadership then provide nutrure and prayer support," concluded the Eisenburger support," concluded the Eisenburger support," concluded the Eisenburger support," concluded

Delegation Visiting Brazil

A delegation of Commission on Overseas Mission (COM) staff, a COM member, and representatives of Brazilian Mennonite churches visited northeastern Brazil from Apr. 28 to May 19 to investigate the possibility of new work there. COM is the General Conference Mennonite Church's mission agence.

Members of the delegation — Howard Hasers and Hector Valencia of COM staff; Harris Waltner of Mountain Lake, Minn, commission member; and two of three Brazilian Mennonites, Henrique Ens, Sieghard Epp, or Peter Pauls made contacts in Sao Paulo, Brasilia, Salvador, and Recife.

Habegger said before leaving that COM would not move into Brazil unlaterally. Any new work would be done under the umbrella of the Evangelical Mennonite Association (EMA), an inter-Mennonite organization in Brazil which already has legal status for mission work with some expatriate personnel. Such work would also probably be done in cooperation with Mennonite Central Committee, which has volunteers in northeastern Brazil.

A decision on the delegation's recommendations for Brazil will be made at the COM midyear meeting on June 9 and 10. If both the delegation and the commission approve new work in Brazil, personnel would be ready to leave as soon as visas are approved, Habetger said.

While in Brazil, the delegation is con-

tacting Mennonite Board of Missions (Elkharl) personnel in Sao Paulo and Brasilia, the Center for Advanced Study for Evangelism (an interdenominational project), the Portuguese language training center in Campinas, satellite cities around Brasilia, Methodists and Presbyterians (among others) in Salvador, and Don Ranck (MCC directo) in Recife.

The delegation is to determine the needs and potential for mission in Brazil, recommend specific areas to send missionaries, and bring back proposals for a ten-year mission strategy, including personnel and finances.

mennoscope

Barbara Ann Roeschley, 21, who was doing her Study-Service Trimester Goshen College, Goshen, Ind., in Costa Rica, died of drowning May 25. She took part in the college commencement exercises in April and was completing final requirements for a BA in social work. She was an active member of Waldo Mennonite Church

Spruce Lake Retreat offers the following June events: Women's Retreat, with Catherine Leatherman, former teacher in East Africa, 6-5; Bird Lovers Weekend, with Joe Pearson of Sellersville, Pa, 13-15; Creative Arts Week, led by Steve Weaver of New Holland, Pa, and Charles Longenecker, also of New Holland, Pa, 16-20, an Old-Fashioned Hymnsing, led by Henry Ruth, of Harleysville, Pa, 28, 29; and the first of two Family Retreats, with Samuel Janzen, June 30-July 4. For information and reservations, write Spruce Lake Retreat, Box 157, Canadensis, PA 18285 or phone (17) 595-750.

A series on the Holy Spirit was included as part of the Apr. 25-27 annual meeting of the Southeast Convention held at the Lakewood Campground in Brooksville, Fla. Harold Bauman, executive secretary of the Board of Congregational Ministries, led the group in Bible studies that looked at "Varieties of Experience in Receiving the Holy Spirit," "Receiving the Baptism of the Spirit," "Understanding the Charismatic Movement," and "Gifts of the Spirit, "Exerced or Desired".

Clayton Kuepfer was ordained to the Christian ministry at the Zurich Mennonite Church, Zurich, Ont., May 4. The ordination was in charge of Ralph Lebold, London, Ont.

Four Mennonite churches in the Denver, Colo., area are constructing fifty apartments for low- and moderateincome housing in Arvada, a suburb northwest of the city. The apartment complex is partially subsidized by the U.S. Federal Housing Administration under the 236 program. The four churches — Arvada Church (General Conference Mennonite Church), First and Glennon Heights churches (Mennonite Church), and Garden Park Church (Mennonite Brethren Church) — have formed a nonprofit corporation to administer the apartment complex, the first of its type in Arvado

Badio continues to minister to individuals, especially when messages offer healing for peoples' hurts, stated Ella May Miller, speaker on Mennonite Broadcasts program Heart to Heart. Recent programs on death tringgered audience response. "Death—A Part of Life," encouraged facing death in order to cope with life, 168 listeners requested the leaflet. The second talk, "Death—A Friend," observed that death can be a friend when one surrenders the will to Cod and the body to death. The talk triggered 238 on-air-responses for the leaflet.



J. Lawrence Burkholder lived in China from 1944 to 1948. In this photograph, taken in 1946, he is standing beside Yen-shi-shon, the governor of Shensi Province

J. Lawrence Burkholder, president of Goshen College, will be among 21 American teachers and educators to visit the People's Republic of China from July 1 to July 25. This will not, however, be his first visit to that country. Burkholder was a relief worker with Mennonite agencies and Church World Service in China from 1944 to 1948. The Mennonite Central Committee is sponsoring Burkholder on the tour and he will report back to MCC upon his return. The agency is interested in his perspective on China because of his former relief work in the country.



Edwin and Irene Weaver have chronicled their ministry among churches in West Africa, particularly from 1969 to 1971, in a paperback just published by the Institute of Mennonite Studies of the Associated Mennonite Biblical Seminaries, Elkhart, Ind. Titled From Kuku Hill, referring to the neighborhood in which they lived in Accra, Ghana, the 128page illustrated volume reviews their contacts in Sierra Leone, Liberia, Ivory Coast, Ghana, Togo, and Dahomey.

James Lark, veteran home missions worker in the Mennonite Church, celebrated his 86th birthday on May 4. Friends may write him at his home: 1320 C St. Fresno. CA 93706.

An apology: Robert Hilly reports that the story about him entitled "The Little Green Apples" (Gospel Herald, Mar. 4, pp. 162, 163) is not correct in many of its details. The Gospel Herald apologizes to Brother Hilly, his family, and friends for publishing an account which he had not seen nor given consent to and which has been embarrassing to him.

Out-Spokin' is signing up bikers for an Illinois Bike Tour designed to accommodate persons who want only a two-day hike as well as those able to participate in a longer one. Meeting in Sterling on Aug. 1, bikers will pedal to Tiskilwa on Aug. 2 where they will conclude the short hike and orient new riders for a sevenday trek through Illinois. Plans are to include an evening at Assembly 75 at Eureka on Aug. 7. For more information on this or any other of Out-Spokin's 51 hikes this season write: Out-Spokin', Mennonite Board of Missions, Box 370, Elkhart, IN 4651.4

One hundred people attended an

MCC (British Columbia) retreat at Columbia Bible Institute in Clearbrook on Apr. 19. Staff, committee members, and present and former workers came. Twenty past and present volunteers reported to the group on their experiences in Paraguay, Atlanta, Toronto, Hong Kong, India, Indonesia, Port Hardy, B.C., and elsewhere.

The decision whether and to what extent Mennonite Central Committee will further assist in the resettlement of Vietnamese refugees is waiting the results of a special study of refugee needs and wishes to be carried out in cooperation with the American Friends Service Committee (AFSC). Several Vietnamesespeaking Mennonites will join the Friends in the study. MCC is already sponsoring Nguyen van Ninh, long-term MCC employee in Saigon, and his family. The Eastern Mennonite Board of Missions is helping Tran Xuan Quang, former pastor of the Saigon Mennonite Church, and his family to resettle.

Carl and Vera Hansen and family, who completed a four-year missionary term with Eastern Board of Missions in Ethiopia, returned to the U.S. on May 18. Carl was agricultural development director of the Mescrete Kristos Church. The Hansen address is P.O. Box 5622. Belleville. PA 17004.

Fred and Carol Brubaker of Willow Street Mennonite Church were appointed by Eastern Board of Missions to a three-year term of service as teachers at Pine Grove Academy in Tegucigalpa, Honduras. The Brubakers with their daughter Jacinda were scheduled to leave the U.S. on May 29.

The Mennonite Vocational Institute in La Celba, Honduras, began classes on Apr. 21 after several postponements because construction could not be completed on schedule. Sixty-five students were approved for admission out of 230 applications received from all parts of the country. At least 30 of the students will be boarding. The Institute has a three-year program.

Mennonite Disaster Service volunteers have swung into action again as a result of tornadoes which struck Omaha, Neb., on May 6. An investigation of the damage by Henry Z. Friesen of Meade, Kan., Region III director, and Darold Friesen of Henderson, Neb., Nebraska State MDS director, shows that over 1,100 homes were totally destroyed and over 1,000 received major to medium damage.

First quarter contributions to Mennonite Board of Missions, Elkhart, Ind., reflect a continuing designated-giving pattern, reported David C. Leatherman, treasurer. Total contributions were \$549,012, a \$25,656 or 4.5 percent decrease over last year. For the quarter, Feb. 1 to Apr. 30, 1975, the Board received \$71,930 beyond the almost \$75,000 budgeted for Mennonite Central Committee. Adjusted for the over budget amount to MCC, contributions available for planned Board program decreased 17.2 percent. Disbursements for the quarter increased 12 percent over the corresponding period last year. Mission Board program in 1975 is based on contributions of \$2,887,600, an average of \$42 per member in the Board's supporting constituency in Canada and the U.S.

On Ian, 21, the date when the first Zwinglians were baptized, starting the Anahantist movement. the (Switzerland) Mennonite Church received its blessing as a new congregation. The new church received its blessing from the Schanzli Mennonite Church, one of two Mennonite churches in Basel, Switzerland. The group met with the Schanzli congregation, "For the blessing Schanzli Bishop Samuel Gerber asked all those who were part of the group to come to the front, kneel, and receive the blessing of the church," reported Helmut Doerksen, Mennonite Central Committee volunteer at the European Mennonite Bible School (Bienenberg) in Liestal. "It was not a split, but a being sent out to be light and salt in the Liestal and Oberbasel area." Almost two weeks later on Feb. 2 the new Liestal Mennonite Church celebrated its official public opening in a large meeting hall adjacent to the Reformed Church. Almost 200 people attended the service at which Hans Rufenacht Swiss conference chairman, delivered the main address



Harold and Barbara Reed who had served as missionaries in Somalia from 1961 to 1974 were appointed by the Eastern Mennonite Board of Missions to serve as a husband and wife team in the personnel department of the board. The Reeds, appointed at the bimonthly board meeting on May 14, replace Larry Newswanger who had served as personnel secretary from 1967 to 1974.



The Ninh family

"Everything you deeide, you must pay a price. We left everything behind, things we had to work a long time to have," said Nguyen Van Ninh, leader in the Saigon Mennonite Church and former Mennonite Central Committee worker in Vietnam, who left the country with his family shortly before the Saigon government changed hands. Ninh, his wife, Nguyen Thi Nhung, and their four children left Saigon on the first flight of refugees going straight to Guam. The Ninh family spent eight days in Tin City, one of numerous refugee camps on the island of Guam.

The church's interest in the aged has been heartening, said Luke Birky, secretary for health and welfare with Mennonite Board of Missions, speaking of 'the heart had been and their some second of the church and their some second of the church and their some second of persons over 68 in our churches and in society continue to increase, health and welfare has offered consultative and education services on aging, he noted in reviewing the efforts of the last year. Conestors, Manbe Grove Mission Board in reviewing the efforts of the last year.

annual meeting to be held at the Conestoga (Pa.) Mennonite Church, Aug. 1-3.
A Homecoming Celebration will be held at Cedar Grove Mennonite Church, Greencastle, Pa., June 14, 15. Glenn F. Diller and Harold Eshleman are guest

Fort Collins (CPS 33) reunion will be held on July 26 and 27 at Io-Dis-E-Ca (Lutheran Camp) near Shuyeville, lowa, 12 miles north of Iowa City. Take 1-30 N. and look for camp sign. For more information and reservation write or phone, before July 15, Keith E. Yoder, R. 1, Kalona, 14 52247, Phone; (319) 656-2055.

New members by baptism: thirteen at Smithville, Ohio; two by baptism and two by confession of faith at Birch Grove, Port Allegany, Pa.; four at Cedar Grove, Greencastle, Pa.; ten by baptism and two by confession of faith at Sarasota, Fla.; two at Locust Grove Burr Oak Mich.

Change of address: Glenn E. Musselman, 1805 Frances St., Elkhart, IN 46514 (from June 1 to Aug. 5) and Eastern Mennonite College, Harrisonburg, VA 22801 (from Aug. 5 to Dec. 15). Carl Rudy from Smithville, Ohio, to 2021 College Drive, La Junta, CO 8105.

The telephone number of D. Paul Mishler, Rileyville, Va., is given in-correctly in Mennonite Yearbook. The correct number is (703) 743-6972.

readers sav

Submissions to Readers Say column should comment on printed articles.

I read with great interest your May 20 Church News item entitled "Death: Friend or Foe?" I wish similar experiences would be offered to people like me (nonmedical). Yes, there is an interest in this subject. We all need to cope with it. not only in the event of our death, but

now, as we strive to really live.

The retreat at Laurelville was postponed—
perhaps cancelled because of too few applicants. But I keep looking for opportunities to study the topic in depth. — Elsie Miller, Smithville,

Ohio 44677

I was glad to see that you printed some articles on women in the April 22 issue. I've been appalled at the lack of solid teaching in this area and encourage you to include more along the line of the second half of Gerald Studer's article. I only hope your readers were able to get beyond the section entitled "Women and the Devil" (was that sensational heading really (was that sensational heading really necessary?) in order to find out that the article was "not to be a put-down" as opposed to the article entitled "Equality and Authority," which any woman knows was a put-down.

I've been told before that as a woman my only place is to be a willing helper, teacher, and/or wife so I can bear one more time the hurt of not being accepted as a person created in God's image. While I realize such an article reflects the thinking of some of the church, I wonder how much of it will stand the test of time as biblically sound. I'm reminded of a paper written by a seminary student exposing some of the racially slanted articles printed years ago in the Gospel Herald. Of late it's been revealed to us that the Bible does speak to racism; could it also speak on sexism? I hope future generations won't have to endure the embarrassment and hurt caused by sexist remarks made in our time. - Joan Gerig, Elkhart, Ind.

At last, an unbiased view of America. I refer to "Distillation" by Bertha Bender, I have lived long enough to see our country sentimentally lauded and cruelly debunked, and it is my observation that the present negativism has was exposed as a child.

We recognize evil, but America has no monopoly on sin. We don't have to zealously support corrupt government to appreciate our homeland. If we are going to take our living from this bountiful land and enjoy its rivers and mountains, its vast plains and friendly villages, shouldn't we be as ready with words of apprecia-

tion and gratitude as with condemnation?
Though the song "America" is omitted from The Mennonite Humnal it instilled in my young mind a deep respect for this land and feelings of praise and reverence for the God who created

A recent Gospel Herald article suggested that prayer for government leaders was wrong. Was the promise in 2 Chronicles 7:14 meant only for the Hebrews? God said, "If my people who are called by my name humble themselves and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land

Must we be content to leave to our children a land of ever-increasing corruption because we have kept ourselves aloof? Or should we pray persistently and specifically for leaders and situa-tions and trust that God will hear and help?

America is hurting. But because we are citizens of God's kingdom we must walk by on the other side of the road. — Mrs. C. Knisley, Chester, Vt.

Pray for Government" (Apr. 29) says. New Testament does command prayer for government . . . [but] Christians must be cautious that their prayers not be a blanket endorsement of any particular government — it must be a prayer for all governments."

Katie Funk Wiebe has a good point in trying to motivate us whites to accept some things from black heritage ("On Black and White Mennonites, 'May 20, 1975). However, to say we should "accept" (as new) a black heritage of suffering and oppression is to forget that persecution had been a large part of our Anabaptist heritage since 1525. Have Mennonites compromised so much with the world and other denominational theologies and cultures, that we are no longer different, thus encounter no present-day persecution? Or, have some isolated themselves in remote places, or within their own schools and communities to protect themselves from persecution, when we were commanded to spread the good news of salvation is we are dispersed among the nationals with sufferings

In this year of celebrating our Anabaptist heritage let us determine to return to obeying every New Testament teaching, even if it causes us to suffer. Our black brothers and sisters should be informed that to become a Mennonite will mean to still suffer, but not because of

color of skin.

How about accepting from the black spiritual heritage clapping of hands (Ps. 47:1), lifting up holy hands in the sanctuary (Ps. 134:2; 1 Tim 2:8; Ps. 28:2), and shouting for joy (Ps. 47:1 and others)? Why put upon the blacks the habits of silent worship which set in among Mennonites when they were fleeing, hunted down, and persecuted? Mennonite quiet meetings have been a barrier to intercultural congregations. The prayer veiling became a doctrine from one chapter. Why neglect obedience to other ommands such as above mentioned? - Carolyn K. Augsburger, Youngstown, Ohio

births

"Children are an heritage of the Lord" (Psalm 127:3)

Beachy, John M. and Julie (Erb), Kalona, Iowa, first child, Rebecca Ann, May 12, 1975. Brubaker, Mark G. and Ruth (Myer), Hershey,

Pa., first child, Kendra Joy, Feb. 27, 1975 Byler, John and Rhoda (Byler), Belleville, Pa., third child, second son, Eugene Frank, May 8, 1975.

Cowder, Ken and Salinda (Miller), Phillipsburg, Pa., second son, Chad Elliot, Apr. 24,

Cross, David and Martha (Hochstetler), Middlebury, Ind., first child, David Lamar, Apr. 30, Davidson, William and Lois Ellen (Shank),

Editor's Note: Sheldon Burkhalter in "How to

Musoma, Tanzania, second daughter, Karen Renee, May 17, 1975 Erb. Clyde and Joann (Lehman). Apple Creek.

Ohio, second son, Brent David, Apr. 16, 1975. Hackman, James (deceased) and Alice (Derstine), Hatfield, Pa., third child, first son, James

Arthur, May 2, 1975. Harrington, Rod and Joyce (Deputy), Albany, Ore., second son, Dana D., May 15, 1975

Harris Scot and Gail (Kaufman) Coshen Ind first child, Christopher Scot, May 6, 1975.

Hofstetter, Gerald and Phyllis (Keiner), Woos-

ter. Ohio, first child, Dustin Lee, Apr. 28, 1975. Hostetler, Lonnie and Wanda (Moses). — Kan., second and third children, first and second sons, Mark Ryan and Heath Allen,

May 3, 1975. Hummel, Brian and Karen (Gerber), Walnut Creek, Ohio, first child, Trent Ryan, Nov. 17.

Johnson, Rudy and Debbi (Ferguson). Grange, Ga., first child, Jessica Lee, May 6, 1975. Kauffman, Dwaine D. and Sherry H. (Hochstetler), Minot, N.D., fourth child, Marlin Dwaine,

born Apr. 8, 1975; adopted May 5, 1975. Kennedy, James and Elizabeth (Miller), Molal-la, Ore., third child, first daughter, Priscilla Ruth. May 10, 1975.

King, Balph and Brenda (Hummel) Millers burg, Ohio, first child, Chad Eric, Mar. 11, 1975. Noll, Robert and Darlene (Gerlach), Lancaster,

Pa., first child, Kevin Robert, May 1, 1975. Osborne, Stan and Beth, --, Kan., third son, Lance Daniel, May 1, 1975.

Pletcher, Keith and Carol (Cross), Middlebury Ind., fourth child, second son, Jason Michael, Mar. 31, 1975.

Ramer, Jim and Phyllis (Grainger), Zurich, Ont., first child, James Justin, Apr. 5, 1975. Rychener, Dallas and Barbara (Mullet), Reno.

ev., first child, Tyler James, Mar. 14, 1975. Schloneger, Glen and Sylvia (Thain), Bradenton, Fla., first child, Tiffany Lyn, Apr. 2, 1975. Shetler, Dean and Bethany (Bontrager), La Ceiba, Honduras, second child, first son, Ryan

Luis, born Mar. 1, 1975; adopted Apr. 17, 1975. Stambaugh, Bruce and Neva (Miller), Killbuck, Ohio, first child, Carrie May, May 2, 1975.

Steckle, Clayton and Shirley (Gingerich), Zurich, Ont., fourth daughter, Heather Renee, May 5, 1975 Veitch, Bob, Jr., and Grace (Wideman), Elmira,

Ont., second daughter, Rebecca Jane, May 8, Yoder, Steve and Diana (Hochstetler), Etna

Green, Ind., first child, Katrina Lynn, May 5, 1075 Zook, Curtis H. and Marge (Breneman), Para-

dise, Pa., second child, first daughter, Kristina Lvnn, Apr. 12, 1975. Zuercher, David and Elsie (Hochstetler), Orr-

ville, Ohio, second child, first daughter, Tara Danelle, Mar. 15, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Birky — Yoder. — Curtis Joe Birky, Goshen, Ind., Hopedale cong., and Deborah Carol Yoder, Goshen, Ind., by Cliff Miller, May 10, 1975

Brubacher - Schneider. - Donald Paul Brubacher, St. Jacobs cong., St. Jacobs, Ont., and Beverly Jayne Schneider, Trinity United Church, Elmira, Ont., by Glenn Brubacher and Kenneth Moyer, Feb. 15, 1975.

Clark - Sangrey, - Paul L. Clark, Kinzers, Pa., Kinzer cong., and Faye L. Sangrey, Strasburg, Pa., Byerland cong., by David N.

Thomas, May 17, 1975.

Martin — Martin. — Eugene K. Martin, Denver, Pa., and Linda S. Martin, Myerstown, Pa., both of Krall cong., by James R. Hess, May 3,

Metzler — Greenly. — Vernon B. Metzler, Metzier — Greeniy. — vernon b. metzier, Manheim, Pa., Erisman cong., and Ruth And Greenly, Mt. Joy, Pa., East Petersburg cong., by H. Raymond Charles, May 10, 1975. Mitchell — Sommers.— William S. Mitchell,

Stowe, Ohio, Missionary Alliance, and Marsha Sommers, Hartville, Ohio, Hartville, cong., by Richard R. Ross, May 4, 1975.

Schrock - Zook - Lawrence Schrock and Lydia Zook, both of Harrisonville cong., Harrisonville, Mo., by Hal Perkins, Apr. 10, 1975.

Swartzentruber — Hershey. — Glenn R. Swartzentruber, Conestoga, Pa., and Rosanne M. Hershey, Drumore, Pa., both of Rawlinsville cong., May 17, 1975.
Yoder — Shertzer. — David M. Yoder Dover

Del., Central cong., and Eleanor N. Shertzer, Millersville, Pa., Columbia cong., by Ivan D. Leaman, May 10, 1975.

Yoder - Steider. - Jack Eugene Yoder, Elkhart, Ind., Olive cong., and Ruth Elaine Steider, Strang, Neb., Salem cong., by Jason Martin, May 3, 1975.

obituaries

May the sustaining grace and comfort of our Lord blass those who are barawad

Alberts, Dora Etta, daughter of William and Mary Magdalene (Schnell) Crilow, was born in Holmes County Ohio on Mar 18 1908: died in Pomerene Memorial Hospital while visiting her husband on Mar. 17, 1975; aged 67 y. On Nov. 1, 1930, she was married to Lester Alberts, who survives. Also surviving are 4 sons (Nor-man, Dallas, Cletus, and Merle), 15 grandchildren, 6 great-grandchildren, 4 sisters (Orpha - Mrs. Amos Yoder, Verna, Ida - Mrs. Wellman Miller, and Esta Crilow), and 3 brothers (Homer, Melvin, and Floyd). She was preceded in death by one son, one sister, one grandchild, and one great-grandchild. Funeral services were held at the Elliott-Hartline Funeral Home, Mar. 20 in charge of Flavil Miller: interment in Berlin Cemetery

Alderfer, Norman M., son of John M. and Lizzie Ann (Moyer) Alderfer, was born at Har-leysville, Pa., Nov. 25, 1906; died at Grand View куэviiie, га., Nov. 25, 1906; died at Grand View Hospital, Sellersville, Ра., Apr. 28, 1975; aged 68 у. On Aug. 30, 1947, he was married to Verna Delp, who survives. Also surviving are one daughter (Mildred), 2 sisters (Lizzie Mae - Mrs. Arthur W. Lapp, and Viola Alderfer), and 4 brothers (Wilmer M., John M., Mahlon M., and Paul M.). He was a member of Salford Mennonite Church, where funeral services were held on May 1, in charge of Willis Miller and John Ruth; interment in Salford Mennonite Cemetery.

Clemmer, Mildred, daughter of Abram and Sarah (Tyson) Detweiler, was born in Plumstead Twp., Pa., June 19, 1928; died of cancer at Grand View Hospital. Sellersville. Pa., Feb. 11, 1975; aged 46 v. On Mar. 27, 1948, she was married to Curtis N. Clemmer, who survives. Also surviving are 4 sons (Galen, Vernon, Martin, and Rodney), 2 grandchildren, 2 brothers (Alvin and Wilmer), and 4 sisters (Miriam — Mrs. Garwood Myers, Irma Detweiler, Elizabeth — Mrs. Paul Bush, and Dorothy — Mrs. Harry Mover). She was a member of Deep Run Mennonite Church, East, where funeral services were held on Feb. 15, in charge of Cleon Nyce; interment in church cemetery.

Fisher, Carl Jacob, son of Christian K. and Minnie (Stoltzfus) Fisher, was born at Gap, Pa., Feb. 5, 1926; died of a heart attack at Lancaster General Hospital, Lancaster, Pa., May 3, 1975; aged 49 y. On Oct. 29, 1947, he was married to Muriel L. Lyndaker, who survives. Also sur-viving are 4 children (Debra — Mrs. James Miller, Blair W., Kurt C., and Darlene J.), and 3 sisters (Mrs. Roberta Blank, Mrs. Mary Martin, and Mildred Fisher). He was a member of Monterey Mennonite Church, Memorial services were held at Monterey Church, May 5, in charge of Gordon Zook. Funeral services were held at First Mennonite Church, New Bremen, N.Y., May 7, in charge of Lester Bauman; interment

in First Mennonite Cemetery. King, Florence, daughter of Henry and Mary (Miller) Baker, was born in Jet, Okla., Oct. 15 1901; died at Harper, Kan., May 2, 1975; aged 73 y. On Jan. 11, 1925, she was married to Marvin King, who survives. Also surviving are 2 sons (Ellis and Forrest), 6 grandchildren, 3 brothers (Ora, Ralph, and Chester), and 3 sisters (Clara — Mrs. Crist Beyler, Stella — Mrs. Jake Zimmerman, and Fern — Mrs. Virgil Shultz). Two sets of infant twin daughters preceded her in death. She was a member of Pleasant Valley Mennonite Church, where funeral services were held on May 5, in charge of Milo Kauffman and Fred Gingerich; interment in Pleasant

Valley Cemetery, Harper, Kan. Longenecker, Barbara, daughter of David E. and Susan (Bucher) Landis, was born in Lancaster County, Pa., Jan. 5, 1886; died at Mennonite Home, Lancaster, Pa., May 12, 1975; aged 89 v. On Nov. 2, 1909, she was married to Enhraim H. Longenecker, who preceded her in death in 1952. Surviving are 4 stepchildren (Ada — Mrs. Aaron Grove. Victor. Eva — Mrs. Raymond Kaylor, and Fannie - Mrs. Martin Lefever), 2 foster children (Lois - Mrs. Nathan Tupper and Betty — Mrs. Alvin Groff). 20 grandchildren, 47 great-grandchildren, 3 greatgreat-grandchildren, and one sister (Annie Lan-dis). She was a member of Elizabethtown Mennonite Church, where funeral services were held on May 15, in charge of Walter L. Keener, Jr., and Russell J. Baer; interment in Mount Tunnel Cemetery, Elizabethtown.

Reeb, Carl, son of Frederick and Caroline Reeb, was born in Keskastel, France, Aug. 18, 1895: died of bone cancer at Maple Lawn Nursing Home, May 11, 1975; aged 79 y. On Sept. 1920, he was married to Barbara Detweiler, who survives. Also surviving are 2 children (Leonard and Arlene - Mrs. Willard Schrock), 5 grandchildren, and one sister (Louise - Mrs. George Werkle). He was a member of Roanoke Mennonite Church, where funeral services were held on May 14, in charge of Percy Gerig; interment at Boanoke Mennonite Cemetery.

Shue, Norman, son of Aaron and Lizzie Shue, was born near Lititz, Pa., Nov. 22, 1898; died of a heart attack at his home near Lebanon, Pa., June 20, 1974; aged 75 y. On Jan 1, 1920, he was married to Elizabeth Ness, who survives. Also surviving are 4 children (Betty -Mrs. Hiram Strickler, Charles, Ruth - Mrs. Elvin Weber, and Dorothy - Mrs. Roy Geigley) and 15 grandchildren. He was a member of Krall Mennonite Church, where he served as deacon for 42 years. Funeral services were held at Krall Church, June 23, in charge of Robert Martin, James Hess, and Paul Stoltzfus; interment in adjoining cemetery.

Stahl, Huldah O., daughter of Mr. and Mrs. Fuller Christensen, was born in Ionia County, Mich., June 15, 1898; died at Sarasota, Fla., Apr. 26, 1975; aged 76 y. On June 9, 1921, she was married to Floyd Stahl, who survives. Also surviving are 2 daughters (Marilynne — Mrs. Gordon DePew, and Roselynne - Mrs. Leo Peters), 3 sons (Floyd, Darrell, and Larry), 17 grandchildren, one sister (Mrs. Louisa Gladdings), and 2 brothers (Justus and Arneth Christensen). She was a member of Bay Shore Mennonite Church. Funeral services were held at Lowell Mich., in charge of Robert Moeller and Ronald Yutzy: interment in Mennonite Cemetery.

Stauffer, Barton A., son of Franklin M. and Mary (Martin) Stauffer, was born in Lancaster County, Pa., Sept. 8, 1895; died of a stroke at Ephrata, Pa., May 3, 1975; aged 79 y. He was married to Estella Ziemer, who preceded him in death in 1959. On Apr. 20, 1968, he was married to Selena Landis, who survivies. Also surviving are 2 daughters (Helen M. Stauffer and Mildred - Mrs. Maurice Nolt), one son (Clyde), 8 grandchildren, one great-grandchild. and 2 sisters (Anna - Mrs. Carpenter Martin, and Clara — Mrs. John Rutt). One son, Robert, East Chestnut Street Mennonite Church, where funeral services were held on May 6, in charge of James R. Hess; interment in Conestoga Memorial Park, Lancaster,

Stockburger, Claire DeWitt, son of Frederick and Grace (McCullough) Stockburger, was born at Cropsey, Ill., May 22, 1905; died at his home in West Unity, Ohio, May 6, 1975; aged 69 v. On Dec. 25, 1939, he was married to Beulah Stamm, who survives. Also surviving are one daughter (Carol Lynn - Mrs. Myron Shenk), 3 sons (Ronald, Roger, and Daryl), 4 grandchildren, one sister (Mrs. Mildred Morrison), and one brother (Carl). He was a member of Lockport Mennonite Church, where funeral services were held on May 9, in charge of Keith Leinbach and Walter Stuckey; interment in Lockport

Cemetery Waidelich, Dale Edward, son of Otis and Caroline (Roth) Waidelich, was born near Archbold, Ohio, Oct. 27, 1926; died of a head injury at Toledo Medical College Hospital, May 10 1975; aged 48 v. Surviving are 2 brothers (Leon and Donald), and 3 sisters (Louella - Mrs. Paul Kanagy, Doris Waidelich, and Rosa - Mrs. Eldon Zehr). He was a member of Central Mennonite Church, where funeral services were held in charge of Charles H. Gautsche, Lester Roth, and Dale Wyse; interment in Pettisville Ceme-

Yoder, Alta M., daughter of Adam and Emma (Cripe) Hostetler, was born in Lagrange County, Ind., Nov. 22, 1893; died of congestive heart failure at her home near New Paris, Ind.; aged 81 y. On June 28 1914, she was married to Paul J. Hooley, who preceded her in death on Nov. 30, 1938. On June 24, 1945, she was mar-ried to Ammon J. Yoder, who died on May 7, 1960. Surviving are 3 sons (Paul E., Wesley, and Mylin Hooley), 2 daughters (Elsie - Mrs Lester Mann, and Marilyn - Mrs. D. Edward Miller), 29 grandchildren, 4 stepgrandchildren, 16 great-grandchildren, one sister (Mrs. Maude Yoder), and one brother (Clem Hostetler). She was a member of Salem Mennonite Church. where funeral services were held on May 1. in charge of Floyd Stutzman and Floyd F Bontrager: interment in Shore Cemetery.

Cover by Paul Schrock; p 424 by Jan Swartzendruber.

calendar

World Missions Institute, Eastern Mennonite College

World Missons Institute, Eastern Mennonue Contect campus, Harrisonburg, Va., June 13-21. Annual sessions of the Northwest Conference of the Mennonite Church, Tofledd, Alta., July 4-6. Fellowship Retreat for Homemakers, Mennonite Broad-casts, Harrisonburg, Va., July 17-19. South Central Conference, Pryor, Okla., July 18-20.

South Central Conterence, Pryor, Usta, July 18-20. Virginia Conference Assembly, July 24-26. Indiana-Michigan Mennonite Conference session at public high school in Washington, Ind., July 24-27. Assembly 78, Eureka College, Eureka, Ill. Aug. 5-10. Cross-Cultural Youth. Convention, Missouri Valley College, Marshall, Mo, Aug. 10-15. Juwa-Nebraska Conference, Masson, Iowa, Aug. 19-21.

Charge Taiwan Impedes

Christians' Religious Freedom

Officials of seven Protestant denominations charged that the Nationalist Chinese government is violating the religious freedom of Taiwanese Christians by confiscating Bibles and prohibiting Bible study in some languages. The group said that the government of the late Generalissimo Chiang Kai-shek earlier this year seized 1,600 copies of a new romanized Taiwanese translation of the New Testament and other Bibles in the Tayal tribal language. Bible study in Japanese has been banned on Taiwan, according to the National Council of Churches Taiwan Joint Action Group, made up of seven denominations. It was also charged that the Nationalist Chinese have "intruded" in plans for a Billy Graham Crusade set for Taipei, the capital of Taiwan, in late October. The government was said to have limited a Graham meeting to a 3.000-seat auditorium in order to eliminate an outdoor rally that might demonstrate church strength.

Commutes Terms of Taiwan Inmates

Premier Chiang Ching-kuo has ordered the sentences of all prisoners in Taiwan prisons commuted in honor of President Chiang Kai-shek, who died on Apr. 5.

Mr. Chiang Ching-kuo, the son of the late president, instructed his minister of justice to commute all sentences, including those of some 300 political prisoners who have been convicted of sedition or treason.

Scriptures Printed for Vietnamese

In response to requests from Christian clergy and layecople among the Vietnamese refugees, the American Bible Society is printing 50,000 copies each of two Scripture selections in Vietnamese on the theme of "hope." The first contains Psalms 27 and 55 and 2 Corinthinans 2:1-13. The second is the 14th chapter of the Cospel of John. These are being shipped by air to chaplains at military bases in the United States where Vietnamese refugees are temporarily housed.

The United Bible Societies' production center in Hong Kong is rushing a printing of 10,000 Vietnamese New Testaments, 20,000 copies of a Scripture portion containing the life and teachings of Jesus, and 50,000 additional Vietnamese Scrip-

ture selections on the theme of "consolation" for shipment to Guam, the Philippines, Wake Island, and other refugee centers around the world.

Calls Upon All Nations

to Permit Conscientious Objection

Conscientious objectors, nonviolent social change, and the position of military chaplains were among the major topics discussed when 70 delegates from 11 countries attended the annual general meeting in London, England, of Pax Christi, the International Catholic Movement for Peace

The delegates urged all governments to recognize the right of conscientious objectors and expressed "deep concern at the continuing persecution of and discrimination against conscientious objectors to military service."

In comments on military chaplains, the delegates passed a resolution which, while accepting 'that those serving in military forces have the right to pastoral care,'' regretted that in a number of countries priests acting as military chaplains 'are also paid officers of the same forces' holding military rank.

Will Study the Perils of Smoking

Some 500 specialists from more than 40 countries are participating in the Third World Conference on Smoking and Health in New York City, June 2-5. Scientists, physicians, and public health experts are presenting the latest in research and programs on the health consequences of smokine.

Among the participants is a representative of the World Conference of Seventhday Adventists, who developed the wellknown seven-day program to stop smoking.

Manifesto for Nation's Third Century

In preparation for the celebration of the U.S. Bicentennial, a "Manifesto for Our Nation's Third Century" has been adopted by a commission of The American Lutheran Church (ALC). The 675word paper of the ALC Commission on the Third Century will be used as a "working document" by congregations and denominational agencies. Its distribution was approved by the ALC executive committee here.

Subtitled "A Commentary on the Amer-

ican Dream in the Light of the Gospel," the manifesto holds that "we declare that our loyalty to Jesus Christ takes precedence over any other loyalty. For us, the dream of the gospel comes before the American dream.

"We look to Jesus Christ for direction. Jesus and the prophets give us the vision of a world made new for a life of social justice and mercy, of reconcillation and peace, of promise and fulfillment. The Spirit gives us the power to do the deeds that faith-active-in-love finds to do. Our hope is in Cod."

Calls on Taiwan to Return Bibles

The World Council of Churches has asked the Nationalist Chinese government in Taiwan to return more than 2,000 Bibbes confiscated last January in Taipei. The Bibbes taken from the Taiwan Bible Society's offices on January 16 were in romanized Taiwanese. There were 1,638 copies of a new translation and 655 copies of an older version. Some New Testaments in the Tayal tribal language were seized.

The Taiwanese Bible was banned in 1958 by the Nationalist Chinese as part of a policy of unifying the island's language and culture. The ban has not been implemented until recently. The Chinese are now stressing the use of Mandarin as the language of Taiwan.

Scots Presbyterian Membership Drops Membership of the national Church of Scotland (Presysterian) dropped another

Scotland (Presybterian) dropped another 27,000 last year to a total of 1,061,706. Discouraging and disappointing as these

Discouraging and disappointing as frees figures will be to many, David Steel, moderator of the Assembly, finds some hope. In an article published in the May issue of *Life and Work*, the church magazine, he said he has found evidence that the church is "now in general moving on an upward curve."

Drive Like Christians

The U.S. Department of Transportation reported that the number of national traffic deaths fell from 55,100 in 1973 to 45,000 in 1974, a drop of 18 percent. In reporting these statistics, Christanity Today observed, "As the traveling season approaches we want to remind our readers again to think as Christians while driving."

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Interpreting the Bible (2)

A week ago I commented on three principles of biblical interpretation (1) keep an open mind; (2) seek to understand the text; (3) to seek to understand the Bible in its own time. The space ran out before I was finished and here are some additional observations.

Consider Our Own Times. If I were put on a desert island and allowed only one book, I would choose the Bible. But if I were allowed more literature (and we all are) I would want access to some source of current events. True, much of what is reported today is mere sound and fury, signifying little. But it reflects the nature of life, often life without Cod.

The Bible provides understanding about the human dilemma. The news provides continued evidence for the dilemma. And sometimes it challenges us to go back to the Book to clarify our faith.

For example, the past several years have seen regular discussion in the public media of the role of women in society. Some are annoyed that the church should consider this issue, for it seems to them the Bible is clear on the subject and there is no need for any further study. However, the question we need to ask ourselves is whether our thinking on the role of women is truly biblical or whether it has been too much colored by society's view of women 25 or 50 years ago. So back to the Book to study again what Christ and the apostles said on this important subject, and what these teachings direct us to do today.

Again current events provide opportunities to carry out biblical directives. The Spring Valley Mennonite Church in Kansas recently studied 2 Corinthians 8:1-5. They observed the generosity of the Macedonians and reflected on the importance of cheerful, generous giving. Then they remembered that U.S. taxpayers are receiving special tax rebates and various groups are making suggestions about how to use the money. Why not give it to the church? They asked Frank S. Brenneman to send a message to Gospel Herald readers. "During our discussion we noted that a strong appeal is being made to the American public to spend their Federal Income Tax Rebate checks in order to stimulate the economy. We are being encouraged by banking institutions to start or add to savings

accounts with these checks. We feel that a third response is more appropriate for the people of God — dedicate this as a special gift to God and the work of His church. We are going to have a Rebate Offering and are challenging our brotherhood to do this on a churchwide basis. We welcome suggestions as to possible projects for this offering."

Within Our Own Tradition. I noted last week that we cannot come to the Bible cold or interpret it apart from our prior experiences. If anyone thinks he is completely objective, he does not know himself. So let us recognize that we have inherited a tradition which includes a certain way of looking at life and the Bible.

We are in what has been called the Anabaptist tradition. We understand that the Anabaptists were one of the original back-to-the-Bible movements. Let us take the Bible, they said, and take it seriously. They also were concerned to relate the Bible text to the movement of biblical history. If we follow them, we will observe a movement which came to a head in Jesus whom we accept as the personal revelation of God. Not that God is absent in the Old Testament, but that God is clearer in Jesus.

So we do not have a flat Bible. Like Jesus, we value greatly Moses and the revelation of the Old Covenant. But when we have surveyed the old, we come to the new. We further recognize that the history of the church is our history—that we reach back through our tradition to Jesus, to Moses, and to Abraham.

By the Spirit. A tradition alone may become a dead, a hollow thing. It becomes rigid, unyielding, not adaptable to the dynamics of life and the needs of people. So whatever is done in the attempt to understand the Bible must be done with the direction of the Spirit of God. "For the letter killeth." as Paul wrote to the Corinthians, "but the spirit giveth life." (2 Cor. 3:8).

So in the end the Bible and the Spirit judge both the tradition and the church. Their call is a call toping injunge, to keep moving forward after Christ. The story of the Bible is of a people on a pilgrimage. We too must be pilgrims if we are to be true to it. — Daniel Hertzler

Gospel Herald

Monologue for Any Friday

by Muriel Stackley

Unlike those who crucify or lynch or shoot and leave to die, my sin is that of standing by.

It's true I would not do the deed. My life seems marked by love, not greed. And yet I carry deep the seed

of guilt because of my consent. I know full well just what is meant by prejudice. I might have lent

my strength in protest to the acts of which I disapprove. The fact that they occur and reoccur attracts

my notice, not my plan of life.
I'd stamp out all dissension and all strife,
but, God, I'd rather die than give my life.

Suffering with the Separated and Divorced

by John R. Martin

"I now know what it's like to be a minority person. You don't really fit in any group and people look at you as being different. For the first time in my life, I can identify with black people."

The individual who recently shared these feelings with me was a divorced man. He was a member of an evangelical church but Christ had not been kept at the center of his marriage. He and his wife became one of the over 925,000 couples in the United States who divorced last year. Divorced persons are a fast-growing minority in our society.

Prior to divorce there is generally a period of separation. Recently a separated person told me about her experience of isolation and rejection. "Most of my old friends have dropped me," she said. "When I meet them on the street, they look the other direction or dart into a store. They act like I'm poison."

Can the church minister to the needs of these persons? Many of them are experiencing unbelievable hurts. They have suffered deeply and many still suffer deep emotional pain. To relate to them in depth means that we too will suffer. Is the church willing to pay this price? Are you willing to suffer with the separated and divorced?

Many Christians shy away from these persons because they have a host of unanswered questions about the Bible's teaching on divorce. They hesitate to relate closely because they aren't sure how God looks at them or their situation. What if the separated person wants to discuss divorce? What would I say? What if the divorced friend wants to discuss remarriage? What advice could I give? Many of us would be willing to relate to them and hurt with them if our ethical questions were answered. (This has been my own personal experience and my observation about the experience of others.)

At the risk of seeming to be presumptuous, I feel the

Bible does throw light on these issues. True, we ask many questions related to divorce and remarriage the Bible does not specifically answer. But it does give some answers and discovering them may remove our barriers to bearing others' burdens.

What Is Marriage. We must begin with a brief examination of marriage. The first question to answer is, What is marriage? One's understanding of marriage determines his understanding of divorce and his attitude toward remarriage.

What is marriage? The contemporary American answer is that marriage is a strong relationship between two persons. Marriage is two persons relating deeply to each other and caring deeply about each other. A marriage will continue only as long as a meaningful and satisfactory relationship exists between the spouses.

This contemporary view of marriage is expressed in the concept of marriage as a three-year renewable contract. It is implied in the new no-fault divorce law which was first adopted in California in 1970 and reportedly has now been accepted in most of the fifty states. In the civil ceremony, the couple pledges to be loving and faithful "as long as I am able." This is a radical change from "as long as we both shall live."

Divorce is quite insignificant with the contemporary view of marriage. Divorce is simply ending a relationship and each party is free to develop some new relationship or remarry.

In Ephesians 5, Paul presents a thrilling picture of the relationships that should exist between husband and wife, but marriage is certainly more than a strong relationship.

What is marriage? Some understand the Bible to teach that sexual union is the essence of marriage because in sexual union, a couple become "one flesh." This understanding is suggested in Genesis 2:24; Deuteronomy 22:28, 29; and I Oorinthians 6:15, 16.

If sexual union is the essence of marriage, then immo-

John R. Martin is president of the board of directors of Mennonite Broadcasts and assistant professor of church studies at Eastern Mennonite College. He is the author of Divorce and Remartiage, Herald Press, 1974.

rality or unfaithfulness breaks the marriage. Adultery is a sin against the heart and essence of the marriage. This seems to be suggested in Matthew 5:32, where immorality is considered grounds for divorce and in Matthew 19:7; where immorality is considered grounds for remarriage.

Both the Old Testament and the New Testament (see 1 Cor. 7:1-7) view sexual union as a normal, God-given part of marriage. However, marriage is certainly more than

What is marriage? From a careful study of the Scriptures, we discover that the essence of biblical marriage is covenant. God's relationship to Israel became the archetype of marriage, said Karl Barth. When Israel forsook the Lord for other gods, the prophets declared that Israel was guilty of spiritual adultry, of going after other lovers. Idolatry violated Israel's covenant just as adultery violated the marriage covenant.

Hosea's tragic experience with his unfaithful wife became a family example of the nation's unfaithfulness to their covenant. Malachi clearly defined divorce as the sin of breaking the marriage covenant (Mal. 2:13-16).

Paul seems to view marriage as covenant in Ephesians 5:21-33. Without the reality of marriage as covenant, the marriage relationship could not illustrate the relationship of Christ and the church which is based on the new covenant. Also in 1 Corinthians 7:10, 11, Paul seems to view marriage as covenant when he instructs Christian couples who are separated to either remain separated or be reunited. They shall not divorce.

According to the Scriptures, the heart of Christian marriage is the covenant which the couple makes to God and each other. This is expressed in the marriage vows and is made without qualifications. The couple joins in covenanting to God and each other their love and faithfulness for life. Since a covenant involves the community, the marriage covenant is to be entered into in the context of the congregation, the Christian brotherhood.

Furthermore, since the vows are made without qualification, unfaithfulness does not become an excuse for diorce. Significantly, the Bible never commands divorce, even for unfaithfulness (see Mt. 5:32 and Mt. 19:3-9). While unfaithfulness is a gross sin against the covenant and the spouse, it does not end the marriage, or Christ would certainly have commanded separation or divorce when there was unfaithfulness.

Divorce Is Breaking Covenant. If the essence of Christian marriage is covenant, and I believe it is, then divorce is sin because it is breaking or terminating a sacred covenant, a covenant that involved God, the couple, and other believers. To violate or terminate a marriage covenant is just as serious as violating or terminating a baptismal covenant. Tragically, many Christian couples do not see marriage as covenant. If one spouse finds another "lover" they can relate to more satisfactorily than to their own spouse, they feel they owe lit to themselves to separate, divorce, and remarry so that they can experience a

"fuller life." How contemporary! How tragic! How contrary to the biblical view of marriage!

How does God look at separation? Separation is failure to live up to the standard of the covenant. It may not mean terminating the covenant but it is certainly living below the level of life promised at marriage. Separation involves the sin of living below one's covenant. Because of severe conflict, it may seem to be necessary but it is never God's best.

How does God look at divorce? God sees divorce as covenant breaking, and therefore sin. Divorce is not an unforgivable sin but the sin of divorce is forgiven only as those involved recognize their part in the marriage failure and personalize God's foreiveness.

How does God look at those separated or divorced? God sees them as forgiven children of God when they have personally experienced repentance and confession. Why then should there be a barrier between us?

But there is one more important consideration. I have not failed in my marriage covenant by separating, or broken my covenant through divorce, but I have frequently lived below the high level of my covenant. In our inteteen years of marriage, I have many times failed to be as loving to my wife as I promised her, God, and the congregation that I would be. So I too have sinned and needed to ask the forgiveness of both God and my wife.

The difference between a divorced person and me is one of degree. Both of us have failed to fully live our covenant, and if both of us have experienced forgiveness, we can relate to each other and share one another's hurts. We join in the common experience of the forgiveness of grace.

Can Marriage Be Ended? A second disturbing question concerns remarriage. What if the divorced person wants to remarry? Is remarriage sin? Is a second marriage possible in God's eves?

Again, I feel the Bible gives some light on these questions. The basic question that needs to be answered is, Can marriage be ended? Did the divorce and related events end the previous marriage? If marriage can be ended only by the death of a spouse, then remarriage while the first partner still lives is never a valid marriage. Remarriage would always involve living in sin and would never be permissible for a Christian. If, however, marriage is ended by the total divorce experience, then it would seem that there could be a valid remarriage.

Can marriage be ended? This is the crucial question. Is there a biblical answer? Let's approach it one step at a time.

First, could pagan marriage be ended? The Bible is rather silent on the question, but the silence is on the side of termination. There is no indication in the Old or New Testament that divorced and remarried persons who became Jews or Christians were asked to separate from the present marriage partner. Divorce was very common in biblical times and certainly some remarried persons became

believers. There is no indication that they were told, "Go back to your previous partner; your present marriage is not valid." (Indientally, there is no record of pagans who became believers being asked to have a Christian ceremony. The early church seems to have recognized pagan marriage as valid marriage.)

Paul's missionary principle seemed to be: "Everyone should remain in the state in which he was called." (See 1 Corinthians 7:17, 20, 24.)

Jesus, speaking to the woman of Samaria in John 4:18, told her, "You have had five husbands, and he whom you now have is not your husband." Did the five husbands die? Possibly, but not likely. Most likely she experienced divorce and remarriage numerous times. Christ called each new partner a husband except the last one. Apparently they had not married.

Second, could Jewish marriage be ended? Deuteronomy 24:1-4 is a key passage. When a man handed his wife a bill of divorce and sent her out of his house and she then remarried, the new man to whom she was related was called the latter husband (v. 3) and the first man to whom she was related was called her former husband (v. 4). Furthermore, the former husband could not take her again to be his wife, even if the latter husband died. This prohibition was primarily to protect the woman from being treated like an animal — passed back and forth between owners — but it clearly implies that the first marriage had ended. Jeremish 3:1 states the same principle.

Third, could Christian marriage be ended? The answer to this question is not entirely clear as the New Testament does not speak to it specifically. In Matthew 5:32 and Matthew 19:9, Christ implies that a marriage is ended when divorce is due to unfaithfulness. Mark 10:10, 11 and Luke 16:18 imply that divorce does not end marriage.

In Matthew 19:6, Jesus referred to Genesis 2:24 and then added, "What therefore God has joined together, let not man put asunder." Many people assume Jesus said, "Man cannot put asunder." Jesus implies that man can put asunder what God has joined but he should not. Paul, in 1 Corinthians 7:15, suggests that the desertion of a believer by an unbelieving partner can end a marriage.

A further part of the answer is related to your understanding of marriage. If marriage is a mystical "one flesh" union which God creates, then it would appear that even divorce would not end their "one fleshness." But Paul's reference to prostitution being a "one flesh" experience (1 Cor. 6:16) indicates that "one fleshness" is what happens between the couple in the sex act, not a mystical bond created only by God in Christian marriage.

Also, if the essence of marriage is covenant, then the crucial question is, Can a marriage covenant be terminated? The closest parallel would be the baptismal covenant. Most Christians would agree that the baptismal covenant is terminated when one who has been baptized renounces his commitment to Christ. Isn't divorce parallel to this

It is my understanding that divorce for a Christian

represents renouncing and terminating the covenant. It is a tragic and sinful act, but it happens. The marriage is then ended. The two persons will carry with them a part of the other person for life because they were one flesh. But they are no longer husband and wife.

Suffering on the 450th Anniversary. What about remarriage for the Christian? Here again the Bible is not totally clear. In Matthew 19:10-12, Jesus suggests some divorced persons remain unmarried for the sake of the kingdom. I know individuals in this situation who feel clearly the call and strength of God to remain unmarried. I would not encourage them to marry. I also know divorced persons who have felt led of God to remain unmarry. They have dealt with the past sins of conflict and divorce (this is extremely important) and have entered a Christ-centered marriage covenant. Their lives radiate the presence of Christ and there is no evidence that they are living in sin. I would not urge them to separate or divorce.

This discussion is not intended to encourage the act of divorce. I have never encouraged a person or couple to terminate their covenant. Rather, it is intended to help us understand and relate to remarried persons. The remarried Christian has entered a second marriage covenant.

In this 450th anniversary of the Mennonite Church some of us feel guilty that we are not suffering like our Anabaptist forefathers. Perhaps we are not faithful, we say. Let's remember that suffering comes not only through persecution. Suffering also comes through bearing the burdens of others who suffer. We say that Christ's spiritual suffering was greater than His physical agony. And we will discover that we too can experience the agony of spiritual and emotional suffering as we bear one another's burdens.

Gospel Herald

Suffering with the Separated and Divorced John R. Martin Adding Joy to Homemaking: 1950-1975

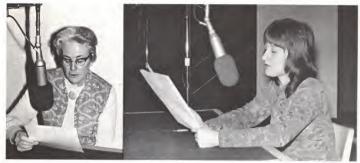
I. Allen Brubaker

Daniel Hertzler, Editor David E. Hostetler, News Editor

The Gopel Herald was established in 1008 as a successor to Gopel Witness (1905) and Herald of Truth (1961). The Gopel Herald is a religious periodical published weekly by the Memorator Publishing Herald is a religious periodical published weekly by the Memorator Publishing Herald (1962). The Company of th

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433



Ella May Miller, speaker for Heart to Heart since July 1, 1958

Diane Umble, writer/producer

Adding Joy to Homemaking: 1950-1975

by J. Allen Brubaker

Twenty-five years ago a frustrated young mother with several small children was eating at a restaurant. She slapped and scolded them during the entire meal. Another young mother, Ruth Stoltzfus, observed the scene. She wished she could help this mother and many mothers like her. Thus, the idea of a radio program for homemakers was born.

Beginning June 16, 1950, Ruth traveled from her home in Scottdale, Pennsylvania, to WCVI Radio, Connellsville, Pennsylvania, to broadcast Heart to Heart live. During this year, she began taping the program and making it available to other stations. In 1955, Ruth and her family located in Harrisonburg, Virginia.

During the summer of 1957, the program reached a low point. Expenses exceeded income. Ruth's growing family responsibilities consumed more of her time. So, to allow her to rest, research new programs, and catch up with finances, the program went off the air during July through September. It returned to the air on October 5 and became an official part of Mennonite Broadcasts on January 1, 1958, with Richard Weaver as director. Because of family responsibilities, Ruth resigned as speaker, and Ella May Miller was appointed to succeed her, beginning July 1, 1958.

"I really didn't know what I was getting into," reminisced Ella May. "My husband and I believed it was God's will

J. Allen Brubaker is director of news services, Mennonite Broadcasts, Harrisonburg, Va. for me to fill the vacancy until a permanent speaker was located. But I'm still here! My main concern of the broadcast is the same as during these early years: to strengthen family relationships, to help husbands and wives to get along happily, to understand their children, and to create homes for God. A quote from one of Ruth's messages catches the mood of these goals: 'Like the ancient athlete who passed a blazing torch to the next runner, we carry the torch of motherhood and then surrender it to someone else. Sooner than we think, the patter of little feet will be a memory, and our daughters will be taking the joys and responsibilities of motherhood.'"

New Directions. Operating as a part of Mennonite Broadcasts, the program received additional support and promotion. In 1959, the first anniversary calendar was printed
as a ministry to homemakers. By January 1960 the program
was being heard on 69 stations, more than twice the
number hearing it on January 1958. In November of 1960
a five-minute daily program was released on a trial
basis Monday through Friday. Because of the wide acceptance of the shorter programs by the stations, they became
a regular feature in 1961. In 1963, fellowship groups were
started to encourage neighborhood women to share together by discussing Heart to Heart talks and literature.
Currently, 17,000 leaflets are printed weekly and Ella
May's sixth book is now in print.

During the remainder of the 60s, other stations added

Heart to Heart to their programming, until 213 stations were carrying the program at the beginning of 1972. During the next two years, the station count dropped. After a new theme song was selected for the program in mid-1974 and a promotion was made to stations in the fall of that year, some 50 new stations added Heart to Heart to their programming. At this writing, 251 stations are carrying the broadcast either as a five-minute daily or 15-minute weekly program. One hundred and sixty-six of these are on sustaining (free) time. The other 85 are locally sponsored by women's groups, businessmen, congregations, and others.

While there were plenty of problem letters in the early years, these focused more on getting a husband to church or getting him off alcohol. Those dealing with marriage tended to focus more on making the marriage happy or dealing with an unfaithful mate.

Beginning in the early 60s, more and more listeners began to write in with problems involving the breakdown of communication in marriage, separation, divorce, and remarriage.

The January-February 1975 Study Class of the Air focused on communication in marriage. The talks triggered many responses from persons experiencing lack of communication, a falling-apart marriage, and divorce. One homemaker wrote, "I am writing to you because I am desperate. My marriage seems to be falling apart. In spite of my husband and me being Christians, the enemy is trying to tear the both of us apart."

Another said, "I just learned that after 34 years of marriage, my husband has for five years been keeping a secret apartment with a married woman. He wants a divorce that I am complying with."

These homemakers' problems mirror what is happening in American society. The upheavals of the 1960s saw the passing of many traditional American values. Free love, extramarital sex, short-term marriage commitments, and divorce became much more acceptable, as well as the impact of women's freedom. Consequently, separation, divorce, and remarriage are now seen as an "out" when problems crop up in a marriage, rather than working through them to resolve the differences.

Into the Future. The increasing number of marital and family difficulties means that Heart to Heart will be ministering more and more to persons caught in these kinds of problems, like Dona, a Heart to Heart listener. When she was 18, she ran away from home to get married and married a man she had only known two weeks. She said, "It was a disaster. For the marriage. And for me personally." So when her first child came along, she found herself divorced, alone with a baby, and hurting badly.

Eva Stauffer, Heart to Heart counselor, observed, "Dona was desperately unhappy those days, but has since found the Lord Jesus Christ as her Savior. Now she can hardly find words to express her joy. Dona said, 'One and a half







Eva Stauffer, listeners' counselor

years ago I was led by the Holy Spirit to turn on the radio and hear Heart to Heart—a message which has since changed my life and all those around me. She wrote recently—'God has been so good, constantly filling me with His love. I'm so glad I have you to share with in my joy. Your last letter helped me so much. Thanks for your love and prayers.'"

Eva commented that there are many "Donas" suffering through loneliness, defeat, broken dreams, and heartache. They need a hand to "lift them up" when they fall, a voice of hope, a word of acceptance, and "somene to stand in the gap" between them and a hostic rejecting world. Yes, even between them and God—because they feel when those they love have rejected them—then God, too, must be silent and far away.

Her prayer as a counselor is, "to be God's 'daysman' that loving person who stands 'in-between' to bring the loving hand of God to touch and heal the hurts of broken lives, broken vows, and shattered dreams, the scourge of so many homes."

Adding joy to marriage and homemaking is one of the best hedges against divorce. Thus, Heart to Heart continues to grapple with the practical day-by-day aspects of marriage and homemaking — helping homemakers develop self-worth, building positive attitudes about themselves and their roles as wives and mothers, creating closer and more meaningful relationships with family members and Jesus Christ.

Renewal

Me letting You open Windows in me To free me To see You. — Kathy Shenk

"I was led...

by the Holy Spirit

to turn on the radio one and a half years ago and to hear you broadcast a [Heart to Heart] message which has since changed my life and the lives of those around me. Once I was shattered, alone, rebellious. But now I am a new creation in Christ. And so is our marriage. God bless you." Dona

Celebrating 25 years of caring ministry to homemakers.

What you can do:

- Help to get the program on your local station.
- Share Heart to Heart leaflets, books, calendars, gift subscriptions, etc., with your neighbors.
- Begin a Heart to Heart discussion group with homemakers in your community.
- Support Heart to Heart with your prayers and gifts.

Heart : Heart 1950-1975

Heart to Heart is a division of Mennonite Broadcasts, Inc., Box 472, Harrisonburg, Virginia.

Life Exciting, Say Vietnam Workers

The Mennonite Central Committee volunteers who remained behind when the Vietnames government changed hands have made direct contact with MCC headquarters in Akron, Pa., from Saigon, assuring the MCC staff of their well-being.

A cable arrived at the MCC headquarters office on May 24 saying that the four volunteers found life happy and exciting, and would like to be brought up-to-date on communications between MCC and the Provisional Revolutionary Government, which now controls South Vietnam. The cable was signed with the initials of Earl Martin of New Holland, Pa; Yoshihiro Ichi-kawa of Sapporo, Japan; Max Ediger of Liberal, Kan., and James Klassen of Lebanon, Kan.

During the lapse of direct contact with volunteers, MCC sent \$200,000 worth of condensed milk and canned meat, \$100,000 coming from Church World Service, to Vietnam and requested that Atlee Beechy, MCC Executive Committee member, be allowed to visit Vietnam. Future directions in MCC's Vietnam pro-

gram are uncertain.

Klassen's parents, R. A. and Selma Klassen of Lebanon, Kan, also received a cable from Klassen and Ediger informing them that all was fine, their well-being was never endangered and Klassen continues to teach Bible classes. A seminarian, Klassen had been teaching Bible classes at the Mennonite congregation in Saigon as part of his assignment with MCC.

Two days later, Murray and Linda Hiebert, MCC volunteers who left Vietnam just before the government changed hands and are currently in Laos, cabled MCC that on May 24 a reporter brought mail from Saigon to Laos. As a result MCC is expecting mail from the four volunteers in the U.S. soon.

The cable also indicated that all four volunteers are now in Saigon, Martin and Ichikawa having traveled there by bus from Ouang Ngai.

The Hieberts are staying in Laos as part of a recommendation approved by the MCC Executive Committee that MCC should establish a presence in Laos.

Delegation Points to Southern Brazil

An exploratory delegation to Brazil will be recommending to the Commission on Overseas Mission, of the General Conference Mennonite Church, expansion of mission work in Southern Brazil and in the satellite cities of Brazilia.

The delegation was made up of Harris Waltner, COM member; Howard Habegger and Hector Valencia, COM staff; and Henrique Ens and Peter Sawatsky, representatives of the Evangelical Mennonite Association (AEM), the inter-Mennonite mission organization in Brazil.

After consultations with both Cermanand Portugues-speaking Mennonites in Brazil and with missionaries of the Mennonite Board of Missions (Elkhart), traditional Protestant missions, Roman Catholics, independent churches, Pentecostals, relief and service agencies, and government officials, the delegation is recommending a concentration of mission work with General Conference personnel in the state of Parana in Southern Brazil.

Before the delegation's trip, COM staff had been leaning toward Northeastern Brazil, in the Recife area. However, consultations in Brazil focused on Parana, in which almost all General Conference churches are located and which adjoins the state of Sao Paulo, where Mennonite Board of Missions has placed personnel.

The AEM executive committee told the delegation that it would rather see five Mennonite churches in one city of half a million than five churches in five cities. Cities in Parana are mushrooming with the population flow from the northeast to the south. In addition, Recife is about 2,000 miles from Curitiha.

As Mennonite Board of Missions is doing, the Commission on Overseas Mission — if it approves the delegation's recommendation at the June 9-10 meeting would send all personnel to Brazil under the direction of AEM.

MBCM Meets with Conference Leaders

Laneater Conference hosted the Mennonite Board of Congregational Ministries (MBCM) May 12-13 in Salunga, Pa. Invited by the Laneaster and Ohio and Eastern conferences to participate in workshops, discussions, and Sunday services in the area, the Board and several staff members came early to spend the weekend prior to their meeting, getting acquainted with the life of the church. Several persons representing Laneaster and Fanconia conferences reciprocated by joining the Board for its two-day session to learn more of its word.

A major concern for the Board was the MBCM response to the Conference Consultations held earlier this year. Building trust and understanding between conferences and the MBCM staff were primary emphases. Channels for open communication need further development. From the counsel received in the consultations, changes in existing resources and needs for new resources were noted.

Time was also given to reviewing the financial report for the first quarter of fiscal year 1975. The continued growth of support for MBCM as projected by Assembly 73 has not been realized, perhaps caused in part by the economic recession. The first quarter deficit of \$10,000 is a major concern of the Board.

Reports going to Assembly 75 were reviewed. Progress reports were received on plans to move the MBCM office to the Greencroft Center in Elkhart in August

Üpon recommendations from the Commission on Congregational Youth Ministries after consulting with conference youth secretaries, plans for a churchwide youth convention in 1976 were discontinued. In its place regional youth conventions are proposed for 1976 and a churchwide youth convention in connection with Assembly 77.— Harold E. Bauman

North Argentine Indians Confer in Spite of Rain

In spite of heavy rains which interprapted bus services, the annual conference of the United Evangelical Church in northern Argentina attracted good attendance the first weekend in May. The conference is made up of the 55 congregations of Toba, Pilaga, and Mocovi Indiana.

A busload of more than 40 representatives from Formosa province to the east swelled attendance and offset the eight communities north of Saenz Pena unable to participate because of rain.

That a profound understanding of the

gospel and its social implications is permeating Indian thinking was obvious during conference sessions, reported Missionary Albert Buckwalter.

Church President Aurelio Lopez touched a deep emotional chord in the soul of his people with an apt illustration. "I love my mother in spite of the crooked nose which I inherited from her," he said. "I love her simply because she is my mother. In the same way the United Evangelical Church is our mother. That is why we love her even though her nose may be crooked." A strong wave of weeping and participatory prayer gripped the assembly as Brother Lopez spoke.

The centrality of the Scriptures was underscored in several ways. Adriano Rolon, a Toba preacher from Castelli, read a long passage in both Spanish and Toba. Before preaching from the Toba Scriptures, Orlando Sanchez, translations associate, called attention to the great need for Bible study.

Teaching Program Gets Second Wind

The Teachers Abroad Program (TAP) in Africa is getting its second wind, reported Vern Preheim, Mennonite Central Committee Africa director just back from a visit to the continent. Although fewer teachers are being placed in Zaire and East Africa, countries such as Nigeria, Sudan, Swaziland, Zambia, and Botswana are eager for expatriate teachers.

"Five years ago we thought the TAP program would be phasing out about now," Preheim explained. "We thought the countries would be able to produce enough of their own teachers and that growing nationalism would discourage expatriate service."

But the ability of some African countries to produce teachers has not kept pace with their educational expansion, Preheim said. In addition, the siphoning off the lion's share of potential teachers to government and industrial Jobs has left schools, particularly in rural areas, shorthanded.

Growing national spirit in Zaire including the nationalization of all schools and hostility on the part of some toward white expatriates who symbolize years of foreign dominance have affected the teaching program in Zaire, where a large group of MCC teachers serve. This atmosphere and lack of available personnel has resulted in a reduction from 4t teachers in 1972-73 to 23 in 1975. In the past two years only two teachers have begun French language study in preparation for service in Zaire.

East African countries, some of the first to achieve independence currently



The largest group of teachers was placed in Zaire, peaking at 44 in 1972-73. Lloyd Wiebe at Nyanga is one of 23 teachers in Zaire this year.

have the least need for expatriate assistance.

But other African countries are a different story, Sudan, recovering from a 17-year civil war, is just beginning to concern itself with education in its less developed southern region. "Sudan wants teachers but they don't have the schools yet," Preheim said. "Probably they will need expatriate teachers for the next 10 years for whole areas in the south."

Countries in southern Africa are also anxious for teachers. Swaziland Director Donavon Nissly reported the country is 300 teachers short and the deficit grows by 60 each year. This is very serious in a small country, he said.

Nigeria, one of the earlier West African countries to become independent, is also opening more doors for teachers. Recently the country adopted a sweeping plan to implement universal primary education.

"The extra boost of the development of its oil resources seems to have helped establish Nigeria's identity as a nation." Preheim noted. "The country isn't so threatened by expatriates and is more ready to accept teachers and technical personnel than five years ago. Expansion in other countries is not quite as dramatic."

Teachers in a wider variety of disciplines can also be placed, Preheim pointed out "Three years ago we thought the time for history and social science teachers was past. Now we even have a few requests for religion and philosophy teachers."

One frustration many teachers face is

an educational system based on a European model which depends heavily on end-of-school exams. Many students see education as a necessary step toward a job but find required material irrelevant to everyday life. School dropouts and those who do not find jobs after graduation are ill prepared for skilled employment and are no longer satisfied with village life.

Although most of the teachers in Africa are placed in secondary classroom situations, opportunities for informal education and for involvement in teacher training colleges is increasing. The development of vocational training centers called brigades in Botswana is one step toward meeting some student's needs. Expatriate teachers are developing programs in brigades for farmers, britcklayers, body workers, seamstresse, carapenters, and mechanics. Other countries are beginning to examine Botswana's model.

Teacher training schools, developing most rapidly in Nigeria, as well as placements in a few university settings give expatriate teachers a chance to become involved in curriculum planning and in shaping educational philosophy. However, lack of experienced teachers has prevented much involvement on this level.

Educational contributions within the system can also be valuable, though they may involve more frustrations, said Jay Goering, former Kenya volunteer presently coordinating teacher placements.

"Some students do want and benefit from an academic education. Teachers have made big improvements in school libraries and helped Africanize teaching resources. A lot of teachers are involved with extracurricular activities like sports, Christian youth groups, photography, drama, and gardening. And building personal relationships with students is important. A lot of learning can take place outside the classroom," Goering explained.

Another growing dimension for formal education in Africa is in its relation to food and population concerns. Swaziland is urging teachers to give students a basic knowledge of agriculture on the side. One MCC teacher has been recognized by the Ministry of Agriculture as making an important impact on agricultural education in the country. Other teachers by working on food-related projects have given students new models in a society where manual labor is seen as beneath the dignity of educated persons. Basic family planning information is sometimes covered in health classes.

"Our primary effort in agricultural education will still be extension work, a kind of nonformal education," Preheim said. "But I think we want to avoid an overly simplistic approach to the food problem as if growing food is all that matters. Education is a significant component of development."

"Farmers must be able to measure their fields and calculate fertilizer needs," agreed a former Nigeria teacher. "People who can't read cannot be efficiently reached by the agricultural demonstrator or the home economist. Without an appreciation for consumerism, mutrilion, economics, and conservation full stomachs without teaching people how to live full and responsible lives—with all that implies—development is just another fad huck-stered by the Western world."

Expatriate teachers are also quick to point out that their work is not a one-way educational process. Though they may contribute a requested skill, most teachers affirm they learn more than they teach. Three years, the length of the usual term, is barely time to begin to share and understand cultural differences, religious convictions, and values. Because intercultural communication is a difficult and slow process, teachers are strongly encouraged to learn a local language even though they teach in English and to consider a second term of service.

Happy Reunion After Long Separation

"I'm so happy now, I don't need to eat!" Those were the words of Jacob Neufeld, 68, the day after he received word from Moscow that his wife, Katharina, was on her way to rejoin him after nearly thirty-one years of separation. She was scheduled to arrive in Winnipeg the next day (May 22) at 10:00 p.m.

The Neufelds were separated from each other in Europe on September 8, 1944, during the closing months of World War II. She was returned to Russia and sentenced to twenty-five years in a concentration camp from which she was released after Stalin's death.

He went first to Paraguay and then to Canada. He learned that his wife was still alive when he received a letter in March 1956, just two months after his arrival in this country.

Neufeld made six applications to the Russian authorities to seek permission for his wife to join him there. The sixth appeal finally succeeded. He resides at Sunset House, 1133 Arlington Street, Winnipeg.

Mrs. Neufeld, who is also 68, has lived in Alma Ata, Siberia, in recent years. The family's last remaining son also lives there. Four of their children have died.

Four Steinbach Men Visit India

Coing to India earlier this year were four Steinbach, Man, businessmen under the auspices of the Mennonite Economic Development Associates (MEDA). They accompanied Lloyd Fisher, executive director, who went to inspect current projects, and also looked at some 25 new applications for aid.

The four men were George Loewen, chairman of the Western Canada branch of MEDA; Art Rempel, of Steinbach Flour Mills; Jim Penner, Penner Foods; and Edwin Barkman. of Barkman Concrete.

Among the areas of self-help projects that the men saw were several grainfields in Bihar province north of Calcutta. In other areas they saw poultry and egglaying projects, and electronic projects.

Among the various projects in India Loewen felt those related directly to food production were the most appealing.

Money to fund MEDA projects comes from memberships in the organization, plus additional contributions by members. Since MEDA has now changed from a profit organization to a nonprofit venture the original \$1000 membership fee has been dropped to \$200 per year. — Dave Schellenberg

Letter to President Urges Amnesty

A letter urging President Gerald Ford to grant amnesty to U.S. citizens still alienated from their country because of their opposition to the Vietnamese War was dispatched by executive representatives of the historic peace churches. Louis W. Schneider, executive secretary of the American Friends Service Committee; William T. Snyder, executive secretary of the Mennonite Central Committee; and Joel K. Thompson, associate general secretary of the Church of the Brethren Ceneral Board, further urged the president to move in the same spirit of reconciliation that prompted his call to the American people to close ranks and offer sanctuary to refugees from South Vietnam and Cambodia. They state that granting amnesty would unify the people to move beyond the war.

The three historic peace churches, Church of the Brethren, Society of Friends, and Mennonites oppose war and have led in the efforts to preserve the right of conscience in regard to military service. They have, unitedly and individually, carried on extensive relief and disaster work, refugee resettlement, and other service programs.

Mutual Aid Celebrates 25th Year

Eight members of the original board of directors were honored on May 16 at Goshen, Ind., when Mennonite Mutual Aid Association observed its twenty-fifth year. C. L. Graber, first manager of MMAA, then known as Mennonite Aid, Inc., also was honored at the anniversary dinner.

The early Board members present for the event were Milton R. Good, Breslau, Ont., first board chairman; H. Ralph Hernley, Scottdale, Pa., and H. Clair Amstutz, Carl Kreider, and Tillman Smith, all of Goshen. Samuel S. Wenger, Paradise, Pa.; Harry J. Wenger, Wellman, Iowa, and Albert Weaver, Hesston, Kan, could not atten.

J. Robert Kreider of Goshen, a Board member since 1957, was presented with an appreciation plaque for his 17 years as recording secretary. Abram P. Hallman, Akron, Pa., outgoing chairman, made the presentation.

During the annual session of the Board, May 17, William Dunn, Normal, Ill., was elected as the new chairman. Dunn is vice-president and administrator of the Mennonite Hospital at Bloomington, Ill.

Special guests at the anniversary observance and business meeting were Paul Kraybill, executive secretary of the Mennonite Church, Lombard, Ill.; Helinz Janzen, executive secretary of the General Conference Mennonite Church, Newton, Kan., José Ortiz, Spanish Council, Lombard; Macler Shepard, St. Louis, Mo, Wayne, Ind., Evangelical Mennonite Church.

Nearly 770 congregations in the United States participate in MMAA's hospitalsurgical, automobile, survivors' aid, and church workers' retirement programs.

Relief and Service Committee Meets On Location

In accordance with its plan to meet once yearly on a field location, Mennonite Board of Missions Relief and Service Committee met May 6 and 7 in Illinois, spending time at both Eureka and Champaign-Urbana Voluntary Service units.

The committee discussed personnel issues: the question of unskilled personnel taking jobs needed by others, the need for leadership, and the need for VS to help energize local initiative in providing services. They committed themselves to more effectively communitaate the need for leadership to the congregations.

Other actions included approval to move ahead in establishing VS units in Columbus. Ohio, Scranton, Pa., Eureka Springs, Ark., and a special Builders' Unit designed to offer construction skills for local congregations and conference projects. The unit will be a mobile unit, largely dependent for room and board on the communities they serve. The establishment of all of these units is contingent on the availability of personnel.

A Step Forward in **Educational Relationships**

Mennonite Board of Education and Eastern Mennonite College Board of Trustees held a joint meeting on May 23 to discuss relationships between the two groups.

Meeting on the EMC campus at the invitation of the EMC Board, the two bodies agreed to form an "ad hoc" committee to draw up plans for coordination and cooperation. The plans will be reviewed separately by the Boards and then presented for action at a second conjoint meeting.

The "ad hoc" committee proposal called for the appointment of two representatives each from MBE, the EMC Board, and the General Board of the Mennonite Church.

The May 23 meeting opened with 'get-acquainted" introductions and briefings on the responsibilities and organizational patterns of the two Boards. Both groups then presented position papers outlining EMC-MBE relationship prob-

A lengthy discussion of the problems included repeated concern about how to best serve the educational needs of the de-

MBE, one of five official program boards of the Mennonite Church, is responsible

for coordinating the denomination's education efforts. It also owns and operates Goshen College, Hesston College, and Goshen Biblical Seminary.

The EMC Board of Trustees - which owns and operates a college, seminary, and high school - has remained independent from MBE, although the two groups have cooperated informally.

MBE and EMC officials agreed that the meeting was an "important event" and that the unanimous approval of the "ad hoc" committee was a "major step forward."

mennoscope

If you enjoy singing or playing an instrument you are invited to come to Assembly 75 and participate in the Assembly music group. This group will be presenting selections from The Messiah in the closing session of the Assembly on Aug. 10. Practice sessions will be held each noon, Wednesday through Saturday. Pauline Kennel will be the director. Bring your musical instrument if you wish to participate in that way.

A family life seminar is to be held at Mt. Zion New Life Center, Roaring Branch, Pa., June 27 and 28. Fred and Carolyn Augsburger will be speaking on marriage enrichment and family and youth enrichment.

A secretary is needed for the information office at Lancaster Mennonite High School beginning in late June. Good typing ability is important. Contact the business manager for more details. Tel.: (717) 299-0436

About \$4,500 was raised at a sports event in Lancaster, Pa., to send 100 disadvantaged children to Laurelville Mennonite Church Center, Mt. Pleasant, Pa., for a week this summer. Joy Millen, Akron, Pa., was in charge of the drive.



John Gaeddert

John Gaeddert of North Newton, Kan., has been appointed executive secretary of the Commission on Education of the General Conference Mennonite Church. The appointment was announced by the Commission on Education. the General Board.

and by Bethel College, where Gaeddert is director of admissions. He will begin his new assignment at the Newton, Kan., offices on Aug. 1, overseeing the conference's work in editing and publishing materials for Christian education of all ages, Sunday school teacher training, higher education, and other related work

Concern about the involvement of women in Mennonite Central Committee both overseas and at headquarters is the focus of an advisory committee to the personnel and administrative offices of

MCC which met for the first time on May 20. During the next year the committee will be looking at concerns such as recruiting, assigning, and orienting volunteers, particularly women; identifying administrative gifts in women; appointing husband-wife teams to country director assignments, and the need for someone to play a pastoring-counseling role for volunteers rather than just advising on programs. The committee will also spend time considering concerns for headquarters staff such as flexible hours, compensatory time off after long administrative trips, the decision-making process, and more leadership by women.



Mauck Meetinghouse

A special service at the Mauck meetinghouse, also known as the Mill Creek meetinghouse, at Hamburg, Va., initiated restoration on the 18th-century structure on May 4. Harry A. Brunk, former professor of history at Eastern Mennonite College and a speaker for the occasion, claims the original house was built between 1738 and 1740. The rectangular pine log meetinghouse was used by Baptists as well as by the Mennonites, who

Aaron Klassen, manager of the two Provident Bookstores in Kitchener, recently submitted his resignation to Mennonite Publishing House. Klassen's resignation will become effective on June 30. He has been manager of Provident Bookstores in Kitchener for eight years. Klassen and his wife, Helen, had been thinking about developing a group home for boys with behavior problems. In the past few months they have taken steps toward making this a reality. The Klassens have leased a large farmhouse and the accompanying buildings just north of Waterloo and are at present renovating the house for use in their new project.

Abner Stoltzfus, Atglen, Pa., will conduct a retreat for senior citizens at Spruce Lake Retreat, July 7-11. For information and reservations contact Spruce Lake Retreat, Box 157, Canadensis, PA 18325, or phone (717) 595-7505.

Heart to Heart, the radio program for homemakers, is celebrating 25 years of caring ministry to the homes of North America. To celebrate this milestone in Heart to Heart's ministry, programs released the week of June 16-22 will highlight the beginning of Heart to Heart and share what the program means to a few homemakers today. Speaker Ella May Miller will briefly interview Ruth Stoltzfus, who began the program on one station on June 16, 1950. Ella May will also share her vision for Heart to Heart.



Linden Good talks with a local resident at the site where the dam will be built.

Construction is soon to begin on an earthen dam in East Central Chad for use by the local population, reported Linden Good, Mennonite Central Committee engineer who designed the dam. Located seven miles west of Matadjene, the dam will cross a river, the Wadi Maha, retaining water from the wet season which normally flows away, to be used during the dry season, when the river ceases to flow. Plans call for the dam to be completed before the rainy season in the summer of 1976. Once completed, it will serve over 3,000 people as a water source for themselves, their animals, and their gardens

MENCOLDES, the Mennonite Colombian Foundation for Development, has been organized by Colombian General Conference and Mennonite Brethren churches to carry on a social services, development, and relief ministry in Colombia. The Board of Directors of the Foundation, which met for the first time on Mar. 22 and 23, plans to spend the rest of this year completing legal matters regarding its establishment, drawing up a manual of its policies and procedures, establishing contact with churches and other development agencies, planning development projects to be begun in 1976, and studying and revising the Mennonite Economic Development Associates (MEDA) projects in Colombia. which will now come under their jurisdiction. Luis Correa, former administrator for Save the Children Fund in Bogota and one-time pastor of Mennonite churches in Cachipay and Bogota, has been named executive director of the organization.

In mid-May Vasil Magal spent a whole day at Brussels International Airport helping a large group of Russian Jews who were in transit from Europe to the U.S. and Canada. 'It was a hard day with many activities,' Vasil reflected. 'But it gave me again the possibility to distribute 45 Bibles and 150 Christian books! No one refused. May Cod bless His Word.' Vasil also assisted the emigrants to work through language problems.

Bible correspondence courses continue to provide a meaningful follow-up ministry to the public media programs of Mennonite Broadcasts, according to Lovina Troyer, administrative assistant in the Home Bible Studies department. A computer programmer in Florida who was taking Course I, "God's Great Salvation," wrote, "Yes, I asked Jesus to come into my life on Nov. 17, 1974. He has since picked me up out of the divorce court and put our marriage back together. Praise God for His saving power and His Son, Jesus Christ." During April, 2,079 lessons were processed by Mennonite Broadcasts' Home Bible Studies department. This is the highest number of courses since March 1972, when 2,367 lessons were proressed

S. Paul and Vesta Miller, returning to the U.S. from India for furlough, spent some time with their daughter and sonin-law, Elaine and Joe Haines, Mennonite Board of Missions workers in Nazareth, Israel. S. Paul described a family visit to Mt. Sinai. "It was a real experience to climb Mt. Sinai. Surely a wonderful place to teach dependence upon Godl There is definitely nothing else there to depend upon!" The Millers visited another daughter and son-in-law, Eleanor and Larry Miller, MBM and MCC workers in Paris, France.

A World Mennonite Brethren Consultation on Evangelization will occur in Winkler, Man., right after the General Conference in Winnipeg. Thirty-six delegates from the Mennonite Brethren and related conferences around the world have been invited to five days of fellowship, Bible study, and intense discussion. Fifteen countries will be represented.



Alice, Luke, Marilyn, Nathan, Peter, Treva

Peter E. Hartman, administrator of Beth-Haven Nursing Home, Hannibal, Mo, has resigned his position effective in June 1975. He has accepted a pastoral position at Carlsbad Mennonite Church, Carlsbad, N.M. Since Oct. 1, 1957, Peter Hartman has been associated with Beth-Haven.

Goshen College is now taking applications for the position of admissions counselor, starting the fall trimester, 1973. Applicants must be able and willing to travel and should be an alumnus of Goshen College. If interested, send resume' to: Director of Admissions, Goshen College, Goshen, IN 46526.

"Tomorrow Is Today" will be the theme of the second Pastors and Laymen's Retreat of the Spanish-speaking Mennonite churches. The "manana" (tomorrow) people will gather at Camp Hebron on June 23-26 to celebrate in worship that salvation has come to this house" (Lk. 19:9). Continuing within the "today" emphasis the group will present the priority of evangelism, "Here is the day of salvation" (2 Cor. 6:2). The closing message will be a covenant call and a departure for the group in the spirit of Joshua's farewell speech to his people, "Decide today whom you will obey" (Josh. 24:15). The sermon, "The Kingdom of God Is at Your Door" (Lk. 10:9), will link the retreat with the Assembly 75 theme. Cecilio Arrastia, a consultant for Hispanic Affairs of the Association of Theological Schools for the United States and Canada, will make a presentation on "Identifying, Training, and Renewing Latino Pastors." Esdras Betancourt, dean of Hispanic Studies at New York Theological Seminary, will speak on "The Congregation, an Instrument of Theological Education.

Lancaster Mennonite High School dedicated its recently completed auditorium-gymnasium on June 7, at 7:30 p.m. Harold D. Lehman, of Madison College, Harrisonburg, Va., brought the keynote address entitled: "Athletics: Servant or

Voluntary Service openings for secretaries and construction workers are high priorities in a number of units this summer, said Mennonite Board of Missions placement counselor Lloyd Miller. A secretary to work at Glenhaven, Inc., a program for the mentally retarded initiated by Trinity Mennonite Church in Phoenix, Ariz., is needed immediately. By August, a secretary to work in a community agency is needed for the Central Phoenix unit not far from Glenhaven. By July 1, the Indianapolis unit will need a secretary to work at Edna Martin Day Care Center. A secretary is needed immediately at a community urban center in Tucson, Ariz. In August, a secretarial opening will be available at Frontier Boys Village, Larkspur, Colo. Construction workers, two for Philadelphia, Pa., immediately, and two for Toledo, Ohio, by September, are other VS openings that need to be filled. Contact John Lehman, Box 370, Elkhart, 1N 46514.

Ralph R. Smucker, missionary to India from 1920-50 and 1961-62, died suddenly of a heart attack on Friday, May 16, at Goshen, Ind. The funeral service was held at Prairie Street Mennonite Church Monday morning, May 19, 11:00 a.m. J. D. Graber represented Mennonite Board of Missions at the service. Mrs. Fannie Smucker lives at 414 River Vista Dr., Goshen, IN 46526.

Lancaster Mennonite High School will hold its 32nd annual commencement exercises June 12, on campus. This year's graduating class numbers 171, one of the largest in the school's history. Don Jacobs, father of one of the graduates, will present the commencement address at 2:00 p.m. The Class Dedication service

begins at 10:00 a.m.

Mennonites in the United States gave \$33,605 to the American Bible Society in 1974, according to the Society's annual report in American Bible Society Record. May 1975. Of the more than 70 denominations which supported the Society in 1974, Mennonites ranked third in per member giving - .240. Apostolic Christian Churches of America gave \$1.00 per member and the Presbyterian Church of North America, Reformed gave .263 per member.

Berea Mennonite Church, of Atlanta, Ga., has moved from 29 Clay St. to 1088 Bouldercrest Rd., Atlanta. The dedication service will be held on June 22 at 2:30 p.m. A noon fellowship meal is planned prior to the service. Contact Pastor Macon Gwinn if you need directions to the church. Phone: 1-404-373-6644 or write to 140 Clay St., S.E., Atlanta, GA 30317.

Special meetings: George R. Brunk Tent Crusade from June 8 to 22 in Harrisonburg, Va. People continue to be interested in these campaigns and campaign managers anticipate good support in the Rocking ham County area.

New members by baptism: four by baptism and two by confession of faith at Hicksville, Ohio; six at Salem, New Paris, Ind.; one at Perkasie, Pa.; thirteen at Smithville, Ohio: two at East Holbrook. Cheraw, Colo.; twelve at Hartville, Ohio.

Change of address: Ed Bontrager from 431 Diamond Ct., Apt. B, to 1461 Monte Verde, Upland, CA 91786. Otis Hochstetler, C. P. 07-0560, Brasilia-DF., Brasil. Ruth and Rhoda Ressler 10466 Eby Road, Sterling, OH 44276.

readers sav

Submissions to Readers Say column should comment on printed articles

Thanks for two timely and very helpful front-page articles of recent weeks. Brother Nelson E. Kauffman's May 6 "Happy with My Own Gift" should have again re-

minded us that no one can do everything well, but we should exercise the gifts and abilities God has entrusted to us individually. Brother Bob Baker's "Let's Hang onto the

rmon" of May 20 was so interesting that I kept chuckling and reading right to the end, even though I often give up after the first several paragraphs if I see the discussion is a

Even though I personally like a bit of in-formality in a Sunday morning service, with a warm, friendly family feeling and reports from various members of churchwide meetings they may have attended, testimonies, etc., agree with Baker that if we take out the sermon we excise the heart. He says, so fittingly, "Once that pump grows silent, then all the programs of the church are mere mechanical life systems that pump the blood around through a body that is clinically dead." I also thought it appropriate that you in-cluded photos of some Mennonite preachers

cluded photos of some Mennonite preachers of both past and present.

I still remember a story. K. Hershey told at our church, perhaps 30 years ago—that our church, perhaps 30 years ago—that David Mosemann, George B. Brunk, Sr., and others of the past were greatly used of God to help shape my life and convictions and that of many others, I'm sure.

Yes, Brother Bob, I say, "Amen, let's hang onto the sermon."—Grace D. Lehman,

Lancaster, Pa.

Have read and much enjoyed Robert Baker's article, "Let's Hang onto the Sermon," but naturally I must differ with him on several points. First I should say my hearty "Amen" to the article as a whole, and "Thank you, editor, for using it."

The quote from Bishop Fulton Sheen is good as far/close as it comes, but it has an Testament, pre-Pentecostal flavor. Robert, why could you not have quoted from one of our up-to-date Pentecostal Catholics? I believe God is using whoever He can to spread His fire and to "provoke unto love and good works."

While some areas of the church will no doubt be needing better educated ministers always, others of your fellow members feel it more urgent to keep praying for better anointed brethren (or, really anointed) to serve

at all levels of our church work

And, preacher friends, one key commandment which I fear we have too often over looked, is in Ephesians 5:18 - "Be filled with the Spirit"! I'm praying for the day when every branch and twig of the Mennonite Church will be drenched — get all the old dust washed off — in these "latter rains" of the Holy Spirit, when there will be no painful ouch in the suggestion that preachers be set affame because we will understand that the flame meant is the fire of Acts 2:3, which many "churches are needing as badly today as did the "church of the 120" at Jerusalem, and the Master Gardener will have purged us (John 15: 2) so we will again experience fruitful seasons. - Roy E. Hartzler, Kinross, Iowa

births

"Children are an heritage of the Lord" (Psalm 127:3)

Blosser, Glen and Denise (Vance), Goshen, Ind., first child, Eric Michael, May 21, 1975. Bluemink, Gary and Donna (Bishop), Chesapeake, Va., first child, Mary Elizabeth, May 11, 1975

Fryberger, Robert and Karen (Stover), Phoenix, Ariz., first child, Matthew Jon, Apr. 29, 1975.

Hochstetler, Lee and Betty (Mullet), Milford, Ind., second child, first son, May 10, 1975.

Kulp, Scott and Betty Lou (Nice), Telford, Pa., first child, Michael Scott, May 2, 1975. Martin, Arthur and Esther (Beachey), Goshen, Ind., second son, Terry Eugene, May 19, 1975.

Moyer, Philip and Frances Marie (Britton),
Portland, Ore., first child, Zachary Philip,

Apr. 26, 1975. Schrock, Jacob and Esther (Bontrager), Shipshewana, Ind., first child, Kerry Lynn,

Schrock, Neil and Mary (Schlabach), Phoenix, Ariz

third child, first son, Jeffrey Neil, April 19, 1975. Seiling, Ron and Jeanette (Horst), Elora, Ont., second child, Jonathan Ronald, May 6,

Sikora, Joseph and Kathleen (Zehr), Lan-caster, N.Y., second child, first daughter, Cyn-

thia Marie, May 8, 1975.

Simpson, Ronald and Ruth (Lefever), Mor-wood, Pa., second child, first son, James Clifford, May 2, 1975.

marriages

May the blessings of God be upon the homes estab-lished by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bowman - Good. - John David Bowman Manheim, Pa., Erisman cong., and Hazel Marie Good, Blue Ball, Pa., Weaverland cong., by Norman G. Shenk, May 10, 1975.

Cullen — Yoder. — Don Cullen, Lyndhurst,

Cullen — 100er. — Don Cullen, Lyngnurst, Va., Stuarts Draft cong., and Wanda Yoder, Hartville, Ohio, Hartville cong., by Charles Ramsey and Richard F. Ross, May 17, 1975. Finkner — Fehlberg. — Norman Finkner, La Junta, Colo., Presbyterian Church, and Pat Fehlberg, Webster, lowa, Wellman cong., by Ron Kennel, Apr. 26, 1975.

Hartman — Ridgway, — Curtis Hartman, Harrisonburg, Va., Park View cong., and Jacqueline Ridgway, Shickshinny, Pa., Friends Church, by A. Don Augsburger, Apr. 26, 1975.

Hess — Swartz. — Ray L. Hess, Souderton, Pa., Brethren-in-Christ Church, and Cynthia Ann Swartz, Telford, Pa., Souderton cong., by Richard C. Detweiler and John A. Beyers, May

- Gehman. - Kenneth Liddick, Jefferson, Pa., and Sarah Catherine Gehman. Bally, Pa., Bally cong., by James Longacre, May 10, 1975.

Shoemaker — Freeman. — Gerald Shoemaker, Bethel cong., Elora, Ont., and Shirley Freeman, Floradale cong., Floradale, Ont., May 10, 1975.
Troyer — Lewis. — Jerry Troyer and Susan
Lewis, both of Centreville, Mich., Locust Grove cong., by Dean Brubaker, May 18, 1975.

obituaries

May the sustaining grace and comfort of our Lord

Brenneman, Alvin, son of Peter Z. and Mary Orenneman, Aivin, son of Peter L and Mary (Desch) Brenneman, was born in South Easthope, Twp., Jan. 30, 1907; died at St. Mary's Hospital, Kitchener, Ont., May 15, 1975; aged 68 y. On Aug. 24, 1935, he was married to Viola Kipfer, who survives. Also surviving are 3 daughters (Margaret - Mrs. Arthur Woinski, Shirley - Mrs. Daniel Ropp, and Ruth - Mrs. Nelson Yantzi), one son (Donald), 2 brothers (Oscar and Allen), and 2 sisters (Mrs. Violet Roth and Mrs. Salome Zehr). He was a member of Steinman Mennonite Church, where funeral services were held on May 17, in charge of Elmer Schwartzentruber and Vernon Zehr; interment in Steinman Mennonite Cemetery.

Gehman, Henry L., son of Abraham and Brecknock Twp., Pa., Dec. 22, 1883; died at Ephrata Community Hospital, Ephrata, Pa., May 4, 1975; aged 91 y. On Jan. 1, 1907, be was married to Anna M. Gehman, who preceded him in death on Jan. 20, 1975. Surviving are 2 sons (John W. and Allen W.), 4 daughters (Alice — Mrs. Silas Good, Elsie Gehman, Veronica - Mrs. Clair R. Youndt, and Mary Gehman), 23 grandchildren 43 great-grandchildren, and one brother (Abraham L. Gehman). One son and one daughter preceded him in death. He was a member of Gehman Mennonite Church. Funeral services were held at Bowmansville Mennonite Church on May 7, in charge of Luke L. Horst, Carl Martin, and Ben S Zeiset; interment in the adjoining cemetery.

Gingerich, Jacob M., son of David and Lydia (Moyer) Gingerich, was born in Hay Twp., Dec. 1898; died at South Huron Hospital, Exeter, Ont., on May 11, 1975; aged 86 y. He was married to Pearl Kipfer, who preceded him in death on May 9, 1962. Surviving are 4 sons (Cyrll K., Gerald, Victor David, and Cleve-land), one daughter (Gloria Dorothy — Mrs. Wally Dirks), 16 grandchildren, and 6 great-grandchildren. He was a member of Zurich Menno nite Church, where funeral survices were held on May 13, in charge of Clayton Kuepfer; interment in Zurich Mennonite Cemetery

Hartzler, Levi J., was born in Garden City, Mo., Sept. 24, 1888; died of a heart attack at Indianapolis, Ind., Apr. 16, 1975; aged 86 On Jan. 8, 1912, he was married to Minnie M. Hauder, who preceded him in death on Nov. 13, 1943. On Mar. 25, 1951, he was married to Lena Beller Friesen, who died on July 21, 1970. Surviving are 2 sons (Lloyd E. and Dale C.), one daughter (Lois - Mrs. Roger Crosby), 5 grandchildren, 4 great-grandchildren,

and 2 sisters (Mrs. Mary King and Mrs. Anna and 2 sisters (mis. Mary Aing and mis. Annia Eigsti). He was a member of the Goshen Col-lege Mennonite Church. Funeral services were held at Elkhart, Ind., Apr. 19, in charge of John H. Mosemann; interment in Violett Cemetery, Goshen

Hershey, Alice H., daughter of Henry and Mary (Harnish) Hottenstein, was born near East Petersburg, Pa., July 28, 1883; died at the Mennonite Home, Lancaster, Pa., May 5. 1975; aged 91 y. She was married to Clayton E Hershey, who preceded her in death on Feb 15, 1946. Surviving are one daughter (Ruth H Moseman) and one son (John H.). She was a member of East Petersburg Mennonite Church. Funeral services were held at the Mennonite Home on May 8, in charge of Elmer Hertzler and Ralph Ginder; interment in East

Petersburg Cemetery Hertzler, David M., son of Henry and Lafena (Mast) Hertzler, was born in Lancaster Co., Pa., Dec. 8, 1881; died at Ephrata Community Hospital, Ephrata, Pa., May 17, 1975; aged 93 y. On Jan. 12, 1911, he was married to Katie Kurtz, who survives. Also surviving are 4 sons (Alvin, Wilmer, David, and Elmer) and 2 daughters (Irene and Kathryn - Mrs. Mark Smucker). He was preceded in death by one son (Norman). He was a member of the Conestoga Mennonite Church, where funeral services were held on May 21, in charge of Christ Kurtz and Ira Kurtz; interment in

church cemetery. Hochstetler, Ivan, of Samuel and Annie (Hochstetler) Hochstetler, was born in Marshall Co., Ind., Sept. 16, 1894; died of a heart attack at Elkhart General Hospital, Elkhart, Ind., Apr. 23, 1975; aged 80 y. On Jan. 1, 1920, he was married to Katie Ann Hochstetler, who preceded him in death on July 18, 1920. On Nov. 21, 1925, he was married to Pearl Margaret Boyer, who survives. Also surviving are 3 daughters (Elsie — Mrs. Leroy Masterson, Janet - Mrs. Dan Miller, and Anna Mary Hochstetler), one son (Roy O.), 9 grandchildren, one great-grandchild, 2 brothers (Jesse and Raymond), and one sister (Alma - Mrs. Ray Chupp). He was a member of the Olive Mennonite Church, where funeral services were held on Apr. 26, in charge of Jason Martin and Richard Hostetler; interment

Hooley, Vernon J., son of Simon P. and Martha Hooley, was born in Lagrange Co., Ind., Mar. 8, 1894; died at Colorado Springs, Colo., May 8, 1975; aged 81 y. On July 17, 1921, he was married to Viola Ulrich, who survives. Also surviving are one daughter (Charity - Mrs. Gene Yordy), 3 sons (Max, Lee, and John), 3 sisters (Lois - Mrs. Roscoe Cripe, Clara - Mrs. Guy F. Hershberger, and Florence — Mrs. Johnny Kurtz), and 2 brothers (Kenneth and George). He was a member of the Manson Mennonite Church. Funeral services were held at Beth-El Mennonite Church, Colorado Springs, Colo., May 12, in charge of Calvin J. King; Interment in Crystal Valley Cemetery

in South Union Cemetery.

Knechtel, Edward B., son of Solomon and Lydia (Bechtel) Knechtel, was born in Waterloo Co., Ont., July 24, 1903; died at St. Mary's Hospital, Kitchener, Ont., May 15, 1975; aged 71 y. On Sept. 8, 1926, he was married to Susannah Witmer, who survives. Also surviving are one son (Cranson) and one daughter (Martha - Mrs. John Huber). He was a member of Mannheim Mennonite Church. Graveside services were held at the Mannheim Cemetery on May 17. A memorial service was held at the Mannheim Mennonite Church on May 18, in charge of Gordon Bauman and Leslie Witmer.

Musser, Anthony D., son of David G. and Norma J. (Zimmerman) Musser, was born on May 13, 1975; died at the Hershey Medical Center, Hershey, Pa., May 17, 1975; aged 4 d.

Surviving are his parents, a twin brother (Andrew James), maternal grandparents (Mr. and Mrs. Elmer H. Sensenig), paternal grandparents (Mr. and Mrs. Enos G. Musser), maternal great-grandfather (Reuben B. Weaver), and a maternal great-grandmother (Mrs. Mary H. Zimmerman). Graveside services and interment at Bowmansville Mennonite Cemetery.

Short, Alta Ann, daughter of Gideon and Eliza (Beck) Amstutz, was born at Archbold, Ohio, Apr. 9, 1903; died of cancer at the Northcrest Nursing Home, Napoleon, Ohio, May 18, 1975; aged 72 y. On Sept. 15, 1921, she was married to Raymond Short, who survives. Also surviving are 2 sons (Robert and James), 3 daughters (Mary — Mrs. Ned Stipe, Delores — Mrs. Willard Frey, and Emagene — Mrs. James Frey), 18 grandchildren, 3 greatgrandchildren, one brother (Dale Amstutz), and sisters (Edythe - Mrs. Alpheus Lederman, Virgie - Mrs. Walter Stuckey, and Kathryn - Mrs. Dale Frey). She was a member of the Lockport Mennonite Church, where funeral services were held on May 21, in charge of Keith Leinbach and Archie Graber; interment in the Pettisville Cemetery.

Stutzman, David Eugene, son of Levi and Mary Ann (Yoder) Stutzman, was born in Thomas, Okla., Oct. 11, 1928; died at Sheridan, Ore., May 1, 1975; aged 46 y. On Aug. 19, 1951, he was married to Grace Ellen Smith, who survives. Also surviving are 6 sons (Dennis, Gary, Ernest, Lester, Marvin, and Mar-tin), his parents, 6 brothers (Amos, Floyd, Clemens, Leon, Nelson, and Freeman), and 6 sisters (Nora — Mrs. Jacob Brubaker, Susie — Mrs. Dale Swartzendruber, Mary — Mrs. Robert Royal, Dorothy — Mrs. Eldon Stutzman, Thelma — Mrs. Roy Blackstone, and Lorane — Mrs. Victor Smith). He was preceded in death by one sister (Fannie Mae - Mrs. Don Troyer). He was a member of the Sheridan Mennonite Church. Funeral services were held on May 5, in charge of David Hostetler and Max G. Yoder; interment in Sheridan Mennonite Cemetery.

Swartzendruber, Joseph, son of Mr. and Mrs. Solomon Swartzendruber, was born at Inman, Kan., Jan. 29, 1887; died at Goshen, Ind., Apr. 18, 1975; aged 88 y. On Sept. 16, 1909, he was married to Emma Shetler, who pre-ceded him in death on Apr. 15, 1942. Surviving are 5 sons (Walter, Omar, Edward, Paul and are 5 3018 (Watter, Ollist), Edward, Faul and Claude), 2 daughters (Alma — Mrs. James Heap and Bessie — Mrs. Ray Detweiler), 12 grandchildren, and 11 great-grandchildren, 12 was a member of the College Mennonite Church, where funeral services were held on Apr. 21, in charge of J. Robert Detweiler and John H. Mosemann; interment in Pigeon (Mich.) Cemetery.

Photo credits: p. 437 by Don Lloyd; p. 439 by Jan Gleysteen; p. 440 (left) by Steve Penner; p. 440 (right) by Cy Moffit.

calendar

World Missions Institute, Eastern Mennonite College campus, Harrisonburg, Va., June 19-21. Annual sessions of the College College College College Annual Session of Toddel, Alba, July 4-6. Fellowship Retreat for Homemakers, Mennonite Broad-casts, Harrisonburg, Va., July 17-18. July 18-50. South Central Conference, Prov. Okla., July 24-dlegheny Mennonite Conference, Princ, Md., July 24-

Virginia Conference Assembly, July 24-26.

Virginia Conference Assembly, July 24-20.
Indiana-Michigan Mennonitie Conference session a public high school in Washington, Ind., July 24-27.
Assembly 78, Eureka College, Eureka, Ill., Aug. 5-10.
Cross-Cultural Youth Convention. Missouri Valle College, Marshal, Moc., Aug. 10-15.
Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.

442

items and comments

51% Believe Suicide "Morally Wrong"

A recent Gallup Poll reveals that 51 percent of U.S. adults believe it is morally wrong to commit suicide even when the individual "is suffering great pain and has no hope of improvement." In the case of an incurable disease, 53 percent were opposed to suicide. If the circumstance was being a "heavy burden" to the family, 72 percent were opposed to suicide.

However, the poll showed a wide difference in views among age groups, with the majority of adults 18-29 supporting suicide in cases of incurable diseases or when there was pain and no hope of improvement. Adults over age 50 were the most opposed to suicide.

Most Catholic Newspapers Reported Losses in '74

Almost 60 percent of the Roman Catholic diocesan newspapers responding to a survey conducted by the Catholic Press Association (CPA) revealed financial losses for 1974, and research revealed that the average net loss amounted to more than \$28,000.

South Korea Reimposes Ban on

Criticism of Constitution

President Park Chung Hee has reimposed a ban on all criticism of the South Korean constitution. Opposition to the Park government could result in a year's imprisonment and suspension of civil rights for ten years. The ban will affect university students and a considerable part of the Christian minority. Both groups are strongly critical of the president's one-man rule.

Baptist Missionaries in Laos and Angola

Southern Baptist missionaries are reported to be continuing their ministries in Laos and Angola, despite increasing political unrest in those countries.

Three Southern Baptist men remain in Vientiane, Laos, although the country is shifting toward communist control. Other missionaries have been evacuated to

Bangkok, Thailand, according to a Baptist Press report. In Angola, Southern Baptist missionaries report they are safe and "unafraid" in the midst of fighting between the three political factions there. They have, however, faced several narrow escapes.

Rhodesia's Smith Says He Sees No Black Rule in His Lifetime

Rhodesia's Prime Minister Ian Smith has declared that there will be no black majority rule in the breakaway British colony "in my lifetime." The statement, made on British television. brought a retort from Rhodesian nationalist leader Ndabaningi Sithole that an intensification of armed struggle by the country's blacks would be "the only language Mr. Smith will understand.

Rhodesia has some 6 million blacks and, at the most, some 270,000 whites. Since it unilaterally declared its independence from Britain IO years ago, it has been ruled by the minority.

Religion's Share of Dollars Increased in 1974

Religion in the U.S. received 43.1 percent of the total giving in the U.S. in 1974 - reversing a trend in which religion had been receiving a declining share of the philanthropic dollar.

According to the 20th annual edition of Giving USA, religion received a total of \$10.85 billion in 1974, again leading the list of major philanthropic categories Total giving in the U.S. reached a record \$25.15 billion in 1974, an increase of 7.4 percent

Canada Cabinet Weighs "Total" Abolition of Death Penalty

Two days after Roman Catholic priests of the Holy Cross order began demonstrating outside Toronto's Don Jail against capital punishment, the Canadian government granted convicted police killer Rene Vaillancourt, 26, a stay of execution until Oct. 31

Solicitor-General Warren Allmand acknowledged that total abolition of capi-

tal punishment is being considered by the Cabinet. At present, Canada is in the middle of a second five-year moratorium on the death penalty, except for the killing of on-duty policemen or prison guards. However, since 1962, the Cabinet has commuted all death sentences.

Doctor Suggests That Ireland May Require License to Drink

A prediction that Irish people someday will have to obtain licenses to drink was made by a psychiatrist. D. P. A. Meehan of St. Luke's Hospital, Clonmel, County Tipperary, told the South Eastern Health Board that most Irish doctors are getting "heartily sick" of alcoholism and heavy drinking.

They are sick of listening to the complaints of mothers and wives, sick of the nervous state of children whose health is being wrecked, of the road accidents, and of the damage to hospital property by people being brought in in the middle of the night intoxicated," he said. Dr. Meehan suggested the introduction of the strict and rigorous methods of the Scandinavian countries in relation to the consumption of alcohol and forecast the introduction of drinking licenses, which could be withdrawn, in Ireland.

Welcome, Aid Vietnam Refugees

The American Jewish Committee has called upon the American people to welcome and assist in every way possible the South Vietnamese refugees arriving in the United States. "This would be the finest tradition of America, which has always been hospitable to those fleeing to its shores," Elmer L. Winter, the Committee's president, said at a news conference at the organization's 69th annual meeting here.

'We cannot forget," Mr. Winter added, "the hundred of thousands, if not millions, of Jews who arrived in this country penniless, who found here a haven for themselves and their children. They thrived from the hospitality extended to them and they have shown their appreciation by enormous contributions to the growth of the nation."

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To Henry W. Pierce

Dear Mr. Pierce:

I happened to see your column in the May 24 issue of the Pittsburgh Post-Gazette entitled "Of Violence—And Pleasure." Having noted your column from time to time, I read through it and was quite surprised by what I found. I realize that your comments are often exploratory and tentative, but I feel constrained to respond to yours of May 24.

You noted that a neuro-psychologist, James W. Prescott has a theory that people become violent because they have been deprived of sensory pleasures and affection." We have heard something like this before and it seems quite reasonable to believe that babies who are deprived of affection may grow up to be violent. Most of us agree that babies should be touched, fondled, and loved.

So far, so good, but then Prescott gets carried away. What is needed, he says, is more open emphasis on pleasure and affection, including free sex and less modesty. "Available data," he writes, "clearly indicate that the rigid values of monogamy, chastity, and virginity help produce physical violence."

You do not provide any of these "available data," so I am not able to respond to them. But I am greatly surprised by such an assertion, for the data available to me suggest quite the opposite. Indeed, I believe that Professor Presott must div deeper for the source and solution of violence.

My evidence is twofold. On the one hand, if Prescott's theory is valid, one would suppose that soldiers and gangsters would be more puritanical sexually than other people since they are the most violent. But I do not believe that this is necessarily true. In fact, members of these groups are perhaps more likely to indulge in sexual excesses.

On the other hand I would observe there are various individuals and groups who cherish "the rigid values of monogamy, chastity, and virginity," and who also abhor violence. As specific examples I offer members of the

historic peace churches: Friends, Brethren, and Mennonites. For hundreds of years these groups have held to a tradition of love and concern for one another combined with a similar emphasis on monogamous family life and carefulness, occasionally even aloofness, in relationships between the sexes. These "rigid values" have not inclined these people toward violence.

It is my own belief that Professor Prescott is onto something important, but that he is seeking the wrong kind of data. Christians who take their tradition seriously will note that Jesus Christ was a Pioneer in the practice of love without violence. From the evidence we have, much in His experience was exactly opposite to what Professor Prescott holds is necessary for nonviolence. He was without wife or close family relationships, He had no permanent home or sensual pleasures.

Yet He found security in fellowship with God and with a small group of persons committed as He was to loving God and serving mankind. By Prescott's formula, He should have been a gangster.

Some of us believe that the natural human condition demands redemption rather than pampering. We find this redemption through accepting Jesus' death as sacrifice for our own meanness and His life as a model for human relationships.

This approach fails to answer completely the problem raised at the end of your column: what to do if the neighbors do not follow the way of peace. There is no good solution to this, except perhaps that of Jesus. As near as I can tell, He concluded that if one loves God and serves his fellowmen, other matters will take their place as of less concern. You may get killed, but you die peacefully for a worthy cause.

Not a comfortable solution, but preferable to nuclear annihilation of our whole civilization. Don't you agree? — Daniel Hertzler

Gospel Herald

Salvation for the Rich Christian

by F. Bruce Harvey



"The Sorrowing Young Ruler" by George Frederick Watts.

"'One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven.' But when he heard this he became sad, for he was very rich" (Lk. 18:22, 23).

"And there was a man named Zacchaeus; he was a chief tax collector, and rich. ... And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." and Jesus said to him, "Today salvation has come to this house" (Lk. 19:2, 5, 9).

These portions of Luke as well as other verses throughout the Bible tell us about rich persons and how they responded to the Gospel. Who do we think Jesus would identify as the rich of today? I used to assume when reading the Bible that the rich were people like Kennedys and Rockefellers, and that my own home was closer to being poor than rich.

My understanding changed during my 1963-1966 years in Hong Kong in the Mennonite Central Committee's work with refugees from China and with others of the poor. It became self-evident while reading the Gospels in Hong Kong that in the world-at-large we middle-class Americans are in Jesus' category of the rich. In light of the severe inequities in food consumption, use of world resources, and accumulation of possessions, we are the rich. We are in the upper-class of the world economic system. The rich whom Jesus confronted in His day were probably small-time rich compared to most of us.

Since we are in Jesus' category of the rich, I believe we have no choice but to include the spiritual problem of our rich lifestyles as another dimension of what Jesus wants to save us from. This is illustrated in the Zacchaeu account. After Zacchaeus repented by deciding to cut his possessions in half for distribution to the poor and to repay fourfold anyone he had defrauded, Jesus proceeded to say. "Today salvation has come to this house." The rich man's voluntary reduction in wealth in response to Jesus was evidence of his salvation and of the growth of God's kingdom.

Spiritual Problems of Living Above Justice. What are the spiritual problems of living above a just world standard of living, above a standard that all could share if there was justice in distribution? The living of rich lifestyles and the accumulation of personal wealth are great dangers to following Jesus (Luke 18:24, 25). Money and riches very easily become a god which divides one's loyalties (Mathew 6:24). Furthermore, accumulation of comforts and securities tends to make one insensitive to the poor and to God.

Personal wealth is a serious spiritual problem whether we believe it has come into our hands by God's blessing or whether we believe it has come as the fruits of an economic system that makes some rich at the expense of others.

To understand our situation in regard to riches, I think we need to identify some of the assumptions concerning money which we are constantly tempted to accept without holding them up to Jesus for evaluation.

The world in which we live and work tells us: you have the right to live on all that you earn (minus taxes) and to increase your standard of living as your income increases. The goal is to achieve the highest possible standard of living and to maintain your position.

Members of churches seem to generally accept the money values of the world with one variation: Apart from more or less giving God a tithe (10 percent tip), we have the right to live on all that we earn and to increase our standard of living as our income increases. The goal is to achieve the highest possible standard of living provided one does not think one is worshiping money or possessions.

In contrast to such assumptions, it seems to me that the following statements are in keeping with the spirit of Jesus:

- We do not have the right to live like the rich.
- We do not have the right to live above a just world standard of living, no matter what our income is.

 To give only a tithe is a conjour for the righ. (Tithe
- To give only a tithe is a cop-out for the rich. (Tithing is not Jesus' idea.)
- Giving more than a tithe does not justify still living like the rich on what we have kept for ourselves.
- The issue for the rich is not how much is given, but how much is left over after the giving is finished.
 - We have not given sacrificially if we are still rich.

Some Solutions. There are practical solutions by which we the rich can in response to Jesus begin to live on less and to cut down accumulated riches.

1. The Generous Giver would move toward a just world

standard of living by freely giving of his money and goods.

2. The Graduated Tither would set a basic income level on which a 10 percent tithe would be given. For each \$1,000 income above the basic level, he would significantly increase the percentage of giving. (I believe this idea first came to my attention from Ron Sider, a Brethren in Christ professor at Messiah College.)

3. The Intentional Surpluser would set a basic income level on which he would live and which he would tithe. The surplus income above the basic level would be given away. One way to begin acting on this idea is not to raise what one lives on when one's income increases.

4. The Low Income Worker and the Voluntary Service Worker would, in the very nature of their circumstances, be living closer to a just world standard of living. Their giving might be only a tithe of the money they receive.

In listing these five approaches to living on less in response to Jesus, I am not suggesting a frequent, time consuming, decision-making ordeal concerning what to buy and what is luxury. I am not suggesting a new legalism about furniture and appliances. I am not speaking against having some kind of a house for a home. I am not speaking against each individual thing which may to you or to someone else seem like a luxury. To me the primary issue is one's total standard of living, not whether this or that single item is a luxury.

In my experience with Christ, peace of mind comes as one begins to live according to what one understands about the mission and teaching of Christ. Therefore, although it may be impossible to clearly know right and wrong in the details of money decisions, I have found that peace of mind grows toward God and the poor of the world as I learn to live on less.

- Gospel Herald -

Salvation for the Rich Christian F. Bruce Harvey	44
Mennonite High School: Pros and Cons Margie Yoder	44
That They May Be One Levi Miller	44
The Dates of Menno's Birth and Death J. C. Wenger	45
Put the Garbage Out	45

Daniel Hertzler, Editor David E. Hostetler, News Editor
Volume 68 Number 24

The Coupel Herald was established in 1980 as it as accessor to Gospel Witness (1905) and Herald of Truth (1905) have been also been considered by the Coupel of the Coupel

F. Bruce Harvey is a graduate of Goshen Biblical Seminary, class of 1970. He and his wife are currently serving as houseparents for teenage children of missionaries in Bangkok, Thailand.

Sometimes people have said to me that the joy of living is lost when attempting to live on less. To me it seems possible to make and accept a decision like Zacchaeus and to proceed to live joyfully on the remainder with the new dimension of a clearer conscience toward the Lazaruses of the world. If Zacchaeus' former desires and feelings for riches were so strong that for some years he did not always have joy about his decision in response to Jesus, it is still better to start acting on right decisions even without joy than to continue committing sins which have social consequences.

Sometimes people have also responded to my concern by asking: "If we live on less, who will it help?" since they doubted that it would significantly help anyone. I believe it is appropriate to say in response that first of all by living on less we will help ourselves to avoid the likelihood of riches becoming a god in our lives which can separate us both from God and from the poor. Second, whatever we have to give away, can become helpful to others who have basic needs which are unmet although, of course, this is not always a certainty.

For those like Zacchaeus who see that repentance and salvation for the rich involve reduction in riches and living on less, the way may be very difficult. There is the tendency to compare ourselves to our similar-to-us friends rather than to the world neighborhood with its malnourished and starving. Our own selfishness and the influence of the world tempt us to live like the rich on all that we earn. Others of the rich may try to persuade one away from acting on the money and possessions teaching of Jesus by claiming that they already have peace with God without making any changes in their money and possessions habits.

Sin No More. In the face of such difficulties in following Jesus with His money and possessions teaching, we need the help of brothers and sisters in Christ:

- to see the poor of the world as our neighbors,
- to determine our standard of living in light of the poor, and
- to learn contentment with basic needs of life being met without cultivating more and more wants.

I pray that we like Zacchaeus may be able to make clear decisions for Christ, decisions to act in response to Christ in ways which may again allow Him to say: "Today salvation has come to this house.'

In sharing this concern I hope I am not communicating a spirit of personal "judgment." But at the same time, I may be speaking a judgment, if I have spoken truth and if the shoe fits. I hope my intent is like that of Jesus with the woman taken in adultery: not to cast stones, yet encouraging to "go, and sin no more" (Jn. 8:11).

I have spoken as one who has not yet "arrived" and who is willing to give and receive counsel both in regard to testing the spirits (1 John 4:1) and in regard to working on the practical details of following Jesus in the midst of a society which is full of money temptations.

Mennonite High School: **Pros and Cons**

by Margie Yoder

I recently graduated from Eastern Mennonite High School. I attended there from 1970 to 1975, from grades eight through twelve. They were five very enjoyable years and I have learned much. growing in learning, I feel I've especially grown in my Christian life.

I was the one who decided to go to EMHS, not my parents. They said I



could and encouraged me to, but they didn't say I had to. I think it's important for a person to make this decision for herself. Many times those who don't like EMHS are the ones who were compelled to go.

One thing people say about private schools is that they shelter a person too much - especially for those, like me, who attend for more than three years. Right now, I don't think I have been too sheltered. I'm well aware of certain things that go on in public schools . . . but which I don't feel I must be exposed to or experience all manner of negative things in order to grow as a person. Through my EMHS experience I feel I am now better able to deal with the problems and temptations which do come.

A Christian school may tend to increase peer pressure, however. At least I've found it that way. If something seems right for my Christian friends, I rationalize and tell myself it must be all right for me, too. Things tend to be more clear-cut in a public school.

The main thing I've appreciated about EMHS is the Christian atmosphere. The teachers are dedicated Christians and work hard to help us grow as people, along with teaching us the facts.

Christian friends are very important to me. Once a week at EMHS both students and faculty have been sharing together in small groups, over lunch. We would talk together and then close with conversational prayer.

Another advantage of EMHS is its relatively small size. It's easier to learn to know everyone and feel part of the group. Even though it is small, there is a good variety of classes offered.

In short, I'll say that I wouldn't have traded EMHS for anything else.

Margie Yoder is a 1975 graduate of Eastern Mennonite High School, Harrisonburg, Va.

That They May Be One

by Levi Miller

During the past year I have not seen my Mennonite brothers and sisters during the week, and I look forward to Sunday mornings when I join them, especially in the world of music. I enter into the experience, sometimes thinking of the words of praise and often simply experiencing the movement and rhythm of the joyful and somber noise. Sunday school class gets argumentative and the sermon may be pedantic, but in the music we create a world of unity and order.

It strikes me that our music—the nearest our worship usually comes to art—has also been the most universal element of our worship. The tunes come from Beethoven and beer halls; the lyrics from martyr caves and nineteenth-century revivalist campaigns. We sing them in our Menonite meetinghouses while Methodists and Lutherans across the street also sing them. Even our sectarian hymns, if sung with clarity and passion, can transcent their setting so that others can enter, emotionally if not orally.

Our ability to enter this world of the emotion is our ability to experience art (in its broadest sense). We enter it, many times unaware that it is really a different world from our lived reality. But art and life are two different realists: these two realms depend on each other but are not the same. For the unity in the world of the music we sing and in the book we read is different from the disunity we often feel in our lives — how to divide the church budget or who should lead the class. The recognition and discussion of this distance between the world of art and the world in which we live (our lived reality) has shaped much of the art of the twentieth century, whether in music, painting, literature, or drama. We'll call it artistic distance (aesthetic distance) and analyze several examples.

Greatest Aesthetic Distance. Perhaps it is easiest to see it at work in drama. When the heroine is in danger, or someone is starving, we do not rush on the stage and save the actor. Why? Because we know it is not reality in the street; it is make-believe. We may cry with her but we also objectify the experience knowing that the stage is not "lived" reality. We have aesthetic distance. If the incident would have happened in our streets or fields we would have rushed in with Band-Aids, food, petitions, and prayers; at least, I hope we are concerned.

Levi Miller is editor of Builder magazine. During the past year he has been on leave of absence for graduate study. Aesthetic distance has led some to call for objective art or pure art, that is art which does not make ethical, doctrinal, or social claims. The result has sometimes been to consciously take the human element out of art so that one can appreciate the pure artistic experience. This is art for art's sake, lose Ortega y Gasset predicted this impulse already in 1925 (The Dehumanization of Art), and a visit to the modern art section of any museum will reveal the accuracy of his prooblev.

The human subject has disappeared and we are left with line, color, and form, a rather impersonal if pure experience. In modern painting we are forced to have aesthetic distance or, of course, we can reject this as completely as some do.

I'll give one other example. A famous woman lies dving in her bed and with her in the room are her husband, a physician, a journalist, and a painter. The husband is concerned and emotionally involved for obvious reasons. The physician is also involved emotionally, although less than the husband, and tries his best to heal her. The newsperson is there like the doctor, for professional reasons. However, his profession calls for him not to intervene. rather to objectively report to his readers what happened. Finally, the painter sits with his brushes in a purely contemplative attitude. He has minimum feeling involvement and the internal pain of the husband is outside of his perception. He is interested only in externals. lights and shadows, color values. We could say that he has reached maximum aesthetic distance: he has dehumanized art

The example is extreme and heavy-handed but it does give a perception of where many modern artists and critics see themselves. The critical equivalent in our living rooms is for children to watch cop or war movies and delight in the smashing of the villains. It's all make-believe anyway, we say.

Most of us would call "Stop!" here. We might not rush on the stage to save our favorite martyr but art is not an experience completely separate from our "lived" reality. Our view of God's kingdom and reality does not allow for such a split between art and life, art and meaning.

Least Aesthetic Distance. Another view, sometimes called the romantic or realistic view, calls for less aesthetic distance. This view holds that art should reflect life. One looks at art as a mirror or imitator of reality. Because this

448 Gospel Herald



Objective art is for art's sake alone. But if we care about the subject, we cannot be objective, for art is not an experience completely separate from life.

art is imbedded in nature or life it is often easier to understand and recognize. We know the people, the places, and animals of these works so that we are able to identify with the human tragedy of the dying father Goriot in Balzac's novel by that name. As a child at least some of my interest in Christmas Carol Kauffman's Dannie of the Ceder Chiff was that Dannie seemed so familiar.

Historically, this view of art has called for what Wordsworth called "high moral purpose." It has asked the question of meaning and the viewer or reader uses moral discrimination. We hear it today in the cliche "with redeeming social value." One of the most influential voices in twentieth-century criticism, even though not a romantic, has called for art to be "fit, proper, sane, and healthy" I.A. Richards in Practical Criticism).

At its worst distortion, some would have this art to be only pleasant and pretty. This is a strange view for a people of God who also see the world as decaying; there is grace and beauty but there is also sin, the unpleasant, the tragic. Art here is an experience which sometimes teaches, sometimes heals, and sometimes exposes.

With little aesthetic distance there is a further, sometimes complicating, factor for the Mennonite experience, although it could be true of others as well. Material which had been the subject of folk (oral) art is now appearing in literary (written) art. We have always written, only now some of the stories we had earlier told one another during coffee break, in the street, or out behind the barn are appearing in cold print in novels or seen on stage. We have our tales of a Hester Prynne who walks around with a big A on her chest. But these are oral tales. Unless we can establish a certain aesthetic distance when we write and read about them, our expectation will be to see only a laundered world.

A Place to Unite. Is there any meditation for the Christian between these two positions? Perhaps not to everyone's satisfaction, but some principles point the way to living with a tension: art is not life and yet it interpenetrates with life.

First, the idea of pure art, of maximum aesthetic distance, has been discredited. The wholesale slaughter of human beings and the increasing depersonalization of life in the twentieth century have led humanists and existentialists to say that art does not exist for the pleasure of the few. When people are hungry or being hurt, objectivity or sheer pleasure are hardly of the greatest merit.

The Vietnamese drawings and poetry published by the Quaker Don Luce help us feel the pain and horrors of that needless war. Conversely, the Nazi preoccupation with collecting art (for example, General Hermann Goering would spend hours gazing at his beautiful collections) has shown the hollowness of a view that a love of Caravaggio and Bach necessarily make a more humane people.

Second, we do not need some aesthetic distance. The ability to stand apart, so to speak, and to look at ourselves in the world of art can help prevent pride; at least, it gives humility a chance. The "realistic" observer or reader, furthermore, is unfair if he condemns an author or a painter as a warmonger because his subject is war or as promiscuous because his subject is sex.

The artist has created a world and has invited you and me to experience that creation. We enter and taste, listen, smell, see, and touch. Ultimately, we may embrace the world or parts of it or we may find it reprehensible. But it is the world of the book, the movie, or the sculpture and not the creator's life.

I have never confronted the mystery and the awesomeness of death in my "lived" reality. Yet through the works of Tolstoy, Shakespeare, Beckett, and the Scriptures I have felt death aesthetically.

In the Gospel of John, Jesus said, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us' (Jn. 17:21). The great Russian novelist Leo Tolstoy was referring specifically to this verse when he said, "Sometimes people who are together are, if not hostile to one another, at least estranged in mood and feeling, till perchance a story, a performance, a picture, or even a building, but oftenest of all, music unites them all as by an electric flash, and, in place of their former isolation or even emmity, they are all conscious of union and mutual love" (What Is Art?).

I can think of no better use of aesthetic distance in art.

The Dates of Menno's Birth and Death

by J. C. Wenger

The three foundational monographs on Menno Simons were written in Dutch by Karel Vos (1874-1926), 1912; in English by John Horsch (1867-1941), 1916; and in German by Cornelius Krahn (1902-), 1936. All three agree that no exact date for Menno's birth is known, and that the old dates. 1492-1559, are in error.

Modern scholarship has revealed that Menno—if the usual Frisian practice was followed—was ordained on Saturday, March 26, 1524, the day before Easter, by Joannes Heetveld, suffragan (assistant) to Philip of Burgundy, bishop of Utrecht. Menno tells us explicitly in the Opera Omnia of 1681, folio 2b: "This occurred in the year 1524, my age being 28." Vos understood it thus, and was certainly correct. If we assume that Menno was born somewhere between twenty-eight years and one day, and one day short of 29, he was born between March 27, 1495 and March 25, 1496.

The best scholarship also indicates that Menno died on Friday, January 31, 1561, and everyone agrees that he was in his 66th year. If we assume that he was then

somewhere between 65 years and one day, and one day short of 66, he was born between February 1, 1495, and January 30, 1496.

Putting the two sets of possibilities together, Menno was therefore born between March 27, 1495, and January 30, 1496. Any date in that range would have made Menno 28 on his ordination day as a priest and 65 at his death. Irvin B. Horst was therefore correct in indicating on the title page of his Bibliography of Menno Simons: c. 1496-1561 ("c." stands for the Latin circa which means about). Compare the title page of Menno's Complete Writings.

At last we also have a description of Menno's person—in Dutch Anabaptism (p. 184) by Cornelius Krahn.
Menno, when almost 50, was a "thick, fat, and heavy man, with a wry facial expression and a brown beard, who had difficulty walking." It will be recalled that Menno himself sometimes speaks of his poor physical condition in his latter years, and the fact that he was handicapped. (See his Complete Writings, pages 919, 1045, 1051, 1056.)

Put the Garbage Out

by A. Ruth Lehman

In one of his books, Keith Miller describes the struggle between him and his wife over who should put out the garbage at night. Quips and cartoons often have this theme. One cartoon had the general commanding his army all day, but when he went home his wife ordered him to take out the garbage. None of these, regardless of the tone of the humor, suggested the garbage should not be put out! The debate was only over who should do the job. It is general knowledge that garbage must be destroyed.

Garbage, no matter how corrupt and filthy, was one time useful. It could be scraps of food. A delicious meal is eaten, but a small part becomes garbage. Cans and bottles which contained useful things become garbage, unless they are recycled. Paper, which was once a letter or carefully read newspaper, is discarded. It joins the garbage and is put out.

Once put out for pickup, it changes ownership. The garbage company may not value the contribution, but don't try to retrieve it! Occasionally someone does manage to secure a possession that was accidently tossed away, but these cases are so rare that they make the newspaper. Garbage is a by-product of living. This is true in the area of the spirit also. Criticism, slights (real or imagined), evil thoughts, or a bit of information can become garbage. It may have value at the first moment, but it will turn to garbage if not used while fresh. Benefit by it, then put it in the trash.

If we refuse to put the garbage out, the Lord cannot help us in the areas it touches. We can cram it in a corner and try to ignite it, but the odor will remind us where the garbage is hidden. God stands lovingly waiting to disinfect the whole mess but can not purify it until we put it out.

Scripture suggests dealing with anger before the sun sets. This would be a good way to deal with garbage, too. Tell the Lord about the problem. If a physical involvement helps, stretch out your upturned hands. Place your garbage upon them, then hand it to the Lord. Peter said, "Casting all your care upon him; for he careth for you." Now pickup has taken place. It is no longer yours. You may not worry about it or be distressed over it — unless you reclaim your garbage!

450 Gospel Herald

The New Church

Huge stained-glass windows,
Rows of cushioned walnut benches.
Two broken back chairs.
Hand carved podium,
Red plush carpeting.
One rat-chewed rug.
Twenty individual classrooms,
One \$17.000 kitchen.

One room to eat, sleep, and live in.
A fluorescent welcoming sign,
Dozens of dazzling chandeliers.
One dangling light bulb.
One hundred nives of organ.

Six marble offertory plates.

Half-dozen broken eating plates.

All donations to comfort worshiping God.

Comforted for helping "the least of these"

Furnish old houses.

Comforted for building God The new church.

While we busy ourselves
Going from church to work to prayer meeting,
Do we forget our neighbor

Who is trying to find a job?

- Esther Unternahrer

Invisible Man

Everyone
in the limelight
is criticized.
That is why
I prefer
to flit
among the shadows.

— Robert Hale

God walks
through a cluttered
mind and cleans
out hate
and pride,
then He paints
it with a
bright green coat
of love.

- Tom Martin

And so i said . . .

i am going to give something. i am reaching for my purse when i remember. loafers need healed. i fold my hands again.

i am going to say something —
i am going to say it now . . . when
i remember getting hurt,
i stop my mouth.

i am going to read something.
i am going to stretch my mind, when all
i see says Hunger is the third world's
greatest problem.
i close my eyes.

Lord, when saw i You? - Kathy Shenk

Huntington's Disease

I who can no longer speak and she, who being not quite two, has not learned how we two,

we speak, we play, we laugh.
We chuckle at each other.
She describes, relates, interprets
while prancing here before me.
I, uncontrolled in a different sort of way,
I encourage, query, and exclaim.

Just now, my daughter said.
"Look, Maria's talking to Mother."
"Of course," I said, but didn't say it.
— Muriel Stackley

I'll sculpture on the rising sun The portrait of a Mennonite, With a dove overhead. A person of peace, Not war.

A person for human beings Spending much money and energy — Even his life Just for Pax and relief.

The Mennonite is rich in Charity and toleration, Not in money. The Mennonite contributes

To our society. — Thuan

June 17, 1975

Life Exciting, Say Vietnam Workers

The Mennonite Central Committee volunteers who remained behind when the Vietnames government changed hands have made direct contact with MCC headquarters in Akron, Pa., from Saigon, assuring the MCC staff that they are well

A cable arrived at MCC headquarters office or May 24 saying that the four volunteers found life happy and exciting, and would like to be brought up-to-date on communications between MCC and the Provisional Revolutionary Government, which now controls South Vietnam. The cable was signed with the initials of Earl Martin of New Holland, Pa.; Yoshibiro Lehikawa of Sapporo, Japan; Max Ediger of Liberal, Kan., and James Klassen of Lebanon, Kan.

During the lapse of direct contact with volunteers MCC sent \$200,000 worth of condensed milk and canned meat, \$100,000 coming from Church World Service, to Vietnam and requested that Atlee Beechy, MCC Executive Committee member, be

allowed to visit Vietnam. Future directions in MCC's Vietnam program are uncertain.

Klassen's parents, R. A. and Selma Klassen of Lebanon. Kan., also received a cable from Klassen and Ediger informing them that all was fine, their well-being was never endangered, and Klassen continues to teach Bible classes. A seminarian, Klassen had been teaching Bible classes at the Mennonite student center in Saigon.

Two days later, Murray and Linda Hiebert, MCC volunteers who left Vietnam before the government changed hands and are currently in Laos, cabled that on May 24 a reporter brought mail from Saigon to Laos. As a result MCC is expecting mail from the four volunteers in Vietnam to arrive in the United States soon.

The cable also indicated that all four volunteers are now in Saigon, Martin and Ichikawa having traveled there by bus from Quang Ngai.

Art Griffin Joins Mission Board Staff

Arthur Griffin of Norristown, Pa., joined the Mennonite Board of Missions staff May 27 as director of High-Aim.

Begun by Lee Roy Berry in 1968, High-Aim is a scholarship program which allows economically disadvantaged students with good academic



Arthur Griffin

potential to attend cooperating Mennonite high schools. It is administered by the Mennonite Relief and Service Committee through a Board which includes representatives from Mennonite Board of Education and Secondary Education Council.

A 1975 graduate of Goshen (Ind.) College, and a 1969 graduate of Christopher Dock Mennonite High School, Lansdale, Pa., Art comes to his job with awareness of what it means to be a minority student in a Mennonite school. He was the first black student to attend CD four years straight. That was before the High-Aim program was initiated, Art explained. "The same concerns that prompted the

beginning of High-Aim prompted my familly and members of the Mennonite congregation in Norristown to send me to Christopher Dock. They figured I could do better in a better setting.'

Looking back on his time at CD, Art

has mixed feelings about his experience there, particularly the first two years of school when he had to struggle hard to gain respect for his 14-year-old identity. "I remember telling my mother on a couple occasions that I wasn't going back," he said. "In public school I'd been an honor student. Suddenly I was flunking out."

Art's junior and senior years at CD saw a turnabout. "For one thing, I was bigger," Art said, and he laughed, "but more important, I had gained some really good friends as I got to know the kids better. I was involved in things—chorus, journalism, sports—and my grades were back up to where they belonged."

Art assumes High-Aim leadership responsibilities from Lupe Garcia, who served with High-Aim since 1972. Lupe and his wife, Ramona, will spend the summer directing and traveling with the Latino Youth Team

First Principle Was Evangelization

The Inter-Mennonite Reunion, held at Lancaster Mennonite High School, Lancaster, Pa., May 30 and 31, included an emphasis on missions and service as part of the Mennonite tradition. The reunion, called "A Celebration of Mennonite and Amish History, Faith, and Culture 1825–1975," featured more than 100 different types of activities and presentations.

The events were varied: meat canning, missionary stories, talks on mental health, quilting demonstrations, and dramas based on Anabaptists from the past. More happened than any one person could hope to absorb.

Features which demonstrated that the Mennonite faith has broken out of its ethnic German past were musical presentations by a Spanish Mennonite chorus and dramas which included Mennonite

Myron Augsburger, president of Eastern Mennonite College, in a special address at the reunion pointed out that with the recovery of the Anabaptist past, missions and evangelism have not yet received an emphasis equal to that of early days.

Augsburger said the first principle of Anabaptist teaching was evangelism, and evangelism was carried on mainly by lay people. He gave an illustration of a new believer who had led eight persons to Christ within the first week after his own conversion. One Anabaptist leader baptized 10,000 persons during his lifetime.

Living Libraries

"A library must be a living collection. A dead library means a dead institution," explained S. F. Pannabecker, former president of Merry and the dedication service held on May 23 for the new almost as sociated Mennonite Biblical Seminarios associated Mennonite Biblical Seminarios Library, Panhabecker's rectal of the high service with also served as the occasion for the presentation of his just-published Ventures of Fatth, a history of the Mennonite Biblical Seminarios.

Nearly finished, the new \$350,000 extension doubles the capacity of the library. The addition is almost completely underground. LeRoy Troyer of Wakarusa, Ind., architect of the addition, explained that such a design will keep operating cost down by making temperature and humidity easier to control. Should the seminary need to expand again, it can simply build on top of this structure.





Town Hall of De Rijp in Holland (left). Jan Adriaensz Leeghwater as portrayed in an original drawing.

Rough Winter Ahead in Paraguay

A poor harvest caused by drought and dropping crop prices may mean that both the Mennonite and Indian settlements in Paraguay will have a rough winter, reported Lehman Metzler, Mennonite Central Committee worker in the Chaoc.

With the harvest mostly in among the five Indian settlements, yields for 1975 range from 40 to 80 percent less than they did in 1974. The Mennonite colonies have also had poor crop results, and crop prices have dropped about 60 percent from the 1974 prices, according to Metzler. Cattle prices are even worse.

"This year finds both Mennonites and Indians in a different position. Cattle prices are low, credit is limited, and the prolonged five-month drought prevented crops from providing the economic alternative to failing cattle prices which they could have," Metzler said.

In a recent meeting, Mennonite extension workers discussed alternatives for the Indian families who will not be able to find as many jobs with Mennonite cattleraisers as they did two years ago. The group listed community projects which are planned for the Indian settlements for the coming winter and estimated the labor costs in terms of food.

Memory of Jan Adriaensz Leeghwater Honored

During the week of June 20 through 28, the town of De Rijp in Holland will celebrate the 400th anniversary of the birth of their most illustrious citizen, Jan Adriaensz Leeghwater.

Leeghwater, born of Mennonite parents in the picturesque town of De Rijp in the heart of the province of North Holland, became an engineer, architect, and inventor of international renown. Between 1608 and 1635 he was engaged in draining several large inland lakes in North Holland, and in doing so he established the techniques for all later and larger land-reclamation projects. In 1641 he wrote the so-called Haarlemmermeerbook, in which he detailed his plans for draining the huge Haarlem Lake, but machines equal to the task were not yet available till two centuries later. The Haarlemmermeer project was carried out from 1845-1852 according to his (modified) plans.

In 1603 Leeghwater, along with another genius of that time, the Mennonite minister Pieter Pietersz of Zaandam built and demonstrated a forerunner of a submarine used to inspect and repair underwater parts of bridge and lock structures.

Prince Maurits of the Netherlands who was present at the demonstration granted the patent. Little did Leeghwater suspect that his invention would later find mostly military applications.

As an expert on land reclamation, waterways, canalization, lock building, windmill building, he served as adviser to the governments of Holland, Prussia, Sweden, and Denmark. Serving both France and England in that capacity, while the two nations were at war with each other, he was suspected of being a spy, or even a double agent. But his active involvement in the Waterlander congrega-

tion in De Rijp, and his knowledge of Mennonite history and thought make this accusation highly unlikely.

As an architect, he designed and built the beautiful Renaissance-style town hall of De Rijp. In addition he was a cabinetmaker, clockmaker, ship designer, and sometime artist. Leeghwater died in Amsterdam in February 1650.



First Separate EMS Graduation

1975 Eastern Mennonite Seminary graduates (back row, l. to r.): Edward M. Godshall, Carlton D. Stambaugh, Lowell E. Ulrich, Robert W. Miller, Leonard W. Gilchrist, Stephen S. Renalds, John B. Tripple III. Front row: Mark Peachey, Owen E. Burkholder, H. Michael Shenk, Glen Koop, Barbara B. Williams, Earl D. Wenger, Freeman J. Miller.

Commencement exercises for the largest graduating class in Eastern Mennonite Seminary's 26-year history were held on May 23 at Park View Mennonite Church in Harrisonburg. It was the first EMS graduation held separately from the Eastern Mennonite College commencement.

J. C. Wenger, professor of historical heology at Associated Mennonite Biblical Seminaries in Elkhart, Ind., delivered the commencement address, and David Ewert of Eastern Mennonite Seminary spoke at the morning baccalaureate and commissioning service.

War Tax Issue Not Dead

In connection with his presentations of Mennonite history and principles throughout the church, Jan Glevsteen has been involved in a lot of study groups and discussions. He reported that one question which has recently come up with greater frequency and which has provided the reason for additional meetings and prayer sessions is the problem of war taxes.

Congregations or fellowships studying Anabaptist heritage this year are discovering the statements of Grebel, Riedemann, Felbinger, Simons, and others on this subject and are wondering what a Christian's contemporary response to war taxes might be, especially since today's technological armies need vast sums of money more than they need men. Individuals and small groups here and there are actively engaged in studying the issue, but not much help and information is as yet available from the denominational level. Yet in one congregation the statement was made: "How to deal with war taxes is an issue that affects far more of us than the issues of abortion or a study on the role of women."

Farewell to A. Koejemans

The May issue of In Dit Amsterdam. periodical of the Amsterdam, Holland, Mennonite congregations contains an item of special interest - a letter of farewell to A. J. Koejemans, who was once a leading figure in the Dutch Communist Party, and editor of the party newspaper. Koejemans became a close friend of Frits Kuiper, senior minister of the Singel Mennonite Church, with whom he engaged in discussions on Christianity and communism

Over a period of ten years A. J. Koeiemans became more and more interested in the believers' church and on Mar. 23, 1958, he was baptized into the Mennonite Church upon the acceptance of his well-written confession of faith. Koejemans described his conversion in a book From Yes to Amen.

Koeiemans soon became an expert on Anabaptist heritage and his next publication Anabaptist Heresies proved how well he had incorporated the Anabaptist vision into his own life.

For nine years A. J. Koejemans served as editor of In Dit Amsterdam and made it a strong voice of prophetic witness, calling for visible, responsible Christian living.

A. J. and his wife, Fietje, are leaving Amsterdam to retire in Zutfen in the eastern part of Holland

mennoscope



Gladys P. Ropp, Mrs. Ropp's son Philip (right), and son-in-law William S. Berg-

Gladys P. Ropp, of Lyndhurst, Va., her son Philip, and her son-in-law William S. Bergstrom all graduated simultaneously from Eastern Mennonite College this year on May 25.

Martyrs Mirror, an operatic version of the Anabaptist classic will be performed in McGaw Memorial Chapel, College of Wooster, Wooster, Ohio, on Nov. 23 at 3:00 and 7:00 p.m. The composer, Alice Parker, will conduct the opera and the author. John Ruth, will be present.

The annual Christian Businessmen's Retreat, sponsored by the Clayton Kratz Fellowship, will be held at Spruce Lake Retreat from July 11 to July 15. Myron Augsburger, of Harrisonburg, Va., and Donald R. Jacobs, of Landisville, Pa., will be speaking. The retreat is open to all businessmen and businesswomen. For further information, contact Spruce Lake Retreat, Box 157, Canadensis, PA 18325.

Basic Bible Study for Teachers, a two-hour teacher-training kit designed to enable teachers to place some of the key people in the Old Testament in chronological order and state several characteristic facts about them, is now available from Mennonite Board of Congregational Ministries, Box 513, Goshen, IN 46526. The kit also trains the teachers in using a Bible concordance, atlas, commentary, and encyclopedia. It contains one filmstrip, one cassette recording, a leader's manual, a script and projection guide, and a sample participant's instructions and work sheet.

A Music Retreat at Spruce Lake Retreat next month will feature the James Burkholder family of Perkasie, Pa., and Stan and Joan Shifflett of Harrisonburg, Va. Participants should come prepared to worship and praise our Father. The retreat will be held from July 26 through 30. For more information, contact Spruce

Lake Retreat, Box 157, Canadensis, PA

Irvin G. Engle of Cochranville, Pa., and I. Donald Martin, of Harrisburg, Pa., will be speaking at an all-day Bible meeting in Manchester, Pa., on June 22. Those interested should contact Lloyd L. Hollinger, R. 5, York, PA 17402.

David Stoltzfus was ordained and installed as pastor of Zion Mennonite Church, York, Pa., on Sunday, Apr. 27. Nelson L. Martin conducted the service with Boss Goldfus assisting



John and Amy Troyer

A grandfather graduated from Eastern Mennonite College this year. John M. Troyer, of Newport News, Va., began his college studies 26 years ago. This year he finally finished. He majored in psychology, and plans to begin graduate school in social work at University of Southern Mississippi this summer. Troyer's wife, Amy, also took some courses at EMC. "We're certainly not your typical students," said Trover. "How many students receive encouragement from the children?"

Delegates from Brethren, Friends, and Mennonite churches met in Washington, D.C., recently to find ways to work together effectively as a common voice for peace and the reduction of military spending. "Historically, we have come to Washington, D.C., in a self-serving way when wars were brewing to work to guard our conscientious objection position," stated Dale W. Brown, Church of the Brethren leader who gave the seminar's opening address. "It is significant that we come here now when a war has just ended to evaluate ways in which we can coordinate our peace concerns and witness to our faith." The forty delegates were selected from congressional districts having sizable groups of Mennonites, Friends, and Brethren among their constituents. They will coordinate action in their home districts to reduce defense spending.

David Cutrell has begun a two-year term with Mennonite Central Committee in Port-au-Prince, Halti, where he will be on loan to Church World Service as an administrative assistant working in community development and food distribution. David's parents are Ben and Dorothy Cutrell of Scottdale, Pa, and he is a member of the Scottdale Mennonite Church.



David Cutrell

Clair Weaver

Clair Weaver has begun a one-year assignment as a volunteer with the Mennonite Disaster Service reconstruction crew and will begin his term in Alabama, then Xenia, Ohio, following up on last spring's fornado damage. He is the son of George and Marian Weaver of Narvon, Pa., and attended Weaverland Mennonite Church, East Earl, Pa., before beginning his assignment.

Mennonite Central Committee's Executive Committee, hoping to make itself a more effective policy-making body, adopted on May 21 a new process for long-range planning. MCC hopes this new procedure will move the executive body away from merely approving staff projections to determining MCC policy.

Éastern Mennonite College awarded 124 BS degrees, 63 BA degrees, and 17 two-year diplomas at its annual commencement exercises on May 25. A. Grace Wenger, assistant professor of English at Millersville (Pa.) State College, delivered the commencement address. She told the graduating class that "while the world is not waiting in breathless anticipation for your contributions, students from a Christian service-oriented college ... do have something special tooffer."

Harold Stauffer, overseas secretary of Eastern Board of Missions, returned on May 30 from a two-week administrative trip to Guatemala, Honduras, and Belize in Central America.

The Mennonite Nurses' Association, meeting in conjunction with the Men-

nonite Medical Association, Aug. 14-17, at Snow Mountain Ranch, 75 miles northwest of Denver, Colo., will have as its theme: "Death and Dying." The graduating class of '38 will be holding its reunion at the same time

The 30th Annual Civilian Public Service Reunion will be held at Eastern Mennonite College Campus, Harrisonburg, Va., Aug. 2 and 3.

Ray and Eleanor Martens and son Jonathan completed three years of missionary service in Ethiopia on April 29 and arrived in Canada in early June. Ray was medical director of Deder Hospital in Harrar Province. The Martens' address is 165 Roosevelt Place, Winnipeg, MB R2K IM6, Canada.

Families with adopted and/or foster children will meet together for fellowship and discussion at Laurelville Church Center, Mt. Pleasant, Pa. July 19-23. Resource persons for the five-day event include Peter and Rita Webe, J. Lorne and Emily Peachey, Arnold and Rhoda Cressman, Maynard and Jan Brubacher, and Terry and Sandy Burkhalter, Families interested in adopting or caring for foster children are welcome to attend. Witte to Laurelville for more information.



Minnie and J. D. Graber, veteran Mennonite missionaries and church leaders, in 1975 are observing a triple Soft more marked to the Christian ministry in July, and they left for their first missionary term in India in November—all in 1925. Prairie Street Mennonite congregation, Elkhart, Ind., held a service of love and appreciation for Crabers on May 18. Moderated by H. Ernest Bennett, the service was based on Psalm 16, "Thou wilt show me the path of life: in thy presence is fulness of joy" (v. 11).

White Cloud Mennonite Church announces a Bible conference for July 11 and 12. It will run from Friday morning at 10:00 through Saturday evening. Meals and lodging will be provided by the congregation. Contact Ed Jones, R. 3, White Cloud, MI 48349 or phone (6)[6) 689-4865.

Melvin Nussbaum, Grantsville, Md., has accepted a call from Conservative Mennonite Mission Board to serve as administrator of Hudson Memorial Nursing Home at El Dorado, Ark.

Don Penner, of Philadelphia, Mo., was ordained to the Christian ministry on May 25 to serve the Pea Ridge Church of which he is already a member. Officiating was Daniel Kauffman.

Overseas Mission Associates serving with Mennonite Board of Missions in Asuncion, Paraguay, joined with missionaries in the Chaco of Northern Argentina for a weekend retreat May 16-18 with Dorothy and Lawrence Brunk, Santa Rosa, and Connie and Dennis Byler, Bragado. "Good facilities and pleasant weather added to the joy of being together for this stimulating and refreshing time," wrote Albert and Lois Buckwalter. "We appreciated the sharing, and becoming aware again of the importance of practicing the presence of God in every detail of our living, purposefully giving ourselves daily to His Spirit.

Beginning June 16, Mennonite Board of Missions, Elkhart, Ind., closes at 4:30 p.m. instead of 5:00. Offices open at 8:00 a.m., Eastern Standard Time. The change is being instituted after surveying the working hours of other Mennonite Church boards and MBM staff preferences.

Mario Bustos, pastor of Iglesia del Buen Pastor, Goshen, Ind., died Monday, June 2, at Goshen General Hospital. He was 52 years old. Mario was ordained to the ministry in 1957 and moved in 1958 to give leadership to the new Milwaukee, Wis., congregation. In 1972 after 14 years in Milwaukee, the Bustos family moved to Goshen, where Mario became the pastor of the Iglesia del Buen Pastor (Church of the Good Shepherd). During the past three years the congregation acquired a new building in Goshen and moved its worship center there from New Paris. Mario was also instrumental in starting "La Casa," a ministry to Spanish-speaking persons in downtown Goshen.

The 32-bed Conejos County Hospital in La Jara, Colo., anticipates expansion which will double its square footage and add twelve more beds, an intensive care unit, and an enlarged emergency area. Administered by Mennonite Board of Missions through its Health and Welfare Division, the hospital served a large, sparsely populated geographic area including Conejos County and parts of Costillo and Taos (N.M.) counties. Wayne M. Miller, administrator, looking to the church for assistance with personnel needs. "Several of our Mennonite nurses are leaving this month, which leaves us hurting," he said. Nurses interested in receiving applications for Conejos County Hospital or any other health and welfare institution, contact John Lehman. Mennonite Board of Missions, Box 370,

Elkhart, IN 46514.

A recent issue of In Dit Amsterdam ran a short photo feature giving recognition to Jan Gleijsteen, Sr., who became 80 years old on May 22. The paper mentioned that Gleijsteen first entered Singel Mennonite Church at the age of five at the hand of his father, and has seldom missed a Sunday since! Seventy-five years of loval attendance and deep involvement in the life of the congregation marked his life. Jan Gleijsteen is a well-known figure to many American Mennonites, having volunteered his services as a guide through historic Amsterdam and to points of Mennonite interest to literally thousands of overseas visitors since the early 10300

Esther Detweiler returned to Mexico for a fifth term of missionary service under Franconia Conference Mission Commission on May 15. A recommissioning service was held at Rockhill Mennonite Church on May 4.

The Lester Blank family, former missionaries to Mexico, are returning to work in the Trique Indian tribe for six weeks this summer under sponsorship of Franconia Conference Mission Commission. This is the third summer they are spending in Mexico working with the Claude Goods in medical work, literacy, Bible studies, and leadership training.



Zehr, Pastor Stoltzfus, and Kilmer

Pleasant View Mennonite Church, North Lawrence, Ohio, hosted an evangelism workshop Apr. 25-27. Resource persons were Howard J. Zehr, Elkhart, Ind.; Eldon King, minister of evangelism for the Ohio Conference; J. A. Miller, a practicing dentist from Kidron, Ohio; and Wayne Kilmer, a layman from Pleasant View. Howard Zehr began the workshop Friday evening with a message "The What and Why of Evangelism." Saturday morning featured a dialogue between Zehr and King, "Authentic Evangelism, Message and Method." During the day there were three sessions, each offering three separate topics. These were geared

to provide several areas of teaching and to offer something for everyone interested in evangelism. The workshop concluded Sunday morning with a conjoint Sunday school period featuring a panel discussion, followed by a message by Zehr, "Worship for Evangelism."



Marcus Smucker (center), new GBS Overseer Board appointee, is between Herb Schultz (left), Hespeler, Ont., and Nelson Kauffman, Largo, Fla.

The appointment of Marcus G. Smucker. Portland, Ore., to a four-year term on the Overseers Board of Goshen Biblical Seminary, Elkhart, Ind., has been announced by Mennonite Board of Education. Smucker attended his first GBS Board of Overseers meeting May 23 and 24 in Elkhart. At that meeting the Board reflected on their reasons for being, discussed housing needs for students, and approved the budget. Also attending his first meeting was GBS president-elect Marlin Miller. Attending his last meeting was Nelson Kauffman, who was recognized for his many years of service to the seminary

The first annual Junior High School Music Festival was held on May 10 in the new gymnasium/auditorium at Lancaster Mennonite High School. The Festival, sponsored by the Elementary Committee of Lancaster Conference Schools, involved 137 students from ten schools. Participating schools presented musical selections by a representative group from their school: the second portion of the program consisted of six inspiring numbers by the mass chorus. The mass chorus was directed by John J. Miller, music instructor at Locust Grove Mennonite School, Miller and David Sauder, principal of Ephrata Mennonite School, organized the event. Participating schools included Conestoga Christian, Ephrata Mennonite, Greenwood (Del) Mennonite, Kraybill Mennonite, Linville Hill Mennonite, Locust Grove Mennonite, Manheim Christian, New Danville Mennonite, Weavertown Mennonite. West Fallowfield Mennonite. Attendance was approximately

Special meetings: Ella May Miller, speaker on Heart to Heart, will lead a discussion. "The Christian Family," at Independence Mennonite Church, Andover, N.Y., June 18, 7:30 p.m.

New members by baptism: one at Weavers, Harrisonburg, Va.; seven at Trissels, Broadway, Va.; three at Lebanon, Ore.; one by confession of faith at Oak Grove. Smithville. Ohio: one at Trinity, Glendale, Ariz.

Change of address; Everett G. Metzler from Hong Kong to: 1406 South 12th St., Goshen, IN 46526. Roy Kreider from Goshen, Ind., to 3101 Harrisburg Pike, Lancaster, PA 17601.

readers say

Submissions to Readers Say column should comment on printed articles

In the Apr. 22 issue, Boyd Nelson asked of the Mennonite Church, "How can we find the lead-ers we need?" Percy Gerig eliminated over half the potential leaders by answering, ". . a woman must not assume a position of exercising authority over a man." Situational irony?—

Peggy Newcomer, Cairo, Egypt
P.S. Thanks for air-mailing Gospel Herald so promptly and neatly. Other periodicals come six months late and so mangled they're hardly readable!

We are in full agreement with Percy Gerig's "Equality and Authority" (Apr. 22). - Mr. and Mrs. David A. Bontrager, Haven,

It is good for an organization to stand back and objectively evaluate itself ("Anabaptists: Then and Now" by Jim Juhnke, May 13, 1975). Certainly an evaluation such as this can be an incentive to new growth.

However, the article evidenced a disturbing trend perhaps more widespread than we would care to acknowledge. This is the tendency to become enamored with Anabaptism as a unique lifestyle to the extent of neglecting a continual desire to master and be mastered by the Word. Are we more concerned with maintaining a cherished lifestyle than developing a biblical outlook?

isned inextyle than developing a didical outlook.

A conclusion that Fundamentalism (and Fundamentalist schools) represent "the greatest danger to Anabaptist health" illustrates this trend. It is regrettable that we should consider an avowedly biblical sector of evangelical Christianity our greatest enemy. Our major concern should not be whether or not our students should be sent to Fundamentalist schools. The real issue has become, "Are our own Mennonite schools and colleges actively fostering the Anabaptist vision? Greg Bontrager, Elizabethtown, Tenn.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Burkhalter, Sheldon W. and Janis (Sprunger), Blooming Glen, Pa., first child, Emily Kate,

May 25, 1975 Christophel, Joe and Esther (Martin), Bristol, Ind., first child, Susan Renee, May 9, 1975

Eby, Maurice and Evelyn Sue (Burrows),

Eby, Maurice and Evelyn Sue (Burrows), Sault Sainte Marie, Mich., third son, Jeffrey Allen, Dec. 2, 1974. Eshleman, Leon and Dianna (Burkey), Port-land, Ore., Christa Burkey, May 21, 1975. Guengerich, Vernard and Florence (Bru-bacher), Dafter, Mich., Jourth child, first daughter, Lisa Anne, Apr. 30, 1975.

Hartzler, Phil and Linda (Bitner), Minonk, Ill., second daughter, Beth Lin, Mar. 15, 1975.

Hoffman, Devon and Wanda (Kauffman), New Paris, Ind., second child, first daughter. May 23, 1975.

Kauffman, Paul and Mildred (Knouse). Harrisonburg, Va., third son, Phillip Mark, May 27,

Lehman, Elton and Phyllis (Schloneger), Mt. Eaton, Ohio, third child, second daughter, Beverly Ann, May 8, 1975.

Martin, Arthur A. and Esther (Beachy), Goshen, Ind., second son, Terry Eugene, May 19, 1975. Mast, Omer and Lorraine (Detwiler), White

Pigeon, Mich., second son, Craig Lynn, May 25, Montgomery, Bob and Carol (Jantzi), Wause-

on, Ohio, twin daughters, Natasha Jo and Nicole Lee, Apr. 12, 1975. Nussbaum, Harry and Linda (Ulrich), Aibo-nito, P.R., second child, first daughter, Sonia

Noelle, May 19, 1975. Peachey, C. David and Carol Ann (Charles),

Mifflinburg, Pa., first child, Heather Renae, May 2, 1975.

t

Selzer, Kenneth and Susie (Rankin), Tonasket, Wash., first child, Rachel Michelle, May 12, 1975 Shetler, George L. and Sally Ann (Zook), Kalkaska, Mich., second son, John Jacob, May 26 1975

Stecker, Dan and Ellen (Jantzi), Phoenix, Ariz., second and third children, first daughters. Wendy Diane and Heather Elaine, May 21, 1975. Swartley, Donald and Susan (Rausch), Telford, Pa., second son, Joshua Shane, May 24,

1975 Veitch, Robert, Jr., and Grace (Wideman), Elmira, Ont., second daughter, Rebecca Jane,

May 8, 1975. Widrick, John C. and Mary Ellen (Yousey), Croghan, N.Y., third child, first son, Daryn

John, May 6, 1975. Zendt, Glenn and Kathy (Neuenschwander), Staunton, Va., second child, first daughter, Kristina Anne, May 23, 1975.

marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy - Harnish. - Mose Beachy, Dundee, Ohio, Sharon cong., and Ellen Harnish, Oxford, Pa., Lincoln University cong., by Harry M. Brenneman, David Stutzman, and Raymond Harnish, May 17, 1975

Beckler - Gascho. - Randy Beckler and Glenda Gascho, both of Cairo, Neb., Cairo cong., by Willis Roth, May 24, 1975.

Borntrager - Yoder. - Ivan Lee Borntrager, Goshen, Ind., Pine Ridge Cons. cong., and Jane Ann Yoder, Goshen, Ind., Kalona cong., by Carl L. Smeltzer, May 25, 1975

Goshow - Barndt, - Carroll Goshow, Souderton, Pa., Blooming Glen cong., and Mae G Barndt, Souderton, Pa., Brethren in Christ Church, by John Byers and David F. Derstine, Jr., May 24, 1975

Hertzler - Yost. - Gareth Lee Hertzler. Milton, Pa., Beaver Run cong., and Renee V. Yost, New Columbia, Pa., United Methodist Church, by Albert Haffly, Jr., and Ben F. Lapp, Apr. 26, 1975

Knowlan - Livingston. - Frank Knowlan Dublin, Pa., Blooming Glen cong., and Martha Livingston, Lansdale, Pa., Presbyterian Church, May 10 1975

Landis - Watson. - Daryl Eugene Landis. Milton, Pa., Beaver Run cong., and Nancy Sue Watson, Turbotville, Pa., Wesleyan Church, by

Lewis O'Vell and Ben F. Lapp, Apr. 19, 1975.

Martin — Gingrich. — Mervin E. Martin,

Elmira, Ont., and Vera Gingrich, Drayton, Ont., both from Glen Allan cong., by Nelson Martin, May 3, 1975.

Mummau - Hess. - Lee E. Mummau, Mt. oy, Pa., Marietta cong., and Joyce E. Hess. Holtwood, Pa., Rawlinsville cong., by David N. Thomas, May 31, 1975.

Sauder - Nofziger. - Steven Sauder, Archbold, Ohio, Central cong., and Rachel Nofziger, Wauseon, Ohio, Tedrow cong., by Carl Yoder and Charles Gautsche, May 10, 1975.

Shoemaker - Freeman. - Gerald Shoemaker, Elora, Ont., Bethel cong., and Shirley Freeman, Drayton, Ont., Floradale cong., by Gerald Good, May 10, 1975.

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved

Albrecht, Herbert, Sr., son of Joseph and Elizabeth (Ropp) Albrecht, was born in Pigeon, Mich., Feb. 25, 1905; died of a heart attack at Scheurer Hospital, Pigeon, Mich., May 6, 1975; aged 70 y. On Nov. 28, 1929, he was mar-ried to Katie E. Swartzendruber, who survives. Also surviving are 2 daughters (Berniece - Mrs. Clayton Maust and Carol - Mrs. Arnold Miller). 3 sons (Duane, Virgil, and Herbert, Jr.), 18 grandchildren, one great-grandchild. 2 sisters (Mrs. Rachel Gunden and Clara - Mrs. Lewis Garretson), and 3 brothers (Moses, Edwin, and Emanuel). He was a member of the Pigeon River Mennonite Church, where funeral services were held on May 9, in charge of Willard Mayer and Luke Yoder; interment in Pigeon River Church Cemetery

Beiler, Mary E., daughter of David and Arie (Zook) Yoder, was born in Belleville, Pa., July 20, 1907; died of a heart ailment in Meyersdale Hospital, Meyersdale, Pa., aged 67 y. On Dec. 21, 1933, she was married to Jonas Beiler, who survives. Also surviving are one son (David), one daughter (Martha - Mrs. John Byler), and 6 grandchildren. She was a member of the Cherry Glade Mennonite Church. Funeral services were held at the Springs Mennonite Church; interment in the Springs Mennonite Cemetery

Clemmer, Mildred D., daughter of Abram and Sarah (Tyson) Detweiler, was born in Plumstead Twp., Pa., June 19, 1927; died of cancer at Grand View Hospital, Sellersville, Pa., Feb. 11, 1975; aged 47 y. On Mar. 27, 1948, she was married to Curtis Clemmer, who survives. Also surviving are 4 sons (Galen, Vernon, Martin, and Rodney), 2 granddaughters, 4 sisters (Miriam – Mrs. Garwood Myers, Elizabeth – Mrs. Paul Rush, Irna Detweiler, and Dorothy – Mrs. Harry Moyer), and 2 brothers (Alvin and Wilmer). She was a member of the Deep Run Mennonite Church East, where funeral services were held on Feb. 15, in charge of Cleon Nyce; interment in the Deep Run East Cemetery.

Deckert, David, son of Sam and Mary (Walters) Deckert, was born on July 20, 1904; died of coronary arteriosclerosis on May 20, 1975 aged 70 y. On Dec. 15, 1932, he was married to Mabel Bowman, who survives. Also surviving are 5 daughters (Alice, Dorothy Friesen, Carol Roth, Marilyn, and Rosemary Nixon), 2 sons (Norman and Lyle), one grandchild, 8 sisters (Olga Walters, Edna Reimer, Louise Janzen, Mabel Pachal, Gladys Peebles, Violet Janzen, Betty Allan, and Beatrice Hoffman), 3 brothers (Joe D., Sam D., and Wilfred D.) and his stepmother (Martha Edel). He was a member of the Sharon Mennonite Church, where funeral services were held on May 24, in charge of James Mullet; interment in Sharon Cemetery.

Detwiler, Kenneth Lee, son of Ralph and Miriam (Godshall) Detwiler, was born on Nov. 20, 1954; died in a motorcycle accident at

New Milford, Pa., Apr. 25, 1975; aged 20 y. Surviving are his parents, 2 brothers (Blaine and Michael), and 3 sisters (Gay, Joy, and Crystal). He was a member of the Lake View Mennonite Church, where funeral services were held on Apr. 29, in charge of Jonas Mininger; Interment in Lake View Cemetery.

Heisey, Fannie B., daughter of George and Fannie (Billet) Laughman, was born in Bain-bridge, Pa., Dec. 6, 1888; died at Oreville Mennonite Home, Lancaster, Pa., Apr. 22, 1975; aged 86 y. In Sept. 1906 she was married to Phares Heisey, who preceded her in death on Oct. 4, 1941. Surviving are 2 sons (Melvin and Phares, Jr.), 2 daughters (Dorothy and Beatrice), and 3 grandchildren. One son (Melvin) preceded her in death. She was a member of the Bossler Mennonite Church, where funeral services were held on Apr. 25, in charge of Harlen M. Hoover and Elmer G. Hertzler; interment in Risser Mennonite Cemetery

Huber, Elva, daughter of Diller G. and Fannie (Martin) Frankhouser, was born in Lancaster Co., Pa., June 1, 1914; died at Akron, Pa., May 27, 1975; aged 61 y. On June 22, 1935, she was married to Milton G. Huber, who survives. Also surviving are 5 children (J. Milton, R. Dale, Mary Ellen - Mrs. Harold Hadaway. Elva Jean - Mrs. John W. Kreider, and Norene - Mrs. Nevin Lantz), 7 grandchildren, one brother (Daniel M.), and 2 sisters (Lizzie M. and Fannie M. Frankhouser). She was a member of the East Chestnut Street Mennonite Church where funeral services were held on May 30. in charge of James R. Hess and James M. Shank; interment in Mellinger Mennonite Cemetery.

Martin, Glenn A., son of Joseph P. and Mamie (Reiff) Martin, was born at Maugansville, Md., Oct. 22, 1919; died of cancer at Maugansville, Md., May 24, 1975; aged 55 y. On May 1, 1943, he was married to Mary E. Peachey, who survives. Also surviving are one daughter (Carol Morales), 2 sons (G. Joseph and Ronald). one sister (Mrs. George Mark), and 2 brothers (Mervin B. and Dale E.). He was a member of the Salem Ridge Mennonite Church, where funeral services were held on May 26, in charge of Norman Martin and Roger Martin; interment in Salem Ridge Cemetery

Ortiz, Rafaela, died suddenly of a cerebral Ortiz, Raiacia, died suddenly of a cerebral hemorrhage at Albonito, P.R., May 23, 1975; aged 76 y. Surviving are 3 children (Domingo, Aida, and Enrique), 7 grandchildren, and 6 great-grandchildren. He was a member of the Coamo Mennonite Church, where funeral ser-vices were held on May 25, in charge of Hector Vargas, Samuel Rolon, and Armando Hernandez

Picture credits: p. 453 (top) by Jan Gleysteen; pp. 453 (bottom) and 454 (middle) by Jim Bishop; p. 455 (top) by

calendar

World Missions Institute, Eastern Mennonite College campus, Harrisonburg, Va., June 13-21. Annual sessions of the Northwest Conference of the

Mennonite Church, Tofield, Alta., July 4-6. Fellowship Retreat for Homemakers, Mennonite Broad-

casts, Harrisonburg, Va., July 17-19. South Central Conference, Pryor, Okla., July 18-20. Allegheny Mennonite Conference, Pinto, Md., July 24-

Virginia Conference Assembly, July 24-26. Indiana-Michigan Mennonite Conference public high school in Washington, Ind., July 24-27
Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10.
Cross-Cultural Youth Convention, Missouri V.

Missouri Valley College, Marshall, Mo., Aug. 10-15. Iowa-Nebraska Conference, Manson, Iowa, Aug. 19-21.

Assembly 75 -- A Major Happening

Editor's note: How important will Assembly 75 be in the life of the church? No one can say for sure. The Mennonite Church is going through some major transitions in its congregational and denominational life and the Assembly should help us all understand what these are and where we are going. The following material was submitted by Ivan Kauffmann. in preparation for the event.

The worship committee of Assembly 75, concerned that the gathering be more than a series of meetings, is calling for original and creative artwork that carries out the theme of "Citizens of Christ's Kingdom." Paintings, ceramics, weavings, sculptures, banners, photographs, films, music, poetry, and the like are all wel-

Provision is being made for all agegroups to participate in and enjoy the activities. Though business will be conducted throughout the days of the assembly, opportunity for fellowship and worship were built in from the beginning.

A churchwide meeting like Assembly 75, however, is quite expensive, and in the past, we have paid for it with the offerings. This year, however, we would like to pay about 75 percent of the cost of registration fees. We will take the other 25 percent from the offerings, but we hope this leaves us free to collect offerings for other churchwide causes

We plan to charge \$10 per individual or \$15 for a husband and wife. High school and college students should pay \$5. Those staying only one day should pay half of the price. People from Illinois should register through their home congregations.

No one should stay away because they feel they can't afford the registration fee. We have set up a scholarship fund to help those attend who don't have enough money. Anyone may contribute to this scholarship fund. People who would like a scholarship should first apply through their pastor, congregation, or church council. We encourage the congregation to pay at least part of their costs. Some of the scholarship fund is also available for

transportation costs. Applications should be sent to MC General Board (A-75 Scholarship), 528 E. Madison St., Lombard,

We will mail registration forms to each congregation this month. We would appreciate it if people will register as soon as possible. After July 25, everyone should register at Eureka.

We will house guests in homes, the college dormitory, campsites, and motels. Lodging in homes is free, but those staying in dormitories will be charged \$6 a night for a double room (children may sleep in sleeping bags in their parents room at no extra cost). See the box for information on motels within driving range of Assembly 75. Campsites are also available (see the box).

Meals will be served in the college dining hall. Those who want less than a full meal can buy snacks at the snack bar.

If you will be flying, come to Greater Peoria Airport on Ozark Airlines, Ozark has direct lines to Chicago, St. Louis, Washington, D.C., Denver. You should, however, call the Transportation Committee beforehand at 467-3423. Eureka

Assembly 75 and Kingdom-Interest Groups

Assembly 75 will provide the opportunity for persons to become involved in interests and concerns which are representative of Mennonite church life. Each day there will be a period of time designated for Kingdom-Interest Groups. Each person present at the Assembly will have the opportunity to select the group of his or her particular liking.

Purposes of the interest groups are: To provide time and opportunity for

giving information, hearing concerns, and discussing issues on a wide variety of subjects with the largest number of

people possible. - To provide time and opportunity for small-group interaction.

- To be used as opportunities to minister to the needs of members and congregations of the Mennonite Church. They are to be used as occasion for promotional nurnoses

Kingdom-Interest Groups being planned ore:

Congregational Life

- 1. New Concepts for Worship and Structure
- 2. The Arts: Responsive, Responsible Celebration
- 3. Music
- 4. Responsible Congregational Leadership

- 5. WMSC (Officers' Workshops --Thursday only)
- 6. Anabaptist Curriculum Project
- 7. Adult Christian Education
- 8. Reconcilers and Peacemakers
- 9. Family Life Education

Understanding the Bible

- 10. Biblical Interpretation
- 11. Kingdom Parables and Teachings
- 12. The Holy Spirit in the Church 13. A Biblical Theology for the Men-
- nonite Church 14. Eschatology in the Mennonite
- Church 15. What the Bible Savs About Death and Dving

Faithful Discipleship in 1975

- 16. The Christian's Use of Money
- 17. Poverty and Affluence Study
- 18. Kingdom Citizens in the 1600s
- 19. Kingdom Citizens Today
- 20. Mennonite Church Priorities
- 21. Discussion on General Assembly
- Issues
- 22. Youth Concerns

Brothers and Sisters in Christ

- 23. Discovering and Using the Church's
- 24. Cross-Cultural Happening

- 25. Church and School Working To-
- 26. The Church and Young Adults
- 27. Aging and Elderly: Kingdom Resources
- 28. How to Discover Self-Identity

Kingdom Growth

- 29. Defining, Communicating, and
 - Applying the Gospel 30. Communications Media
 - 31. Extending the Kingdom in North America
- 32. Church Growth in Minority Congregations
- 33. Our Self-Destructive Lifestyle and Mission
- 34. Getting Head and Heart Together in the Classroom
- 35. Educating for Mission
- 36. The Challenge of Overseas Mis-
- Each day a person can choose which

one of the 36 groups to attend. It can be the same one each day, or a different one, depending upon personal preference. Meeting time: 4:00 to 5:00 p.m., Wednesday through Saturday. Further information (input persons, facilitators, meeting place, subject for each day, etc.) will be printed in a brochure included in the Assembly 75 packet and given to participants.

College, Eureka, Ill. Likewise, if you come by bus or train and want transportation from the terminals, call the Transportation Committee.

Before July 26, all Assembly 75 mail should be sent to Assembly 75, 528 E. Madison St., Lombard, IL 60148. After July 26, send it to Assembly 75, Box 1975, Eureka, IL 61530. The Assembly 75 telephones, between Aug. 4 and 10 are: Information (309) 467-3511, Lodging (309) 467-3764. Transportation (309) 467-3423, and Headouatters (309) 467-3423.

The Children's Activities Committee is planning educational and recreational activities for children up through grade eight. All children must register and pay the registration fee when they arrive. The fee, for those in grades five through eight is \$10. This will cover all activities except meals and a few special activities. The committee has planned activities for each morning and afternoon, Wednesday through Sunday. Children should accompany their parents to the general meeting in the evenings. Nursery services will be provided for children under five.

We encourage young people to attend the business meetings of the General Assembly each morning and participate in the discussions and deliberations. We will provide recreational equipment for people not at the Assembly meeting.

For the afternoon, we have planned such activities for the youth group as bike hikes, swimming in the indoor pool at Eureka College, roller skating, music, and films. We also encourage young people to participate in the afternoon in one of the Kingdom-Interest Groups.

For the Women's Missionary and Service Commission (WMSC). Friday, Aug. 8, will be the important day. WMSC. WMSC will hold a prayer breakfast for the women at 7:00. During the morning business session of the Ceneral Assembly, it will conduct its business while the others in the Assembly look on. It will hold an election and announce new projects. The delegates elected at this election will serve as honorary delegates to the Assembly for the remainder of the Assembly services.

Women will also participate in Assembly 75 in many other ways. Over 20 women have been chosen to serve as delegates to the Ceneral Assembly business sessions which begin on Wednesday morning and continue through Saturday morning. Eleven of the district conferences have included women in the number of delegates which they are sending to General Assembly.

Assembly is planned for the entire family. Advance registration and lodging reservations can be made by writing to Assembly 75, 528 East Madison St., Lombard, IL 60148.— Ivan Kauffmann.

Assembly 75 Local Arrangements

Lodging: Guests will be housed in homes, the college dormitory, campstes, and motels. Lodging in homes is free, but those staying in dormitories will be charged 86 per night for a double room (children may sleep in sleeping bags in their parents' room at no extra cost).

Meals: Meals will be served in the dining hall of the college. Those wanting less than a full meal can purchase snacks at a snack bar.

Travel: People traveling by plane should come to the Greater Peoria Airport, Peoria, Ill., on Ozark Airlines. (Ozark has direct lines to Chicago, St. Louis, Washington, D.C., Derver, Colo.) People flying in, however, should call the Transporation Committee, 467-3423, Eureka College, Eureka, Ill. If you come by car use Interstate 74 or U.S. 24. If you need transporation from the bus or train terminals in Peoria, call 467-3423 at Eureka College, Eureka, 101.

Tours: A Tours Committee will arrange tours of the local area for those who are interested. The schedule will be available at registration. Brochures and information regarding sights and local interests will be supplied.

Mailing Address: Before July 26, Assembly 75 mail should be sent to: Assembly 75, 528 East Madison St. Lombard, IL 60148. After July 26 it should be sent to: Assembly 75, Box 1975, Eureka IL 61530.

Assembly 75 telephone — Aug. 4-10,

Information (309) 467-3531 Lodging (309) 467-3423 Transportation (309) 467-3423 Headquarters (309) 467-4223

Assembly 75 Campsites

Woodford County 4-H Park: south edge of Eureka, 1/2 mile east off Route 117, approximately 24 sites, electricity, limited water and toilet facilities, nearest campsite to Assembly 75, fee \$2.00/night.

Hickory Hill, El Paso, Ill: 10 miles

Hickory Hill, El Paso, III: 10 miles east of Eureka on Route 24, then 1/4 mile south; 122 sites, electricity, toilets, hot showers. Phone (309) 744-2211.
Hidden Hills, Carlock, III. Off 1-74 at Carlock exit, 4 1/2 miles north on Church Street: 100 sites. 84 with electrons of the control of

tricity, toilets, shower, phone.
Timberline, Goodfield, Ill: Off I-74
at Goodfield exit, 1 mile north on Route

117; 650 sites, electricity, toilets, hot showers, laundry. Phone: (309) 965-

Lakeview, Roanoke, Ill: 5 miles east of Eureka on Route 24, 4 miles north on Roanoke Road, 2 miles east on Front Street; 50 sites, electricity, toilets, showers, Phone (309) 923-7084.

Send reservations for the 4-H Park to Assembly 75 Campsites Committee, c/o James Schertz, R. 1, Lowpoint, IL 61545.

All other reservations should be sent directly to the specific campsites.

Motels in the Area

Bloomington Howard Io

Howard Johnson's Motor Lodge R. 66, South Phone: (309) 829-1211

Ramada Inn (7) Rt. 9 & 55 phone: (309) 829-7602

Holiday Inn of Bloomington U.S. 66 & Rt. 9 Phone: (309) 829-7602

Morton

Towne House-North (Best Western) 1901 N. Morton Avenue Phone: (309) 265-5341

Towne House-South (Best Western) 746 W. Jefferson Street Phone: (309) 264-2811

Peoria

Towne House Motel (Friendship Inn) 1519 N. Knoxville Phone: (309) 688-8646

Ramada Inn-Glendale 415 St. Mark Court Phone: (309) 673-6461

Peoria Hilton 501 Main Street Phone: (309) 674-2121

Imperial "400" 202 N.E. Washington Phone: (309) 676-8961

East Peoria Holiday Inn

401 N. Main Street Phone: (309) 699-7231

All motels reservations must be made directly with the motel.

A Searching Assembly

Scripture identifies Christians as pilgrims and strangers. Jesus enjoined His followers to "seek" if they expect to "find." Believers are asked to walk by faith.

Will Assembly 75 fit into those understandings? Can delegates, congregational representatives, and all in attendance be participants in a search? One significant characteristic of followers of Jesus is their openness to truth and their desire to probe for meaningful current answers.

Boards, committees, workshop leaders, and speakers are not expected to communicate final answers to the Assembly. They will be called upon to share facts, insights, experiences, and visions they believe are significant to the persons present and the church at large. These points of information should stimulate the search of all participants in Assembly 75.

The "Summary Statements" being considered at Assembly 75 on "Abortion," "Women's Role in the Church," and "Amnesty" are not the final word on these subjects. They can be seen as summary statements in light of the current, yet diverse thinking within the denomination. The "Study Reports" on "Biblical Interpretation" and

"The Holy Spirit in the Church" are not intended to be an official position as a denomination but to surface significant aspects of the questions for further process by all of

The Board reports are sincere attempts to inform of past performance and future projections. It is expected that delegates will search and analyze carefully in order to correct the failures of the past and do all possible for the future.

The speakers have been asked to share out of their understanding and experience to enable their hearers to continue their search for the will of God.

Yes, Assembly 75 is a time to fellowship, share, and celebrate as a Christian community. But it is also very much intended to be a searching experience as we gather from across North America as members of individual Menonite congregations and conferences to ascertain more clearly the answer to relevant questions. May nothing be done to hinder that process and may we be able to hear each other and together look for clearer understanding of God's will for us. — Newton L. Gingrich, moderator for General Assembly.

Pursuit by Suit

Sometimes the news amuses; more often it distresses. Occasionally one is not sure whether to laugh or cry.

Not long ago the Associated Press reported that William Buckley won a \$7,501 libel suit against Franklin H. Littell. Littell had described Buckley as the "outstanding representative of the function of fellow traveler with respect to fassism in the United States." Although \$7,501 will neither make Buckley rich nor Littell poor, the suit will remind Littell to be more careful. It seems likely to accomplish little else.

A Mennonite doctor, it is reported, was hit by a malpractice suit and decided to abandon his profession. Those who brought suit may or may not have had a proper case, but at least the community lost a doctor.

Survivors of the flood in Rapid City, South Dakota, reently brought suit against the U.S. government, contending that a government agency had been "seeding" clouds to bring rain and that this was the cause of the flood which brought death to their relatives. The Rapid City flood was indeed a major disaster and one can have nothing but sympathy for those who lost family and property. If it really was the fault of the government, there seems logic in making the government pay. Yet no amount of payment will compensate for the loss of family.

It is an old Anabaptist principle that it is better to suffer wrong than to exact recompense from an offender— even when justified. According to Anabaptists Four Centuries Later, present-day Mennonites and Brethren in Christ are about equally divided on whether or not to follow this Anabaptist principle (o. 337).

Harry Reasoner remarked last winter that people in the U.S. run to lawyers more than almost any other people. It is doubtful whether they are as a result happier or in general more prosperous. Jesus and the Anabaptists had a better idea—accept the wrong or try to deal directly with the adversary. In war, one side may "win" but all lose. In a lawsuit more may happen than was intended.—Daniel Hertzler

June 24, 1975

Who Does the Dirty Work in the Kingdom?

by Lareta Halteman Finger

Now that I have a theologian husband and am raising two children whom I hope will be future pillars of the church, I am prone to some irreverent thoughts. This happens when I meet or hear someone known as "a marvelous pastor" or "a terrific speaker" or one who has spent his whole lifetime "serving the Lord." I ponder: he was once a tiny child and I wonder who tied his shoes every day and kept him from running into the street or drinking bleach. Who patched his trousers and stayed up all night with him when he was sick? Now that he is grown, who washes his socks and cooks his meals?

The same thing happens in a slightly different way when I meet an elderly woman who has raised a number of children who are now spiritual leaders in the church. Just think of all those diapers, all that sewing and cleaning and cooking and laundering and canning necessary to get those children where they are now.

In more specifically church-related activities my thoughts wander to the women who prepare the fellowship suppers while the men put on the programs. To the women who make quilts in the sewing circle and teach the Sunday school while the men plan the future in building committees, teach the adult class, or serve on the board of trustees.

(Quite inappropriate, those fleeting thoughts. I should be concentrating on listening to the message of the gospel proclaimed by those male leaders.)

Division of Labor. For how can it be otherwise? Men and women must have different roles for an efficient division of labor. It has been so ever since Adam and Eve were cast out of the Garden of Eden. In addition to earn-



ing a living, men are expected to assume leadership roles in the church, the community, and the home. Therefore, someone else has to do the maintenance work, the tasks that must be redone thousands of times. Someone must prepare meals three times a day, keep fresh laundry in the drawers, clean the house. It seems logical to most people that women should assume these tasks, since they are freed from men's responsibilities.

The only unsettling thing about this neat system of traditional roles for men and women is that Jesus did not go along with it.

Why not?

It seems that Jesus had a clear awareness of something the rest of us only tacitly acknowledge—that men's work is viewed as more significant than women's. Lest anyone protest, anthropologists have discovered this to be universally true: "In every society, males attain the high-status (nonmaternal) roles and positions and perform the high-status tasks, whatever those tasks are." (Steven Goldberg, The Inevitability of Patriarchy, New York: William Morrow and Co., 1973, p. 45.)

Several passages from the Gospels show how Jesus refused to follow the traditional ways of looking at men and women. Worldy attitudes about leadership and submission, importance and insignificance, power and powerlessness, had no place in the kingdom of heaven. Jesus turned things upside down.

Witness the drama in Luke 10:38-42:

"While they were on their way Jesus came to a village where a woman named Martha made him welcome in her home. She had a sister, Mary, who seated herself at the Lord's feet and stayed there listening to his words. Now



Martha was distracted by her many tasks, so she came to him and said, 'Lord, do you not care that my sister has left me to get on with the work by myself? Tell her to come and lend a hand.' But the Lord answered, 'Martha, Martha, you are fretting and fussing about so many things; but one thing is necessary. The part that Mary has chosen is best; and it shall not be taken away from her' (NFR)."

It is quite obvious that Martha was doing the right thing according to traditions of the day. She was doing the right thing according to our own twentieth-century culture. A rabbi of ancient Israel would have expected the women of the house to cook the food and serve the meal. A presental value of the pastor, especially a hungry one, would be disappointed and not a little critical if he was invited to a home over the dinner hour and found the wife eager to discuss theology but neglecting to prepare him a meal.

What throws this story into even sharper focus is the Jewish custom of allowing only men to study the Torah, or law of God. Rabbis had sayings like, "Let the words of the law be burned rather than committed to women." Or, "He who instructs his daughter in the law instructs her in folly."

Another rabbi in Jesus' place would have asked Mary to leave the room before he began teaching. Mary must have been quite a "feminist" in her day to defy such powerful tradition. But it paid off, for Jesus affirmed her in her

choice. It was better for her to listen to Him than to serve dinner. He was teaching a radically different way of life where women were just as important as men, and she needed to hear it.

A Harbinger of the Future. This incident, when it happened, must not have been very dramatic—nothing like a healing or a miraculous feeding. But later, when the church was born and the Holy Spirit fell on women as well as men and the former exercised as many spiritual gifts, the disciples must have remembered it as a harbinger of the future.

I do not feel we can deduce from this story that women no longer have to do housework or serve men. We need a deeper understanding of Jesus' message than that. Instead, the whole idea of service is given new meaning and importance. Worldly patterns of power and subservience, rigid roles of who does the ministering and who is ministered unto had no part in the kingdom Jesus came to proclaim. Instead, importance is given to what the world views as menial and lowly. Things or people of high status are knocked off their pedestlas. "If anyone gives so much as a cup of cold water to one of these little ones . . that man will assuredly not go unrewarded" (Mt. 10:42)* "Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto. but to minister! (Mt. 20:27, 28).

Jesus did not want either Martha or Mary to serve the men food just because the culture dictated they do so. That was no special witness to the world. It was time for women to learn new roles in the kingdom, even if it meant leaving the kitchen. It was time for men to learn how to be servants, even if it meant going into the kitchen. (If all

Gospel Herald

Who Does the Dirty Work in the Kingdom?	46
Lareta Halteman Finger	
Is a Peoplehood Process Possible?	46
Harold E. Bauman	

466

The Seminary in a Believers' Church

Marlin Miller

Daniel Hertzler, Editor
Volume 68

David E. Hostetler, News Editor
Number 25

The Coppel Herald was entitlehed in 1908 as auccessor to Gospel Witness (1905) and Herald of Truth (1964). The Gospel Herald is a religious perciolar plated weekly by the Mensonite Publishing House, 616 Walnut Avenue, Scottide, F.a. except that or second Truth in 1916, 1916. House, 616 Walnut Avenue, Scottide, F.a. except the first or second Truth in 1916, 1916. House, 616 Walnut Avenue, Scottide, F.a. except Henri Coppel Herald Cop

462

Gospel Herald

the women at Martha's house would have listened to Iesus, who do you suppose would have prepared the meal?)

Lest His male disciples still failed to get the point lesus performed on the eve of His death what may have been at that time the ultimate menial task, the real dirty work. He washed their feet!

Jesus' act was loaded with significance. Feet were regarded as the least worthy part of the body; washing them was the lowest kind of work. Free men were not used to this sort of dirty work, and certainly no one expected it of a messiah. Jesus' act of doing "servant's work" or "women's work" must have been viewed as radical indeed

The second thing to note is that Jesus told these male disciples to do the same thing He had done, "If I then, your Lord and Master, have washed your feet, you also ought to wash one another's feet." If I, as King in this new kingdom of mine, feel it is important to serve others in the most menial, low-status tasks, you ought to do the same. This command of Jesus would not have meant much had He said it to women. They were doing much of the dirty work already. But He said it to men in a most shocking role reversal.

Jesus was making it as clear as He could that greatness in the kingdom of heaven came by serving others. And not just nice kinds of service that bring ego-satisfaction like preaching a sermon or sitting on a powerful committee. The kinds no one thinks of as being very spiritual like making peanut-butter sandwiches for children, washing the dishes, vacuuming the floor for other members of the household, or changing dirty diapers for a baby.

We Mennonites have made much of the towel and basin. We see Iesus as a Servant and have greatly emphasized service through VS, MCC, and other organizations. I have to wonder, though, if the nitty-gritty, unseen, low-status work is equally shared among men and women. Too often, especially in religious activities, the women are cast in the role of Martha, unnoticed and unappreciated. Men perform tasks of high visibility and get most of the credit.

The women's liberation movement in the secular world has made much of women's enslavement to housework. Nowadays some couples draw up contracts on equal sharing of housework as part of their marriage vows. The idea is that everybody hates menial tasks that have to be redone so many times. Therefore they ought to be shared equally. But this attitude is not really Christian either.

Iesus has added a whole new dimension to "dirty work." He has made it a thing all Christians are to joyfully. voluntarily choose to do because they love each other. This has nothing to do with roles assigned by society. Jesus has little interest in what is "women's work" or "men's work "

Taking Turns in the Nursery. If a man wants to be

important in Iesus' kingdom, he may need to consider helping with housework so his wife can do something more creative. It may mean taking his turn in the nursery on Sunday mornings or helping with church suppers. God might ask him to work half time so that he can be at home while his wife earns the other half of the salary. Or he might continue working full time - and do it for a different reason.

For a woman, greatness in Jesus' kingdom may imply a change of attitude regarding the lower-status work she already does. Housework need not be drudgery if one is doing it to serve others. On the other hand, she is encouraged to leave the kitchen and sit in Jesus' presence to learn about new roles matching her unique gifts, roles which before may have been thought of as only masculine.

In any case, "Do not let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good" (Rom. 12:2. Phillips). Do not let society dictate what roles you should play, but let God help you choose your own special role. Iesus calls us neither to follow traditional patterns unthinkingly, nor to embrace new anti-traditional patterns unthinkingly. He calls us to reshape all our thinking and acting in conformity with the Son of Man who came "not to be ministered unto, but to minister."

Psalm 23

by Esther Benner

The Lord is my Counselor: I shall be made whole.

He teaches me to rest in His caring presence; He leads me to calm assurance.

He restores my confidence: He leads me in paths of experience that will create me anew.

Yea, though I walk through the dark valley of depression. I will fear no self-destructive thoughts. for You will lift me up. Your acceptance of me as a worthy being and Your constancy, they comfort me.

You fill my mind with hope when I come in despair; You cover me with love: Iov comes rushing in!

Surely You will never desert me. And I will be welcome in Your presence anytime.

^{*}o The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961, 1970.

Is a Peoplehood Process Possible?

by Harold E. Bauman



Harold Bauman: "Can we join in affirming truths we hold together, affirm each other as brothers and sisters in Christ, and commit ourselves to study the Scriptures, pray, and enter into mutual address on the questions where we do not see alike?"

Editor's Note: The Mennonite General Assembly is scheduled to meet at Eureka, Ill., Aug. 5-10. An important part of the meeting will be reports from the five program boards of the church. Each of the five has been invited to provide a pre-Assembly article for the Gospel Herald. This is the first in the series.

Assembly 75 seeks to involve you! It does so in the affirmation that a peoplehood process is possible. Whether it is possible for us now will be tested over the next four to six years. You will help to determine the outcome.

The Issue. The issue stated briefly is: Can congregations scattered across North America express together common meanings of faith and discipleship in being the people of God? A number of considerations are involved in such a question.

464

Can the understandings of faith of congregations of diverse backgrounds be brought together in a process which has integrity and which reflects areas of consensus and difference? How?

Further, if such a statement is achieved which represents simply the present thinking of congregations, can it be useful to individuals and congregations as they seek to be faithful in their situation? Can such a statement give guidance without people making it an official statement of position? Can such a statement be helpful in the process of seeking faithfulness and not give congregations the impression the process on the given question is now finished? Whether affirmative answers are possible will depend in part on you and your congregation.

The Former Process. During the decades of the fifties and sixties, issues of faith and discipleship were spoken to in Mennonite General Conference. The process often involved the appointment of a committee of persons specially trained in the area concerned. The committee developed a full statement of position of faith and discipleship on the issue under study. The statement was discussed by the delegates to Mennonite General Conference, perhaps revised at places, and then usually adopted.

Congregations were not involved in this process and the question of who was speaking for whom was raised frequently. The statements often were useful in teaching and in a witness to interested persons. However, statements of position which take on the character of the final word seem difficult to revise as understandings grow and the context for discipleship changes.

The New Process. The new process affirms that congregations not only can but must become involved in order to be faithful to biblical understandings of the people of God. Convictions emerge not only out of the teaching by chosen persons but also out of the involvement of believers in the search for faith and discipleship. Mutual address is

Gospel Herald

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needed not only between individuals but also between

The process involves the preparation of study materials for a given issue by a task force. These materials are presented to the Assembly to test their adequacy for study by congregations during the following two years. All congregations are invited to include the study issue in their agendas. The findings of the congregations - emerging understandings and questions needing further study — are reported to the task force which prepares a statement for the next Assembly. The statement is not a full position of ideal understandings but a description of where congregations are, some emerging guiding understandings, some questions which need further study to reach consensus, and some suggestions for further work on the question. Such a statement can be helpful to individuals and congregations as they test their own previous study and findings and continue the search for faithfulness

Some Implications. For such a peoplehood process to have integrity, the study materials must be well prepared and provide for an unbiased examination of the Scriptures and the considerations involved.

Second, as many congregations as possible need to become involved, with adequate participation by each congregation in the study.

Third, the reporting from the congregation must be done in a way that adequately represents the findings of the congregation and not just the views of the respondent or the views the respondent assumes the members hold.

Finally, the nature of the resulting statement must be understood. It is not a full-orbed position statement of faith and discipleship. The statement describes as faithfully as possible where the congregations are and the understandings which can be affirmed. There may be one or more basic considerations about the issue which are not spoken to in the guiding understandings because there is no consensus on them.

Where a basic polarity exists, the reality of peoplehood will be genuinely tested. The proponents of each view tend to feel that the opposite view is less than faithful to the Scriptures, that their own view is biblical, and that it should be expressed in the guiding understandings. Can we join in affirming truths we hold together, affirm each other as brothers and sisters in Christ, and commit ourselves to study the Scriptures, pray, and enter into mutual address on the questions where we do not see alike?

Peoplehood Process in Assembly 75. The Mennonite Board of Congregational Ministries (MBCM) was asked by the General Board to take responsibility for such a study process beginning with Assembly 73 on the questions of "Women in the Church" and "Amnesty." Awareness of the study process and its importance was less than desired among our congregations. Hence, the percentage of congregations participating in the study and reporting process was less than desired. However, the responses reflect

a wide spectrum of thought. The guiding understandings in the statements coming to Assembly 75 do not speak to all the areas that each of us would want in a full statement of faith and discipleship. Both of these issues call for further study, prayer, and mutual address. For either view to force its position into the statement as a guiding understanding would be a violation of biblical peoplehood.

MBČM was asked to serve the Assembly and our congregations in facilitating these two studies. We may not all agree they are the right issues nor that they were dealt with at the right time. We affirm that we believe the Holy Spirit can lead us all in dealing with them.

In addition, MBCM will be reporting to the Assembly its work during the past two years and its projections for the next two years as we have been led to perceive the needs where congregations are asking for help. We perceive many more needs than we have resources to respond. We will need the delegates' testing of our work, projections, and priorities.

Assembly 75 needs you and your congregation to help in expressing our faithfulness as God's people. The people-hood process in the next two years will involve studies on "The Holy Spirit in the Life of the Church" and "Principles of Biblical Interpretation." Is a peoplehood process possible? You are a part of the answer.

Structure and Brotherhood

I'm deeply grieved when I hear of institutional and organizational structure dampening the work of Christ and His Spirit. Jesus wept when He saw the "walls" of Jerusalem and the beautiful structure of the temple. Behind them were men who hated Him, perhaps unwittingly, and who were overwhelmed by agendas not in keeping with the spirit of love, freedom, and sacrifice taught by Christ.

What a joyous experience it is to attend committee meetings and seminars when you know there are no underthe-table agenda items, where you feel certain the Holy Spirit will guide the thinking and presentation of items for consideration through fellow believers, and where the experience is not one primarily of "business" but of worship, fellowship, and working together in building the kingdom of God in Christ.

As believers in Christ we want to experience the freedom which He gives us through His Spirit. We want to enjoy the privilege of love and fellowship with fellow workers in His kingdom. Unwittingly at times we catch ourselves building walls and find ourselves imprisoned with our own ambitions and determinations. These really hurt us and our relationships with those we love and serve. But we can thank the Lord that walls come down when we have the love of Christ and when we praise Him for the freedom He has given us in His Spirit. — Ellrose D. Zook

The Seminary in a Believers' Church

by Marlin Miller

The Mennonite Church in North America has only recently ventured into the area of seminary training. In 1946 the term "Biblical Seminary" was first used at Goshen, Indiana, for the training program for ministers; in 1965 the Eastern Mennonite Seminary was founded at Harrisonburg, Virginia. As a Mennonite Church, we have not yet reached a common mind on whether seminaries are a necessary or even helpful part of the life of the church.

On the more superficial level, this uncertainty extends to the lack of familiarity with the term "seminary." Sometimes it is unconsciously confused with the word "cemetery." Perhaps this mixing of terms expresses in a rather pointed way the feeling that a "seminary" may be characterized as a valley of dry bones. Even if a seminary were to become such a desert valley (something which has happened in church history), the prophet Ezekiel could teach us to pray for and expect that breath which infuses new life into dry bones and creates a new people from the scattered remnants of the old.

Before looking at the more important issues related to sementery' comes from a Greek word which originally meant "put to sleep" or "sleeping room" and has come to mean a "place for burying the dead." The word "seminary," however, comes from a Latin word related to the word "seminary," however, comes from a Latin word related to the word "seed" and meant "a place where something is developed or nutrued," a place of cultivation. The word has come to mean particularly a "training school for priests, ministers, or rabbis." As used by Mennonite schools, "seminary" would therefore mean a place for training ministers, if we are to accept the simple dictionary definition. Such a description at least helps distinguish seminaries from cemeteries . . . though Mennonites have more of the later than the former.

Ministry Through Diversity. We still need to clarify what we mean by "ministers," if the seminaries have the training of ministers as a significant part of their task. As a believers' church which begins with the authority and example of the Bible as the basis and norm for teaching and life, we are committed to finding our models for ministry in the biblical vision and reality of the church.

Marlin Miller is president elect of Goshen Biblical Seminary, Elkhart,

466





One of the primary ways in which the New Testament view of the church breaks with non-Christian faiths and with general human tendencies of social organization is in the area of Christian ministry. The new creation in Christ includes a new ordering of life together in the Christian community. The richness of this new creation overflows into many gifts and ministries which Christ gives for the building up of the Christian church. This multiplicity and diversity of gifts shatters the traditional religious patterns of having a central religious person who performs the key religious functions for the total society, meditating between God and the rest of the community. This multiplicity and diversity of gifts sets a new pattern for leadership and ministry in the church.

This first means that a seminary with a believers' church orientation will be committed to developing, nurturing, and cultivating the gifts of ministry which Christ has given to the church as a body through individual believers within the church. The task of the seminary begins with that which is given and provides a concentrated opportunity for its cultivation and development.

This means secondly that a seminary with a believers' church perspective will encourage a plurality and diversity of ministries rather than an all-inclusive office which moves toward training a clerical class in and for the church. Church planting, preaching, teaching, evangelizing, pastoring, administering, speaking the word of insight and discernment—these are some of the ministries necessary to the building up of the church—there are and will be others as

well. A seminary provides the opportunity for training and equipping in these diverse ministries.

Attendance at and graduation from a seminary is not and should not be required for exercising these and other minstries in the Mennonite Church. But seminary attendance does commend itself as a significant means of becoming better equipped for such ministries. Both the seminaries and the congregations continually need to discern which ministries in the church are best helped by seminary training and how this training should happen.

Bible Is Norma*twe. What, then, are the tasks of the seminaries in cultivating the gifts of ministry for the building up of the church? Or, to put it differently, what are the functions of theology in the church — and how can the seminary contribute to those tasks?

In the New Testament church, what we now call theology has a twofold role. On the one hand, it recalls and maintains the tradition or the heritage of faith. On the other hand, it continually needs to face new issues and different ways of speaking as the church moves and finds itself in new historical situations. The one function is a looking back to and maintaining clarity concerning the foundations of the faith. The other is a testing and discerning for faithfulness in the midst of new challenges.

Within the believers' church orientation, the normative "tradition" is the Bible rather than a particular stream of church history or a special system of doctrines. The Bible is that "which has been handed down" (1 Cor. 15:3) and the "treasure put into our charge" (2 Tim. 1:14). For that reason Mennonite seminaries are biblical seminaries, focusing on careful study and teaching of the Scriptures and on examination of practical and theoretical issues in light of the biblical standard.

But the commitment to biblical authority goes further to include those who interpret the Bible and the context in which they interpret it. Who interprets the Scriptures? To say only that the Bible interprets itself is a half-truth, since people also interpret Scripture. In one church tradition the final authority in biblical interpretation is the poper in most Protestant church traditions, the final authority of correct interpretation is the biblical scholar, seminary professor, or perhaps the trained pastor.

Within the believers' church tradition, the person who has acquired tools of study and language has a significant contribution to make, but cannot alone be considered the final authority on biblical interpretation. The context of biblical interpretation is rather the congregation of believers where those who have specialized biblical tools as well as those who have other gifts of discernment seek together to faithfully interpret the words and obey the Word.

This means that a biblical seminary must focus not only on the carefuly study and teaching of the Bible, but also must train persons to contribute to the interpretation Scripture in the congregation of believers — which is the primary place where God's Word is heard and obedience elicited. Seminaries Cultivate Heritage. Mennonite seminaries are also committed to cultivating the heritage of those groups and churches which can be called "believers' churches." The sixteenth-century Anabaptists were most radical precisely because their call for church renewal extended to the example and life as well as the doctrines of the New Testament church. Similar groups (in some respects) have been the Waldensians, the Czech Brethren, the early Quakers, Church of the Brethren, some Pentecostal groups in North America, some Independent church groups in Africa, and several contemporary renewal movements.

Reading the Bible in the context of the believers' churches means a foundational commitment to have our theology and church life shaped by the biblical vision rather than trying to adjust the Bible to a theology and church life formed primarily by other sources. This commitment requires a good measure of critical self-awareness on our part so that we do not simply read our own prejudices back into the Bible.

Finally, the theological task in a believers' church and therefore in a Mennonite seminary also includes testing for faithfulness of life and thought in new situations. In some respects the most crucial issue is not only what the Bible says (there is more agreement on this than we often realize), but what it means to live by biblical faith.

Again, this is a task which the seminaries cannot carry out single-handedly. They have a particular responsibility, nevertheless, to carefully test the cultural and social forces which influence us, sometimes consciously, sometimes unconsciously—as well as to test the different religious voices calling for Christians' loyalty.

For these reasons, a seminary education includes a careful examination of past history and how the churches have responded faithfully, or less than faithfully, to the challenges of past times and places. Seminary training for these reasons also includes a careful study of the contemporary issues the churches face, both internally and in their missionary and witness outreach. Some of this training takes the form of theory; some of it takes the form of experience and practice.

In both cases, the primary issue remains the faithfulness of God's people in our time. And in both cases the seminaries do not have and do not claim a monopoly on this function. They rather remain a resource for the churches in helping train for ministry and in discerning the signs of the times. Sometimes the seminaries reflect the state of the congregations; sometimes they challenge them to greater clarity and faithfulness. And sometimes the seminaries are challenged by the congregations to greater clarity and faithfulness.

The difference between a cemetery and a seminary will depend upon the degree to which the seminaries, together with the congregations, cultivate the "treasure put into our charge," perceptively and faithfully respond to the challenges of our time—and help to develop the diverse ministries which are needed for the building up of the church.

church news

Consultation on Church Buildings Held

About 35 persons gathered at the Pleasant View Memonile Church building, Goshen, Ind., on May 30 and 31 to share insights concerning chemical states of the Special Sp

Friday evening the theme was "Guidance for Church Buildings" with persons presenting papers from the Old Testament, New Testament, church history, and sociol-

Saturday morning brought further papers and ensuing discussion on the question "How do the goals of the congregation relate to building needs?" While there was concern that congregations think carefully about their goals and recognition that this consultation could not really deal with all the questions concerning proper goals, there was unanimous agreement that the building must facilitate the reaching of the goals of the congregation to be valid. The building should express the faith and concerns of the congregation and should be useful for activities which nourish that faith and which deal with the concerns. A congregation, before it thinks about building, may need to consider its understandings of worship,

Christian education, fellowship, and service to know what kind of building, if any, is going to be useful

Saturday afternoon the group looked at the role of the architect, financial and communication concerns in a church building venture, and the significance of acoustics. A great deal of appreciation was expressed for the information shared, even more appreciated was the spirit of the professionals who shared this information. It was good to see brotherhood at work.

On Saturday evening, the group, in response to a findings committee report, made a number of recommendations:

- A congregation should carefully define its goals and priorities for ministry and the programs to meet its goals and priorities as it decides what facilities are needed.
- Congregations should consider renting, recycling existing buildings, and constructing multi-use buildings in their use of facilities
- An architect should be employed when remodeling or building.
- The architect should become familiar with the faith and goals of the congregation and help the congregation express these in its building.

The consultation was called by the Mennonite Board of Congregational Ministries; a grant from Mennonite Mutual Aid subsidized the consultation.

Vietnam Workers Visit Friends, Teach Bible

Four Mennonite Central Committee volunteers in Saigon, Vietnam, are visiting friends, teaching Bible classes, and beginning to build relationships with the new government, according to letters from the volunteers brought to Laos by two iournalists who left Vietnam late in May.

The four workers — Earl Martin, Yoshihiro Ichikawa, Max Ediger, and James Klassen—are living at the MCC office in the Mennonite student center in Saigon, gathering materials on MCC to present to the new authorities and rethinking their role in the country.

"Our role here at this point, even if we should be allowed to stay is uncertain," wrote Earl Martin, who arrived in Saigon on May 4 from Quang Ngai where he had been serving for the past year and a half.

Murray and Linda Hiebert, MCC representatives in Laos, reported that a voluntary agency staff person who recently flew to Laos from Saigon said that many recently released political prisoners, who had either been helped by or had heard about MCC's prisoner program were dropping by the office.

Martin also reported that James Klassen is continuing to teach Bible classes at the MCC office. "Schools being temporarily closed, it seems the students have more time for Bible study than ever,"

Although the workers did receive a short visit from some local Revolutionary Government officials interested in knowing who was living at the MCC center, what they were doing, and if they were concuntering difficulties, the four have been left alone to go about business as usual. Foreigners are requested to get permission before traveling outside the Saigon/Gia Dinhavers.

"We have registered with the government as foreign clitzens at the immigration service office," Martin said. "We had a most friendly chat with the officials there. They seemed quite interested in us and what MCC has done over the years."

Martin, however, is not sure that foreigners will or should have much of a role in the future.

"We might provide a channel for money and visit some projects where the money is being used, but Vietnamese would do all the supervising," Martin reflected. "The Vietnamese people really don't need foreign directors around anymore. But if they should see some positive role for us to play, we would want to make ourselves available."

Although many observers feel it is unlikely that additional foreign agency personnel will be allowed to enter the country in the near future, MCC is requesting that Pat Martin and their two children be permitted to join Earl and that Luke Martin, who was out of the country to meet with AtleE Beechy on administrative business when the government changed hands, be permitted to return.

Martin reported that the Military Management Committee issued directives to occupy houses and establishments formerly owned and run by Americans, as well as buildings where the landlord has fled the country. "In spite of the order it was still something of a surprise to the folks at the Mennonite church when the officials came in four days ago and took over the church building and school. The property was in Pastor Ouang's name and the people knew he was no longer in the country, but they hoped they would be able to convince the authorities that the property really belonged to the church as a whole, and that Pastor Quang merely signed the papers as a representative for the church

Later the local authorities turned back the church building and parsonage to the congregation. Luke Martin reported from Bangko on June 6 that he had received word that 40 Christians gathered for worship in the church the previous Sunday. The Mennonite school building which also housed a small clinic is still under jurisdiction of local government authorities.

Agriculture and Development Concerns of "Family" Reunion

Mennonite Central Committee's increasing emphasis on agricultural development was brought out at a reunion of former and current Manitoba workers at the Canadian Mennonite Bible College on May 31

Edgar Stoesz, director for food production and rural development for MCC, told the approximately 150 workers that a resolution passed at an annual meeting at Hillsboro, Kan., in 1974 stated agricultural development was to be a priority in world relief programs planned by MCC.

Stoesz indicated the trends in MCC which would make its work in agriculture more effective. These include

— 12 local committees have been formed in Canada and the United States which are to assess the possibilities for increasing production and improving distribution.

 Recognizing that food distribution and agricultural programs involve governments, MCC is working closely with governments of countries to achieve the goals of relief and developments.

goals of relief and development.

— MCC is seeking ways to encourage education and development of skills in

potential personnel.

Stoesz emphasized the importance of personnel in carrying out programs.

A highlight of the evening was a slide presentation describing experiences of five couples who had recently returned from two- and three-year assignments.

Vic and Sharon Peters of Boissevain, Va., showed how unproductive land in the Southeast Asian country of Bangladesh had been made productive with the introduction of crops such as sunflowers and vegetables.

Experimental agriculture in the South American country of Brazil was described by Henry Schmidt of Winnipeg, who with his wife, Irene, spent two years working in a Brazilian community.

Achievements in agriculture were also exemplified by Eric Rempel of Steinbach, whose slides from Botswana, a dry country in central Africa, showed the many uses of a tool carrier he devised. His wife, Mary, was a nurse in Botswana.

Reporting from India were Neil and Hertha Janzen of Winkler, whose work included child sponsorship, food distribution, hospital aid, and food-for-work projects.

Teacher Ernest Braun of Niverville, and his wife, Doreen, a nurse, outlined their work in community development, agriculture, well building, nursing, and health education in a village bordering the jungle in Bolivia.

After the presentation, former volunteer Waldo Neufeld of Winnipeg suggested that MCC and/or churches involved with the organization should provide a reorientation or readjustment program for returning volunteers. He pointed out that many workers upon returning home find there have been changes in their peer groups. Also, having seen instances of dire powerty, these returning volunteers find it hard to accept the wealth here, he said.

The reunion, which brought together former volunteers from as far back as the 1940s and volunteers just entering new assignments, was the second one held by the Manitoba branch of MCC. the first reunion was held in 1970.

Meat Canning Shows Phenomenal Growth

By the time the last of the 282,500 cans of meat processed by the Mennonite Central Committee this season were leaving the pressure cookers to cool on May 31, over half of the season's yields had already left North America for Third World countries.

This canning season, which began early last November and lasted six weeks longer than usual, saw a 73 percent increase over last year's 163,193 cans. "The 119,307-can increase is more than we canned total in some years," reported John

Hostetler, MCC material aid director. During the season the portable, trailer-mounted canner operated for 120 days at 28 different locations in 10 states.

Already 96,000 cans have been shipped to Brazil, much of it for work front programs—similar to MCC's food-for-work programs—operated by DIACONIA also uses MCC beef in the orphanages it supports.

Another 24,000 cans are en coute to Egypt where the Coptic Evangelical Church, with whom MCC coordinates most of its Egypt projects, will take charge of distribution and also plans cooking classes in conjunction with the meat.

Twelve thousand cans are headed for Bangladesh, and another 12,000 cans are on the way to Haiti. "In one of the needicist areas of Haiti a woman named Carolyn Bradshaw runs House of Hope, a home for children with tuberculosis of the spine." said MCC Latin America director Edgar Stoesz. "MCC beef is the only meat these children get. It is served in a thick borth or stew once a week." Meat is also sent to the MCC clinic at Grande Riviere du Nord, Haiti.

MCC beef is leading the way in MCC's involvement in Angola. Through Jonathan Larson, country director of nearby Zaire, 7,200 cans of beef are headed for Angola, a country new to MCC's program.

Orders are coming in and the rest of the beef canned during the 1974-75 season will be shipped out within the next several months, reported Hostetler.



Two volunteers stir meat in the precooking kettles during the MCC canner's time at Belleville, Pa. Chunks of beef are precooked for 20 minutes, canned, then cooked in pressure cookers for two hours.

JELAM Sows Seed for Church Growth

Letters continually arrive at the JELAM office in Aibonito, P.R., from listeners all over Latin America who hear Luz y Verdad, Comentando, Corazon a Corazon, or De Corazon a Co

Armando illustrated his point with a letter from Milka Rindzinski in Uruguay. She wrote, "Some months ago Isabel, our brother Luis Munilla's wife, was baptized in the congregation here. Luis came to the Mennonite church in Montevideo as a result of having listened to Luz y Verdad during a period of time in the States.

"The same day of Isabel's baptism, we dedicated their son. This case alone makes the effort of Audiciones Menonitas worthwhile. But the work had to be furthered by a community. . . . So it is that the seed sown from far away now has flourished in a Christian family which belongs to the community of believers in Montevideo."

Youth Village Begins Summer Live-in

Twenty-one teenage boys and a staff of 14 began a three-month summer live in at Mennonite Youth Village on June 9. This is the second summer for the combined agency program to thwart delinquency at Youth Village.

Administered by Mennonite Board of Missions through its Health and Welfare Division, Youth Village provides a camp setting for supervised work, study, and recreation for youth who have problems relating in their home communities.

Supportive community agencies have been largely responsible for the success of last summer's pilot project at Youth Village and for expanding and strengthening the program this year, said Ron Gunden, Youth Village director. The boys at the Village this summer were referred by Elkhart County Department of Public Welfare, Elkhart County Probation Department, and Cass County (Mich.) Department, and Cass County (Mich.) Department of Social Services. These agencies along with Oaklawn Psychiatric Center, Elkhart, Ind., provide consultants to work closely with each boy and with the staff.

A competent, enthusiastic staff is another plus for the Youth Village summer program, said Ron after two weeks of staff orientation. Three of last summer's

staffers are back for another round: Dwight Hershberger, Hesston, Kan., program director; Randy Miller, St. Lawrence, S.D., assistant program director and part-time care worker; and Judy Weaver, Elkhart, Ind.: coordinator of education.

"The small group is again of key importance to what we do at Youth Village," said Dwight Hershberger, explaining that the 21 boys are divided into three groups of seven. "The group is responsible for both postitive and negative behavior," he said. "They make their own decisions about given activities and work together at dealing with problems among themselves. We hope at Youth Village to care enough for each other to be responsible for each other."

Developing an atmosphere of caring, according to Dwight, is the staff's way of introducing the boys to Christian faith. "We have our own staff devotions each day," he said, "but we do not require this sort of thing for the boys. Preaching for the most part turns them off. We would rather rely on the curiosity of the boys to question our motivation. Last vear they did ask questions."

Abundant Life Conference, Ontario

Harold Schmidt reported that more than 1,000 people have already registered for the Abundant Life Conference to be held in the Stratford (Ont.) Coliseum beginning on Friday evening, July 4, continuing through Monday, July 7.

A dozen different Bible study groups are scheduled to meet during the day and mass meetings will convene in the evenings. The conference is sponsored by a Committee of Inter-Mennonite Church Membars

Persons wishing a free brochure and registration information may write to: Abundant Life Conference, Box 130, Baden. Ontario.

One Purse, One Pot of Rice

Editor's Note: Originally reported by Masahiro Enomoto as a series in Kirisuto Shimbun newspaper, this report was compiled for the Japan Christian Activity News, National Christian Council, Tokyo, Japan.

"In our daily work, tasks are selected that are appropriate to each person but the products of our efforts are held in a common purse and we live together sharing a common table."

So reads the introduction to the Hutterite Ohwa Commune which has emerged out of twenty years of a cooperative living effort in Japan but takes its name and philosophy from the early sixteenthcentury German Mennonite reformer, Jacob Hutter, and from Hutterite communities that grew up among his followers in the Anabantis tradition.

The original Hutterites were Germans who sought refuge from military service by fleeing to southern Russia and who then migrated to the United States. During World War I, persecution drove many Hutterites across the border into Canada.

The Christian Cooperative New Hutterite Ohwa Commune is located at Kurahane-machi near Nishinasuno in the village of Ohwa. Here hand-bult, cedar, barrack-like buildings and terraced fields of rice, potatoes, wheat, and vegetables provide basic living needs for the 14 members of the Huterite community.

The prime mover of this commune, a man whose long white beard gives him the appearance of a patriarch, is 77-year-old Isomi Izeki, a native of Aizu-Wakamatsu, who took the first step to form a Christian cooperative living group in 1855.

Izeki graduated from Tohoku Gakuin University and Tokyo Union Theological Seminary. He was ordained in 1938 and served as pastor of the Koriyama Hosonuma Preaching Point.

"In a year Daptized ten persons," Izeki told the reporter, "but attendance at church on Sundays remained at four or five. The pressures of the secular world on the members between Sundays was too strong. Somehow this did not seem right."

Izeki began to dig back into church history to see how the early church lived. For three months he immersed himself in books in the Tokyo Union Theological Seminary library at Mitaka. What struck him most was that in the first "body of believers no one claimed any of his possessions as his own, everything was held in common." Izeki took his cue from this.

In 1955 Izeki and a group of four began their cooperative life and the process of reforming their ways of thinking about economic and political life to bring them into accord with the teachings of the Bible. Gradually others joined—one, or two, or three. Together the members studiously took up Japanese writings about the Hutterites.

In 1971, having had 16 years of experience in cooperative living, the decision was made to develop an agricultural community. To raise money to support an advance team of five persons sent to prepare the Ohwa site, members sold their valuables, including wedding rings and heirlooms.

In April 1973 the Ohwa-New Hutterite "land development" project was ready to go and the "quiet radicals" moved in. Katsumi Tamura, who had joined the community with his wife when he was 29, has now become the director.

Community life has some characteristics found in similar groups in the West—the women cover their heads with scarves; in the meetings they occupy seats below those of the men.

Asked about the attitude toward evangelism, Izeki brought out a copy of his magazine, the Budoen ("The Vineyard"), that he publishes as a kind of "witness." But he feels that evangelism toward the outside is not as important as strengthening and expanding life within the community.

The Hutterite members represent twelve persons out of a total population of 300 composing the village of Ohwa, Other villagers sometimes get a little irritated because the Hutterites boycott elections, giving the village a lower voter turnout percentage. And the fact that Hutterites don't attend parents' meetings or take part in festivals and recreation causes some resentment. "In the rural areas, the sense of being one body is very strong," observed the reporter. "If anyone breaks that fabric, it arouses the fear of others and inevitably gives rise to some trouble." And Tamura indicated his awareness that "oppression" might in-

Since its establishment, the Japanese Hutterite commune has established a special relationship of "fellowship and cooperation" with Hutterites in Canada.

Who is admitted? According to the explanatory material on the community, "Anyone who is a disciple, living the biblical faith, may join—young or old, man or woman, high rank or low, strong or weak, intelligent or dull." — Compiled by Helen Post.

GC Overseers Review Finances, Enrollment

The Goshen College administration reported to the Board of Overseers at their June 6, 7 meeting that the contributions budget will be met by the end of the fiscal year on July 1, 1975. It is still uncertain, however, whether or not the college will end the year in the black, due to the unexpected inflation rate of the past year.

The Board also reviewed enrollment projections for next fall. Based on preregistration the college should have a high number of returning students. The enrollment report also showed applications from freshman and transfer students is equal to last year. The administration reported there will likely be a small increase in total enrollment next fall, based on this report.

President J. Lawrence Burkholder led



VS Orientation Stresses Obedience

The Christian emphasis on doing what is right and accepting the consequences became a key point of discussion for twelve new Voluntary Service workers in orientation at Mennonite Board of Missions, June 1 to 6.

Leading a seminar on Anabaptist thought, secretary for rellef and services, John Eby, stressed two main points: first, the temptation to be taken in by cultural religion; second, the implications of an Anabaptist lifestyle for social change. "Looking at Christianity for what it does for you is very dangerous," John told the VSers.

At a commissioning service on the lawn beside a loaded and waiting VS van, the orientation group reminded each other of their commitments to obedience as they scatter to VS units. Following communion Mission Board staffers laid hands on the welve and prayed for God's presence in them as they move out.

"It was good to work with a group who took issues of faith and obedience so seriously," said Lloyd Miller, director of VS orientation.

Back row (left to right): Mary Hostetler, Goshen, Ind., to La Junta, Colo:, Pat Springer, Hesston, Kan, to Inglewood, Calif.; Shirley Engel, Gap, Pa., to Colorado Springs, Colo:, Lynn Blosser, Goshen, Ind., to Blue Diamond, Ky.; and Hector and Susan Carrion, Caparra Heights, P. R., to Suprise, Ario,

Front row: Debbie Dolph, New Carlisle, Ind., to London, Ont.; Nancy Armstrong, Archbold, Ohio, to Blue Diamond, Ky.; James Thiessen, Salem, Ore., to Eureka, Ill.; Terry Miller, Bedford Heights, Ohio, to Hesston, Kan.; and Joan Oswald, Lincoln, Neb., to San Juan.

Not pictured: Erma Miller, Goshen, Ind., to Aibonito, P.R.

a discussion with the Board about ultimate resp.nsibility for the college. Long-range responsibility, planning, programming, and financing of the college was part of the discussion.

New VS Units on the Horizon

Several new involvements for Mennonite Voluntary Service open opportunities to volunteers. A Mobile Builders Unit is designed to put a construction crew on the road to assist Mission Board, district conferences, congregations, church camps, and Mennonite Disaster Service projects in North America.

At Eureka Springs, Ark., South Central Conference has requested VS help in possible church extension. Located in the Ozark Mountains, Eureka Springs is a resort town with tourism as its base. A couple is needed to move into this resort community as the first step in developing program and exploring avenues of service

At Straford, Ont., the Avon Mennonite Church and Western Ontario Conference have requested a VS unit to assist in the operation of the Oasis Youth Hostel and Young Adult Center. VSers at Stratford will work with transient youth, alcoholics and tourists who patronize the summer festivals.

At Scranton, Pa., the Pennsylvania State Oral School for the Deaf has requested VSers to develop good interpersonal relationships with handicapped children. The school serves children who have severe to profound hearing loss, as well as a number of multiple handicapped children. For more information on these or other VS opportunities write to John Lehman, Mennonite Board of Missions Box 370. Elibart. IN 46514

mennoscope

A team of persons with an evangelistic bent are traveling from the U.S. to Bavaria this summer. They have been solicited by the Mennonite Home Mission of Eichstok, Germany. All of them are American Mennonites, but care about the needs of the German people. European Evangelistic Endeavor is a cooperative effort between Mennonite Home Mission of Eichstok, Germany, and Rosedale Mennonite Missions, Irwin, Ohio, MHM is responsible for the administration of European Evangelistic Endeavor during its active term. RMM has recruited personnel for the project and has believed the team in planning schedule and travel.

The event for Families with a Retarted Child is scheduled this year for July 6-12 at Laurelville Mennonite Church Center. Scholarships for retarded children whose families register for the program are avallable. A special seminar on retardation for pastors and all others working in the area concludes the week's program on July 10-12. Write for registration and full program. Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, or call (412) 432-2056.

Freeman and Naomi Miller took up pastoral duties at the Diamond Street Mennonite Church in Philadelphia on June 1. An installation service is planned for July 22. Freeman is a graduate of Eastern Mennonite Seminary. Naomi is a graduate of Ohio State University with majors in English and Psychology. The Millers served in the MCC-TAP program in Nigeria from 1967 to 1970. They have two children, Janelle and Rhonda.

Laura Kurtz arrived in the States on June 4 for a six-week leave from Tanzania where she teaches at the Dar es Salaam College of National Education, a teachers' training college. Her responsibilities also include supervising teaching. Laura has served in Tanzania since 1955.

Three Western New York Mennonite churches – Clarence Center, Amherst, and Alden — cooperated in a celebration of faith on the weekend of May 16-18. A drama, Michael Sattler, 10th-Century Pillgrim, directed by Margaret Foth, was given at the Alden Mennonite Church on all three nights. Marlin Miller, Elkhart, Ind., was the guest speaker for the combined services on Sunday morning and afternoon at the Clarence Center Church.

Crown Hill Mennonite Church, Rittman, Ohio, with pastor Wilmer Hartman, invites you to celebrate their 150th anniversary with them July 4-6. A church pictorial directory and historical bookCrossocinds: from Sutizerland to Croun-Hill — will go on sale during the celebration. James Lehman, author of the book, will be present to autograph copies. The celebration will begin on Friday evening with German hymn singing provided by a special group.

Anabaptist/Mennonite Heritage—the 450th year is an opportunity to combine vacation and commitment. Laurel-ville Mennonite Church Center offers this event from July 13 to 18. The program includes informal Bible study on Anabaptist themes: brotherhood, church, baptism, mission, mutual aid, lifestyles, discipleship, peace . . slide stories of persecution and struggle . . . no fixed charge . . . after the experience, pay what you can. Write Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.



The Swiss Mennonite artist Daniel Dubois has designed and cast two medals for the occasion of the 450th anniversary of the Mennonite Church, one recognizing Zurich as the birthplace of Anabaptism, the other one honoring Menno Simons. Each of the medals which are individually poured, not cast, are about four inches wide and 3/4 inch thick. On the verso of each is a Scripture selection. Daniel Dubois, a free-lance artist, also illustrated several French-language books and pamphlets related to Anabaptist-Mennonite history and theology. For more information about the two medals contact the pastor of the Les Bullers Mennonite congregation, Mr. Charly Ummel, Jolimont 31, CH 2400, LeLocle, Switzerland. Because of the shipping weight and paper work connected with the import and export of numismatic products, delivery by mail to North America may not be practi-

An Event for Farmers and Their Families is scheduled for July 1-5 at Laurelville Mennonite Church Center. How can farmers be most helpful at a time of world need? What's ahead? How can farmer brothers help each other? Also reports on "how we're doing it," father-son agreements, new crops and methods, and Bible study. Leaders are Milo Shantz, Roy Snyder, Edgar Stoesz, Delton Franz, Raiph Witmer, and Arnold Cressman. Write Laureiville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666.

Vietnamese pastor and Mrs. Tran Xuan Quang with their four children are currently living at Goshen, Ind., where they have relatives. Eastern Mennonite Board of Missions is arranging for suitable employment for the Quangs, possibly in the Lancaster, Pa., area.

Glen and Elizabeth Good are spending the summer months in North America after a three-year term in Longwy France. The French Mennonites administrate the church at Thionville where the Goods had served from 1956 to 1970. They plan to return to France on Sept. 8. Mail can be sent to them at EMBMC, Salunca PA 17538.

Bishop Howard Witmer returned on June 2 from a three-week trip to Belize, Honduras, Guatemala, and Nicaragua. Howard represented the Missions Council of the Lancaster Mennonite Conference and visited churches resulting from the work of Eastern Mennonite Board of Missions.

New persons appointed to the Voluntary Service Committee of the Eastern Mennonite Board of Missions are Isaac Gehman, representing the Youth Service Committee; Dan Hollinger, representing the Peace Committee: and Geneva Rufenacht, EMBMC representative. Jay Garber was reelected as committee chairman on May 29. Raymond Charles was reelected vice-chairman. The committee of ten persons meets bimonthly with the administrative staff to set policy and goals for the VS program and to approve candidates for service. Currently 84 persons serve under the VS program at 22 locations Stateside and overseas.

About 20 Christians — both Catholic and Protestant — from Tel Aviv-Jaffa area of Israel met recently for Bible study and prayer. In reporting the happening, Bertha Swarr wrote, "We were all amazed at just how much we had in common when our relating together centered in a personal relationship to Jesus in each of us."

John Howard Yoder, theology professor at Goshen Biblical Seminary, Elkhart, Ind., Ilving in France during leave, visited Brussels, Begjum, last month. Contacts included lectures at the Protestant theological seminary, a Bible institute, and several Catholic centers. He spoke to a congregation of about 70 in the Mennonite Foyer on the significance of the radical reformation for the stateenth century and today. "Yoder made a significant impact with his numerous contacts

and lectures here in the city," said Wilda and Robert Otto who serve in Brussels with Mennonite Board of Missions.



"I never knew there were so many activities a physically handicapped person could do." This was a typical comment of participants at the retreat for the adult physically handicapped at Camp Hebron last year. We had such good fellowship that many participants forgot they had physical limitations. One great asset was to have strong and willing muscles to assist persons to get on a horse, into a rowboat, or swim in the pool, said Edith Herr, director. During the 1975 retreat in August persons who love the outdoors may want to attend Camp Hebron, Aug. 4-8. Canes, crutches, wheelchairs, or a slow pace will in no way interfere with having an enjoyable five days. Sylvan View Retreat Center will provide everyone with comfortable facilities for sleeping and eating. Plans call for an outdoor fire circle within easy access of the retreat facility. In the basement, some new games have been added to all the old "goodies.

Nevin Bender, minister and bishop in the Conservative Mennonite Church since 1933, died Monday evening, June 9, following an automobile accident and heart attack in Greenwood, Del. He was widwed approximately seven years ago, and he returned to Greenwood from Mississippi in the early 1970s. In his last active ministry Nevin Bender assisted in the Mennonite mission among the Choctaw Indians in Mississippi during the 1960s.

Paul Kraybill, executive secretary of the Mennonite General Board, Lombard, Ill., visited the Board of Overseers and faculty at Heston College on May 26 and 27. Kraybill reported on the churchwide consultation with leadership in each of the U.S. and Canadian district conferences. He focused on what the churches are saying about their institutions in general and more specifically what they are feeling about the schools and Heston in particular. Kraybill's visit was part of the college's continuing effort to be responsive to the Mennonite Church through the Education Thrust program under the Mennonite Board of Education.

On May 25, 165 sophomores graduated from Hesston College. This was the largest graduating class in Hesston's history. Thirty-five students received Associate of Arts in nursing degrees and the others were recipients of the Associate of Arts degrees.

Don Hertzler, administrator of Adriel School, West Liberty, Ohio, has announced the following job opportunities at Adriel: three houseparent couples, one relief houseparent, one arts and crafts teacher, one one industrial arts teacher, and one secretary. Adriel is a residential school and treatment center for the emotionally disturbed slow learner. The above openings need to be filled by September. For more information call Don Hertzler at West Liberty (533) 465-5010 or write John Lehman, Mennonite Board of Missions. Box 370. Elkhart, IN 46514.

Several infectious and contagious diseases plague Brazil currently. Margaret and Cecil Ashley, serving with Mennonite Board of Missions in Sao Paulo, focused the picture this way: At the end of April, Sao Paulo city put on an effective five-day campaign to vaccinate the entire 12 million population against meningitis. Officials fear an increase in the epidemic. In coastal cities encephalitis is nearing epidemic proportions with beaches completely deserted according to May 23 press reports.

It is time to sign up for the second Out-Spokin'/Tourmagination Mennonite History tour in Europe, say Out-Spokin' staffers. With pleasant memories of tulips, windmills, and boat rides on the Rhine, they anticipate another enriching experience in May 1976. Next year's tour will follow essentially the same route as was taken in 1974, with most of the biking in Holland and Switzerland and a combination boat, bus, and train excursion in Germany. Heading the European bike tour are Becky and Jerry Miller of Out-Spokin' and Jan Gleysteen of Tourmagination. For more information write: Out-Spokin', Mennonite Board of Missions. Box 370. Elk-

hart, IN 46514. A missionary leader in Belgium and radio speaker on Mennonite Broadcasts Russian radio program arrived in Harrisonburg, Va., on May 3I to discuss broadcast, literature, and refugee work. Vasil Magal, speaker on Golos Drooga (Voice of a Friend), also pastors several Russian-speaking congregations in Belgium and ministers to refugees in hospitals, sanitariums, and retirement homes. During a four-month visit to the States, he will visit Mennonite and Evangelical Baptist Union churches and participate in church conventions and strategy planning sessions of his two sponsoring groups, the Mennonite Church and Slavic Missionary

New members by baptism: four at Pine Creek Chapel, Arcadia, Fla.; one at Scottdale, Pa; fifteen at Souderton, Pa.

Change of address: Blanche Sell, Box 170, Indore, M.P., India 452 001.

births

"Children are an heritage of the Lord" (Psalm 127:3)

Benner, Larry and Helen (Zook), Belleville, Pa., first child, Andrew Mark, May 22, 1975.

Birky, Jerry and Joy (Ummell), Tegucigalpa, Honduras, fourth child, third daughter, Carla Marisa, May 13, 1975. Birky, John and Gaynelle (Simmons), Tremont, Ill., second son, Brad Andrew, June 2.

mont, Ill., second son, Brad Andrew, June 2, 1975.

Brenneman, Alvin, Jr., and Marie (Tinsler), Orrville. Ohio. third child. second son. Cleo

Orrville, Ohio, third child, second son, Cleo LaMont, May 23, 1975. Brubacher, Abner and Mary (Gingerich), New Hamburg, Ont., fourth child, second son,

New Hamburg, Ont., fourth child, second son, Kenneth Paul Daniel, May 18, 1975. Burkholder, Dwight Lee and Linda Louise (Kiser), Harrisonburg, Va., first child, Douglas

(Kiser), Harrisonburg, Va., first child, Douglas Lee, May 26, 1975.
Erb, Ralph and Mary Ann, Elkhart, Ind., third child, second son, Ryan Daryl, May 24,

1975.
Garber, Stephen and Linda (Williams), Bristol, Ind., second child, first son, Tyler Stephen.

May 2, 1975.

Good, Wendell and Sharon (Arends), Stanford, Ill., fourth child, Lora Rebekah, May 23,

Graber, Larry and Rose (Stutzman), Kutztown, Pa., first child, Joelle Marie, Mar. 15, 1975. Hartzler, Irvin and Sara (Renno), Belleville, Pa., third child, first son, Rodney Lynn, May 21, 1975.

21, 1970.

Helmuth, Terry and Gloria (Bochart), Sarasota, Fla., first child, Bruce Dean, May 10, 1975.

Kaufman, Dave and Karen (Weldy), Goshen,
Ind., second child, first daughter, Monica Joy,

May 25, 1975.

Lehman, Nelson H. and Helen (Horning),
Waynesboro, Pa., fifth child, fourth daughter,

Jill Denise, May 23, 1975. Litwiller, David and Linda (Strayer), Hopedale, Ill., first child, Jill Marie, May 22, 1975. Martin, John E. and Ivy Jo (Good), Ephrata, Pa., second child, first daughter, Michelle Ranee.

Pa., second child, first daughter, Michelle Ranee, May 20, 1975.
Martin, Winston J. and Betty Ann (Lapp), Davidsville, Pa., third child, second daughter,

Davidsville, Pa., third child, second daughter, Melody Annette, May 27, 1975.
Miller, Gordon W. and Gail (Brown), Maryville, Mo., third child, first son, John David, May 14, 1975.

Montgomery, Bob and Carol (Jantzi), Wauseon, Ohio, first children, Natasha Jo and Nicole Lee, Apr. 12, 1975.

Nussbaum, Howard and Jill (Hurley), Bellefontaine, Ohio, second child, first daughter, Heidi Joy, May 2, 1975. Powell, Lawrence and Marian (Rohrer), Ar-

vada, Colo., first child, Kevin Lawrence, May 28, 1975.

Rediger, Gary and Sandra, Hesston, Kan., second child, first daughter, Maria Suzanne, Apr. 29, 1975.

Apr. 2º, 1, 1975.

Roth, Wayne and Mary Alice (Ferris), Stry-ker, Ohio, third child, second daughter, Jenni-

fer Sue, Apr. 5, 1975.
Yoder, A. Jerome and Marsha (Shultz), Sarasota, Fla., second son, Darren Benjamin, May 12, 1975.

Yoder, Ed and Ruthann (Crossgrove), Fayette, Ohio, first child, Daniel Jay, May 10, 1975. Yoder, Gerald and Ruth (Sommers), Sarasota, Fla., second son, Jamie Michael, May 16, 1975 (first son deceased).

Yoder, Roy L. and Lillian (Smoker), Belleville, Pa., fifth daughter, Barbara Lill, May 2,

marriages

May the blessings of God be upon the homes estab-May the blessings of God be upon the homes estab-lished by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bollinger - Hershey. - Thomas A. Bolling-er, Lititz, Pa., Church of the Brethren, and Barbara Sue Hershey, Lititz, Pa., Lititz cong.,

by Melvin Lauver, May 31, 1975.

Long — Beitzel. — Kenneth R. Long, Lititz,
Pa., and Darla Marie Beitzel, Lancaster, Pa., both of the Ephrata cong., by Wilbert Lind, May 24, 1975.

Nafziger - Landis. - Robert E. Nafziger, Lancaster, Pa., Laurel Street cong., and Evelyn H. Landis, Quarryville, Pa., Mount Pleasant cong., by Daniel D. Leaman, May 10, 1975. Sulivant - Borntrager. - Steven Sulivant,

Port St. Joe, Fla., Baptist Church, and Doreen Borntrager, Wewahitchka, Fla., Oak Terrace cong., by John Eberly, Jan. 25, 1975.

ireman - Moyer. - Curtis Wireman, 111, Souderton, Pa., Souderton cong., and Arlene B. Mover, Souderton, Pa., Line Lexington cong. by Richard C. Detweiler and Daniel Longenecker, May 31, 1975.

Yoder — Kauffman. — Douglas Yoder, Go-shen, Ind., and Vicki Kauffman, Goshen, Ind., North Goshen cong., by Don Brenneman, Apr. 27, 1975

obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Blough, Mabel, daughter of Ammon and Rebekah (Lohr) Blough, was born in Somerset Co., Pa.; died Apr. 19, 1975; aged 70 y. She is survived by 2 sisters (Mrs. Rebekah Horton and Esther — Mrs. David Mishler). She was preceded in death by 2 brothers (Harley and Walter). She was a member of Blough Mennonite Church, where funeral services were held on Apr. 22, in charge of Winston Martin and Rev. Horneman; interment in Blough Cemetery

Bontrager, Elvin Eugene, son of Eli M. and Opal Grace (Selzer) Bontrager, was born in Nevada, Mo., Dec. 19, 1959; died at the Halstead (Kan.) Hospital of Rocky Mountain spotted fever, May 28, 1975; aged 15 y. Surviving are his parents, 3 brothers (Ivan, Mervin, and Orvin), one sister (Inez), paternal grandparents (Mr. and Mrs. D. K. Bontrager), and his maternal grandmother (Mrs. Nora Selzer). He was a member of Hesston Mennonite Church, where funeral services were held, in charge of Richard Yordy, Jerry Quiring, and Harry Diener; interment at Yoder Mennonite Church Cemetery

Burkey, Mary, daughter of Michael and Rebecca (Miller) Hunsberger, was born in Wakarusa, Ind., Aug. 18, 1883; died at Cass County (Mich.) Medical Care Facility, May 19, 1975; aged 91 y. On Dec. 18, 1899, she was married to William Burkey, who preceded her in death on June 8, 1967. Surviving are 3 sons (Melvin, June o, 1907. Surviving are 3 sons (Melvin, John, and Harry), one daughter (Clara — Mrs. Harry Weaver), 22 grandchildren, 52 great-grandchildren, and 4 great-great-grandchildren, She was a member of the Prairie Street Mennonite Church, where funeral services were held on May 22, in charge of Russell Krabill and Lester Burkey; interment in South Union Ceme-

tery, Nappanee, Ind. Freed, Alfred D., son of Henry G. and Sallie (Dettra) Freed, was born at Telford, Pa., Dec. 22, 1916; died of a heart ailment at Grand View Hospital, Sellersville, Pa., May 18, 1975; aged 58 v. He was married to Susie T. Clemens, who survivies. Also surviving are 3 daughters (Dorothy C. — Mrs. John D. Kratz, Dawn F. — Mrs. K. Leon Moyer, and Adele C. - Mrs. David S. Dengler), 5 grandchildren, one sister (Mrs. Noah T Derstine), one brother (Paul D. Freed), one half-brother (Willard Fasbenner), and 2 stepsisters (Mrs. Harry R. Moyer and Mrs. Charles L. Swartz). He was a member of Souderton Mennonite Church, where funeral services were held on May 21, in charge of Richard C. Detweiler and Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Grove, Russell, son of David and Esther (Reesor) Grove, was born in Markham Twp., Ont., Oct. 5, 1895; died on May 12, 1975; aged 79 y. In 1919 he was married to Annie Byer, who survives. Also surviving are 3 daughters (Marion - Mrs. Lorne Wideman, Thelma - Mrs. Leonard Hoover, and Pearl — Mrs. Murray Wideman), one son (Elmer), 17 grandchildren, 8 great-grandchildren, and two brothers (Louis and Frank). One son (Merlin) preceded him in death in 1962. He was a member of Wideman Mennonite Church, where funeral services were held on May 14, in charge of Paul Martin, Emerson McDowell, and Eric Strachan; interment in church cemetery

Henderson, Earl, son of Thomas and Mary (Barkman) Henderson, was born at Albia, lowa, Feb. 22. 1900: died of a heart attack at Sterling, Ill., May 24, 1975; aged 75 y. On Sept. 6, 1923, he was married to Lorene Brunk, who survives. Also surviving are one son (Ansel), one daughter (Betty - Mrs. Milo Kropf), 14 grandchildren, 5 great-grandchildren, one sister (Mary — Mrs. William Reeves) and one brother (Wilbur Henderson). He was a member of Science Ridge Mennonite Church, where funeral services were held on May 27, in charge of A. C. Good and Mark Lehman; interment in Science Ridge Ceme-

Hooley, Vernon Joseph, was born in La-grange, Ind., Mar. 8, 1894; died May 8, 1975; aged 81 y. On July 17, 1921, he was married to Viola M. Ulrich, who survives. Also surviving are 3 sons (Max E., Lee E., and John E.), one daughter (Charity — Mrs. Gene Yordy), 11 grandchildren, 5 great-grandchildren, 2 brothers (Kenneth and George), and 3 sisters (Mrs. Lois Cripe. Mrs. Clara Hershberger, and Mrs. Florence Kurtz). Funeral services were held at Bethel Mennonite Church on May 12, in charge of Calvin J. King; interment in Crystal

Valley Cemetery, Manitou Springs, Colo.

Landes, Ella B. daughter of William and Lizzie (Bergey) Moyer, was born at Elroy, Pa., Jan. 26, 1886; died at Eastern Mennonite Home. Souderton, Pa., May 28, 1975; aged 89 y. She was married to Abram M. Landes, who preceded her in death in August 1964. Surviving are one daughter (Elizabeth - Mrs. Newton Moyer), one brother (Ralph Moyer), and one sister (Mrs. Alice Hackman). She was preceded in death by one daughter (Mrs. Martha Derstine). She was member of Franconia Mennonite Church. where funeral services were held on June 2, in charge of Wayne Kratz, Leroy Godshall, and Curtis Bergey; interment in adjoining cemetery.

Martin, Evan C., son of Norman and Mary July 27, 1956; died at Ephrata, Pa., May 20, 1975; aged 18 y. Surviving are 2 sisters (Donna – Mrs. James Dombach and Rosene F.), and 2 brothers (Randy L. and Arlen R.). He was a member of Ephrata Mennonite Church, where funeral services were held on May 23, in charge of Wilbert Lind, J. Elvin Martin, and Jason Steffy; interment in Weaverland Mennonite

Pfautz, Anna S., daughter of Jacob L. and Mary (Stoner) Pfautz, was born in Ephrata Twp., Jan 27, 1903; died at her home in Ephrata, Pa., May 22, 1975; aged 72 y. Surviving are one brother (Paul), and 2 sisters (Barbara S. and Nora S. - Mrs. J. Henry Siegrist). She was a member of Metzler Mennonite Church, where funeral services were held on May 26, in charge of Amos H. Sauder, Roy B. Martin, Richard E. Buch, and Andrew Miller; interment in church cemetery

Roggie, Joseph J., son of Christian and Mary (Noftsier) Roggie, was born in Croghan, N.Y., Apr. 28, 1895, died at House of the Good Sama-ritan Hospital, Watertown, N.Y., May 21, 1975, aged 79 y. On June 2, 1926, he was married to Katle Schrag, who survives. Also surviving are 5 children (Beulah Mae Roggie, Elton L., Ada - Mrs. Milton Zehr, Norma - Mrs. Joseph Kennell, and Merlin F.), 16 grandchildren, 4 sis-ters (Mary - Mrs. Samuel Moshier, Rose, Veronica, and Martha Roggie), and 2 brothers (John A. and Samuel C.). One son (Christian Mark) and 4 sisters preceded him in death. He was a member of Croghan Cons. Mennonite Church, where funeral services were held on May 23, in charge of Richard Zehr, Julius Moser, Gilbert Steria, and Lloyd Boshart; interment at Croghan.

Smucker, Ralph R., son of John and Caroline Smucker, Raipir R., son of John And Caroline Smucker, was born at Aurora, Neb., Nov. 27, 1894; died of an apparent heart attack at Goshen, Ind., May 16, 1975; aged 80 y. On Nov. 27, 1914, he was married to Alma Albrecht, who preceded him in death on Dec. 18, 1944. On Dec. 12, 1950, he was married to Fannie Shantz, who survives. Also surviving are 2 sons (Ernest E. and Arthur A.), 13 grandchildren, 3 greatgrandchildren, and 2 sisters (Mrs. Cora Culp and Mrs. Alta Ringenberg). He was ordained to the ministry in 1919 and served as a missionary to India from 1920-1936 under the Mennonite Board of Missions. He also served as pastor of the Yellow Creek and North Goshen Mennonite churches in Indiana. He was a member of Prairie Street Mennonite Church, where funeral services were held on May 19, in charge of Russell Krabill and J. D. Graber; interment in Prairie Street Cemetery.

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Summers, Mary V., was born in Ephrata, Pa.,
Sept., 3, 1887; died at Ephrata, Pa., May 22,
1975; aged 57 y. On Sept. 13, 1906, she was
married to Roland Summers, who preceded her
in death on Aug. 10, 1982. Surviving are 3
sons (Lester R. Clarence, and Leon), one daughter (Exta Carl), one brother, and 2 sisters.
One son (Abram) preceded her in death. She
was a member of Ephrata Menonative Church. where funeral services were held on May 27, in charge of Wilbert Lind; interment in Bareville Cemetery.

Cover by Ron Engh; p. 462 by Paul Schrock; p. 469 by Loren Schrag; p. 473 by Blair Seitz.

calendar

- Annual sessions of the Northwest Conference of the Mennonite Church, Tofield, Alta., July 4-6. Fellowship Retreat for Homemakers, Menno
- casts, Harrisonburg, Va., July 17-19.
 South Central Conference, Pryor, Okla., July 18-20.
 Allegheny Mennonite Conference, Pinto, Md., July 24-
- 20.
 Virginia Conference Assembly, July 24-26.
 Indiana-Michigan Mennonite Conference session
 public high school in Washington, Ind., July 24-27.
 Assembly 75, Eureka College, Eureka, Ill., Aug. 5-10. Cross-Cultural Youth Convention, Missouri Valley College, Marshall, Mo., Aug. 10-15.

 10wa-Nebraska Conference, Manson, 10wa, Aug. 19-21.

items and comments

Baptists in Africa, North America

The total number of Baptists on the continent of Africa now stands at 787,692, according to figures released by the Baptist World Alliance in Washington, D.C. That represents an increase of 71,660 over the total reported a year ago, and constitutes the membership of 6,811 congregations.

Baptist bodies of North America report a total membership of 29,681,927. That represents an increase of 82,884 over the figures reported a year ago.

The Southern Baptist Convention, largest Baptist body in the world, increased its membership by 218,496 to reach 12,515,-842.

Christian Conservation Group Protests "Sealskin" Bibles

Christians have been urged to join a campaign to halt the use of sealskins to hind Bibles

"Thousands of defenseless seals and their pups are being clubbed into a stupor and often skinned allve so Christians can have their Bibles wrapped in seal-skin," according to Scott Hessek of the Concerned Christians for Conservation which has headquarters in Portsmouth, Va. Mr. Hessek charged that the Cambridge University Press is encouraging this practice by selling sealskin Bibles.

Arthur Hustwitt, general sales manager of the Bible department for Cambridge University Press, said about 100 sealskin bound copies are sold annually; the firm sells about 500,000 Bibles a year. It charges \$10.\$15 for a leather-bound Bible, \$80 for the sealskin edition. "We sell so very few copies of the sealskin, that we've considered dropping them." he said. "I don't think we have any in stock right now."

Daily "Meditation" in Schools Wins Passage in Connecticut

Overcoming arguments that it was a "coverup" for a prayer bill, the Connecticut General Assembly has passed a measure requiring public school boards to provide time for daily "meditation" in schools. The wording, which fanally emerged from a conference committee of the house, states that school boards must make time available for teachers and pupils who wish to meditate.

Gov. Ella T. Grasso said she would sign the bill

Opponents of the measure, including

William Olds, executive director of the Connecticut Civil Liberties Union, held that the bill was unconstitutional. "In my opinion, the intent is that it be a prayer bill."

Blacks, Whites Agree Graham Crusade Fostered Good Race Relations

Gov. William Waller declared that "the Missistyip Billy Graham Crusade has done more to bring a spirit of togetherness than any single event in my lifetime." His sentiments were shared by black and white clergymen who commented that the week-long series of evangelistic meetings had fostered good race relations in ways that had not been accomplished in the past.

The Rev. S. L. Bowman, the black minister who served as vice-chairman of the crusade executive committee, reported that "race relations are greatly improved. Many people have had the opportunity of doing things together. People have gotten to know each other across racial lines. This had not happened prior to the crusade."

Peace Churches Urge Amnesty to Ford

Executives of three "historic peace churches" have urged President Ford to grant amnesty to U.S. citizens still alienated because of their opposition to the Vietnam war. Issuing the joint letter were officials of the American Friends Service Committee (Quaker), the Mennonite Central Committee, and the Church of the Brethren.

"Our three bodies are opposed to all wars," the letter said. "We have united in the past to do relief and dissater work, refugee resettlement, mental health research, and a variety of service programs. We are united now in this request to hasten reconciliation among persons with different beliefs and convictions regarding war."

WCC Team Found No Evidence That Iraq Mistreated Kurds

A world Council of Churches' team said on its return from Iraq that it had found no evidence to support allegations of harsh treatment of Kurds whose rebellion against Iraq collapsed last March.

On the contrary, the team said "the situation in the Kurdish region of Iraq seems to be returning to normal quickly and there are many signs of the active involvement of the Iraqi government in rehabilitation programs for returning Kurds as well as in rebuilding the waraffected areas."

Says Church Schools Practicing Discrimination Will Lose Tax Exemptions

Church-related primary and secondary schools in the U.S. that refuse to admit students of any racial or ethnic group will lose their federal tax exemptions. The Internal Revenue Service (IRS) said that tax exempt status will be denied even in situations where racially exclusive policies are required by religious beligies.

While the ruling applies only to schools that operate education programs recognized as equivalent to public institutions, it apparently will have implications for so-called "segregation academies" operated by churches in the South, and may also affect schools of certain black religious groups.

Missionary Sees Most Vietnamese Unprepared for Life in U.S.

Most of the thousands of South Vietnamese, who field to the U.S. from their homeland, are "unprepared for the plight that lies shead," according to a Southern Baptist missionary, "Few of these desperate people had taken time to calculate what their flight would mean," said William T. Roberson, evacuted Vietnam missionary now working with refugees on Guam.

"They only thought of flight and safety. The American image of freedom and splendor had become a relished but unrealistic dream in the minds of many Vietnamese people through the war years." Mr. Roberson said that some of them "thought America was a veritable land of milk and honey where no problems exist. Yet they had no time to consider in depth the consequences of their flight.

Methodist Leader Arrested in Rhodesia

The Rev. Canaan Banana, a prominent black Rhodesian Nationalist, was arrested the moment he returned from two years of theological study in the United States. A British Methodist clergyman, Mr. Banana left Rhodesia in May 1973 without a passport to escape seizure by the white minority regime of lan Smith.

He returned, after two years at Wesley Theological Seminary, Washington, D.C., to take part in what black Rhodesian leaders believe is the final stage of their liberation struggle. Mr. Banana was arrested at Salisbury airport under a law that gives the government power to detain anyone considered a threat to public order.



1307 AILSON AVS

Code Words

"'Say Shibboleth,' and he said, 'Sibboleth,' for he could not pronounce it right" (Judg. 12:6).

Each era and movement has its code words, the special language used to rally the faithful—and sometimes to confuse the enemy. Because they may separate those who know from those who don't, these words are sometimes labeled "shibboleths." Shibboleth, as Bible readers will recall, was used by the men of Glead to identify an Ephraimite, and the failure to pronounce it correctly meant death.

Normally the failure to understand or pronounce a code word does not bring any such drastic result. But its use may confuse the person who doesn't understand, or make him uncomfortable. Thus, it is always important to ask whether our speaking or writing is as clear as it could be.

Any word, of course, is a code, for the word cannot be the reality. It only signifies or points toward an idea or reality. The only way it can serve its purpose is for the listener or reader to interpret the sign with the same meaning as the spacer or writer.

Every group has its own special code words, the meanings of which would not be clear to those who do not participate in the activities of the group. Theological words are code words. When a Christian says, "I have been redeemed," he probably does not mean this in the literal sense of being bought back from slavery. He is more likely to be saying that he came to believe that his life and attitudes had not been what God wanted of him. He acknowledged this badness and committed himself to follow the way of Jesus Christ, trusting that since Jesus died as an innocent person, the one who confesses his sin may be pardoned on the basis of the eath of Jesus.

This is something of what a Christian means when he says, "I have been redeemed." How long and clumsy is the explanation compared to the simplicity of using the code word "redeemed." But the code is only useful if people know its meaning.

Mennonites have their own code words. Now and then someone introduces a new one. A new code word does value in calling attention to what the speaker wants to emphasize. If the hearers understand it or are willing to learn about it, all is well. If they resist the new word, what is communicated may not be what the speaker intended.

Anabaptism has been a Mennonite code word for the last

30 to 40 years. It was not new at this time; in fact it was quite an old word. But Mennonites had not been using it much. For H. S. Bender and many others this word has served to call attention to the people who began our church and to remind us that we have a heritage to which we have not been entirely faithful.

Some have been annoyed at the use of this code word, perhaps because it was not properly explained to them. The word is not anti-baptist as some have thought. The word means re-baptism. I understand that it was a nickname in the sixteenth century, but today it is used as a label of honor.

Harold Bauman uses another code word in the title of his article in this issue. The word is "peoplehood" and it is on new that Webster's second unabridged does not list it. According to the third, it means "the quality or state of constituting a people. . . awareness of the underlying unity that makes the individual as part of a people."

Perhaps that definition is fairly obvious, but I find it helpful to reflect on it since the word is being used in our church. We have used it, for example, to modify education, as "peoplehood education." This means, it seems, education that is done by and for Mennonites as a whole people. It is not removed from the church as an isolated function, but we are all expected to be included in defining what is to be done in education, how it is done, and in being educated ourselves.

Harold Bauman refers to "a peoplehood process." What he means is defined in his article and I do not want to take the words off his page. But, if I understand, he is suggesting that we all be involved in discerning the mind of Christ for our time and deciding to put it into practice. More precisely, he is asking whether this is possible, whether we are willing to accept the struggle and pain of study, prayer, and debate to find a unified Mennonite position on the issues we face.

It is a proper question and I will not attempt to answer it here. Rather I have been concerned to clarify the word so that the question need not be obscured by the code language. Peoplehood is a good word and I like it. Like redemption, Anabaptism, and many other code words, it summarizes a lot in a short space if we understand it. But if we do not understand the word, we are puzzled or even left out. — Daniel Hertzler